

This Blessed Virgin had the grace devine,
To be deriu'd from IESSE's blooming rod.
And ryise elect from DAVID's golden line
To be the Daughter, Mother, Spouse of GOD

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17 JN 1954
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THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST.

Newly tranſlated out of the originall Greek: and with the former tranſlations diligently compared and reviſed by his Majeſties ſpeciall command.

EDINBURGH,
Printed by ROBERT YOUNG,
Printer to the [illegible]s moſt excellent [illegible]
CUM PRIVILEGIO.
Anno Dom. 1636.



THE ORDER OF THE PSALMES to be said at Morning and Evening Prayer.

	Morning Prayer	Evening Prayer
i	i. ii. iii. iiii. v.	vi. vii. viii.
ii	ix. x. xi.	xii. xiii. xiiii.
iii	xv. xvi. xvii.	xviii.
iiii	xix. xx. xxi.	xxii. xxiii.
v	xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.
vi	xxx. xxxi.	xxxii. xxxiii. xxxiiii.
vii	xxxv. xxxvi.	xxxvii.
viii	xxxviii. xxxix. xl.	xli. xlii. xliii.
ix	xliii. xlv. xlvi.	xlvii. xlviii. xlix.
x	l. li. lii.	liii. liiii. lv.
xi	lvi. lvii. lviii.	lix. lx. lxi.
xii	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
xiii	lxviii.	lxix. lxx.
xiiii	lxxi. lxxii.	lxxiii. lxxiiii. lxxv.
xv	lxxv. lxxvi. lxxvii.	lxxviii.
xvi	lxxix. xxx. lxxxi.	lxxxii. lxxxiii. lxxxiiii. lxxxv.
xvii	lxxxvi. lxxxvii. lxxxviii.	lxxxix.
xviii	xc. xci. xcii.	xciii. xciiii.
xix	xcv. xcvi. xcvii.	xcviii. xcix. c. ci.
xx	cii. ciii.	ciiii.
xxi	cv.	cvi.
xxii	cvii.	cviii. cix.
xxiii	cx. cxi. cxii. cxiii.	cxiiii. cxv.
xxiiii	cxvi. cxvii. cxviii.	cxix. Inde iii.
xxv	Inde v.	Inde iiii.
xxvi	Inde v. (cxxv.	Inde iiii. (cxxvi.
xxvii	cxx. cxxi. cxxii. cxxiii. cxxiiii.	cxxvi. cxxvii. cxxviii. cxxix. cxxx.
xxviii	cxxxii. cxxxiii. cxxxiiii. cxxxv.	cxxxvi. cxxxvii. cxxxviii.
xxix	cxxxix. cxl. cxli.	cxlii. cxliii.
xxx	cxliii. cxlv. cxlvi.	cxlvii. cxlviii. cxlix. cl.

¶ An

¶ An Almanack for xxxviij. yeers.

The yeer of our Lord.	The Golden number.	Dominicall Letter.	Septuages. Sunday.	The first day of Lent.	Easter day.	Rogation Sunday.	Ascension day.	Whitsun day.	Advent Sun. day.
1633	xix	F	17. Febr.	6. March	21. April	26. May	30. May	9. June	1. Decem
1634	i	E	2. Febr.	19. Febr.	6	11	15	25. May	30. Nov.
1635	ii	D	25. Jann.	11. Febr.	29. Mar.	3	7	17	29
1636	iii	C B	14. Febr.	2. March	17. April	22	26	5. June	27
1637	iiii	A	5	22. Febr.	9	14	18	28. May	3. Decem
1638	v	G	21. Jann.	7	25. Mar.	29. April	3	13	3
1639	vi	F	10. Febr.	27	14. April	19. May	23	2. June	1
1640	vii	E D	2	19	5	10	14	24. May	29. Nov.
1641	viii	C	21. Febr.	10. Mar.	25	30	3. June	13. June	28
1642	ix	B	6	23. Febr.	10	15	19. May	29. May	27
1643	x	A	29. Jann.	15	2	7	11	21	3. Decem
1644	xi	G F	18. Febr.	6. March	21	26	30	9. June	1
1645	xii	E	2	19. Febr.	6	11	15	25. May	30. Nov.
1646	xiii	D	25. Jann.	11	29. Mar.	3	7	17	29
1647	xiiii	C	14. Febr.	3. March	18. April	23	27	6. June	28
1648	xv	B A	30. Jann.	16. Febr.	2	7	11	21. May	3. Decem
1649	xvi	G	21	7	15. Mar.	29. April	3	13	2
1650	xvii	F	10. Febr.	27. Febr.	14. April	19. May	23	2. June	1
1651	xviii	E	26. Jann.	12	30. Mar.	4	8	18. May	30. Nov.
1652	xix	D C	15. Febr.	3. March	18. April	23	27	6. June	28
1653	i	B	6	23. Febr.	10	15	19	29. May	27
1654	ii	A	22. Jann.	8	26. Mar.	30. April	4	14	3. Decem
1655	iii	G	11. Febr.	28	15. April	20. May	24	3. June	2
1656	iiii	F E	3	20	6	11	15	25. May	30. Nov.
1657	v	D	25. Jann.	11	29. Mar	3	7	17	29
1658	vi	C	7. Febr.	24	11. April	16	20	30	28
1659	vii	B	31. Jann.	16	3	8	12	22	27
1660	viii	A G	19. Febr.	7. March	22	27	31	10. June	2. Decem
1661	ix	F	11	27. Febr.	14	19	23	3	1
1662	x	E	26. Jann.	12	30. Mar.	4	8	18. May	30. Nov.
1663	xi	D	15. Febr.	4. March	19. April	24	28	7. June	29
1664	xii	C B	7	24. Febr.	10	15	19	29. May	27
1665	xiii	A	22. Jann.	8	26. Mar.	30. April	4	14	3. Decem
1666	xiiii	G	11. Febr.	28	15. April	20. May	24	3. June	2
1667	xv	F	3	20	7	12	16	26. May	1
1668	xvi	E D	19. Jann.	5	22. Mar.	26. April	30. April	10	29. Nov.
1669	xvii	C	7. Febr.	24	11. April	16. May	20. May	30	28
1670	xviii	B	30. Jann.	16	3	8	12	22	27

¶ THE GOLDEN NUMBER.

THe Golden Number is so called becanse it was written in the Kalender with Letters of gold, right at the day whereon the Moon changed: and it is the space of 19. yeers, in the which the Moon returneth to the self same day of the yeer of the Sunne: and therefore is also called the Cycle of the Moon, in the which the Solstices and Equinoctials do return to all one point in the Zodiaque.

To finde it every yeer, you must adde one yeer to the yeer of Christ (for Christ was born one yeer of the 19. already past) then divide the whole by 19. and that which resteth is the Golden Number for that yeer: if there be no surplusage, it is then 19.

¶ Note that the Golden Number and Dominicall Letter doth change every yeer the first day of January.

¶ Note also that the yeer of our Lord beginneth the 25. day of March, the same day supposed to be the first day upon which the world was created, and the day when Christ was conceived in the wombe of the Virgin Mary.

¶ January

Cathedrall Churches, or other places where the [illegible] for [illegible] Feast of the Nativity of Saint John Baptist, shall within three weeks next after the said books so attained and gotten, use the said Service, and put the same in use according to this Act.

And be it further enacted by the authority aforesaid, that no person or persons shall be at any time hereafter impeached or otherwise molested, or for any of the offences above mentioned, hereafter to be committed or done contrary to this Act, unlesse he, or they so offending, be thereof indicted at the next generall Sessions, holden before any such Justices of Oyer and Determiner, or Justices of Assise, next after any offence committed or done contrary to the tenor of this Act.

Provided always, and be it ordained and enacted by the authority aforesaid, that all and singular Lords of the Parliament, for the third offence above mentioned, shall be tried by their Peers.

Provided also, and be it ordained and enacted by the authority aforesaid, that the Maior of London, and all other Maiors, Bailiffs, and other head officers, of all and singular Cities, Boroughs, and Towns Corporate, within this Realm, Wales, and the Marches of the same, to the which Justices of Assise do not commonly resort, shall have full power and authority by vertue of this Act, to enquire, heare, and determine the offences above said, and every of them, yearly within fifteen dayes after the Feast of Easter and Saint Michael the Archangel, in like manner and form as Justices of Assise, and Oyer, and Determiner may do.

Provided always, and be it ordained and enacted by the authority aforesaid, That all and singular Archbishops and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinaries having any peculiar Ecclesiasticall jurisdiction, shall have full power and authority by vertue of this Act, as well to enquire in their Visitations, Synods, or otherwise within their jurisdiction; at any other time and place, to take accusations and informations of all and every the things above mentioned, done committed [illegible] jurisdiction and authority, and to punish the same by admonition, excommunication, sequestration, or deprivation, or other Censures and Processes, in like form as heretofore hath been used in like cases by the Queens Ecclesiasticall Laws.

Provided always and be it enacted, that whatsoever person offending in the premisses, shall for the first offence receive punishment of the Ordinaries, having a testimoniall thereof under the said Ordinaries seal, shall not for the same offence afterwards be convicted before the Justices: and likewise receiving for the said first offence Absolution by the Justices, he shall not for the same offence afterwards receive punishment of the Ordinary, any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it enacted, that such ornaments of the Church, and of the ministers thereof, shall be retained, and be in use as was in this Church of England by the authority of Parliament in the second year of the reign of King Edward the first, untill other order shall be therein taken by authority of the Queens Majestie, with the advice of her Commissioners, appointed and authorized under the great Seal of England for causes Ecclesiasticall, or of the Metropolitane of this Realm. And also that if there shall happen any contempt or irreverence to be used in the Ceremonies or Rites of the Church, by the mistaking of the orders appointed in this Book; the Queens Majestie may by the like advice of the said Commissioners, or Metropolitane, ordaine and publish such further Ceremonies or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy mysteries and Sacraments.

And be it further enacted by the authoritie aforesaid, that all Lawes, Statutes, and Ordinances, whereby any other Service, Administration of Sacraments, or Common Prayer is limited, established, or set forth to be used within this Realme, or any other the Queens Dominions and Countreys, shall from henceforth utterly be void, and of none effect.

By the King.

A Proclamation for the authorizing an uniformitie of the Book of Common Prayer to be used throughout the Realm.

ALthough it cannot be unknowen to Our Subjects by Our former Declarations We have published, what Our purposes and proceedings have been in matters of Religion since Our coming to this Crown: Yet the sundry bruits now by Us reduced to a certeine forme, We have occasion to repeat somewhat of that which hath passed. And now at Our first entry into the Realme, being certained and impatuned with Informations of sundry Ministers, complaining of the errors and imperfections of the Church here, aswell in matter of Doctrin, as of Discipline: Although We had no reason to presume that things were so farr amisse, as was pretended, because We had seen the Kingdome under that forme of Religion which by Law was established in the dayes of the late Queen of famous memorie, blessed with peace and prosperity, both extraordinary and of many yeers continuance (a strong evidence that God was therewith well pleased,) Yet because the importunitie of the Complainers was great, their affirmations vehement, and the zeal wherewith the same did seem to be accompanied, very specious: We were moved thereby to make it Our occasion to discharge that duty which is the chiefest of all Kingly duties, that is, to settle the affaires of Religion, and the Service of God before their own. Which while We were in hand to do, as the contagion of the sicknesse reigning in Our citie of London and other places, would permit an assembly of persons meet for that purpose; Some of those who misliked the state of Religion here established, presuming more of Our intents then ever We gave them cause to doe, and transported with humour, began such proceedings, as did rather raise a scandall in the Church, then take offence away. For both they used formes of publique serving of God not here allowed, held assemblies without Authoritie, and did other things carying a very apparent shew of Sedition; more then of Zeal: whom We restrained by a former Proclamation in the moneth of October last, and gave intimation of the conference We intended to be had with as much speed as conveniently could be, for the ordering of those things of the Church, which accordingly followed in the moneth of January last at Our Honour of Hampton Court, where before Our Self, and Our Privie Councell were assembled many of the gravest Bishops and Prelates of the Realm, and many other learned men, aswell of those that are conformable to the State of the Church established, as of those that dissented. Among whom what Our paines were, what Our patience in hearing and replying, and what the indifferencie and uprightnesse of Our judgement in determining, We leave to the report of those who heard the same, contenting our Self with the sinceritie of Our own heart therein. But We cannot conceal, that the successe of that Conference was such, as happeneth to many other things, which moving great expectation before they be entred into, in their issue produce small effects. For We found mighty and vehement Informations supported with so weak and slender proofes, as it appeareth unto Us and Our Councell, that there was no cause why any change should have been at all in that which was most impugned, the book of Common Prayer, containing the form of the publike Service of God here establisheth, neither in the doctrin which appeareth

appeared

pretend to be sincere, unto the Forms and Rites which were justified out of the practice of the Primitive Church. Notwithstanding, We thought meet, with consent of the Bishops and other learned men there present, That some small things might rather be explained then changed, not that the same might not very well have been born with by men, who would have made a reasonable construction of them: but for that in a matter concerning the Service of God We were nice, or rather jealous, that the publike Form thereof should be free not onely from blame, but from suspicion, so as neither the common Adversary should have advantage to wrest ought therein contained, to other sense then the Church of England intendeth, nor any troublesome or ignorant person of this Church be able to take the least occasion of cavill against it: And for that purpose gave forth Our Commission under Our great Seale of England, to the Archbishop of Canterbury and others, according to the form which the Lawes of this Realm in like case prescribe to be used, to make the said Explanation, and to cause the whole Book of Common prayer, with the same Explanation, to be newly printed. Which being now done, and established anew after so serious a deliberation, although We doubt not, but all our Subjects both Ministers and others, will receive the same with such reverence as appertaineth, and conform themselves thereunto every man in that which him concerneth: Yet have We thought it necessary, to make known by Proclamation Our authorizing of the same, And to require & enjoyn all men, aswell Ecclesiasticall as Temporall, to conform themselves unto it, and to the practise thereof, as the onely publike form of serving God, established and allowed to be in this Realm. And the rather, for that all the learned men who were there present, aswell of the Bishops as others, promised their conformitie in the practise of it, onely making suit to Us, that some few might be born with for a time.

Wherefore We require all Archbishops, Bishops, and all other publike Ministers, aswell Ecclesiasticall as Civill, to do their duties in causing the same to be obeyed, and in punishing the offenders according to the Lawes of the Realm heretofore established, for the authorizing of the said Book of Common prayer. And We think it also necessary, that the said Archbishops and Bishops, doe each of them in his Province and Diocesse take order, That every parish do procure to themselves within such time as they shall think good to limite, one of the said bookes so explained. And last of all, We do admonish all men, that hereafter they shall not expect nor attempt any further alteration in the Common and publike form of Gods Service, from this which is now established, for that neither will We give way to any to presume, that Our own judgement having determined in a matter of this weight, shall be swayed to alteration by the frivolous suggestions of any light spirit: neither are We ignorant of the inconveniences that do arise in Government, by admitting innovation in things once setled by mature deliberation: And how necessary it is to use constancie in the upholding of the publike determinations of States, for that such is the unquietnesse and unstedfastnesse of some dispositions, affecting every yeer new forms of things, as if they should be followed in their inconstancie, would make all actions of States ridiculous and contemptible: whereas the steadfast maintaining of things by good advice established, is the weal of all Common-wealths.

Given at Our Palace of Westminster, the 5. day of March, in the first yeere of Our reigne of England, France, and Ireland, and of Scotland the seven and thirtieth.

God save the King.

¶ THE PREFACE,

THere were never any thing by the wit of man so wel deuised, or so sure established, which in continuance of time hath not been corrupted: and (among other things) it may plainly appear by the Common prayers in the Church, commonly called Diuine seruice. The first originall and ground whereof, if a man would search out by the auncient Fathers, he shall finde that the same was not ordained but of a good purpose, and for a great aduancement of godlinesse. For they so ordered the matter, that the whole Bible (or the greatest part thereof) should be read ouer once euery yeer, intending thereby that the Clergie, and specially such as were Ministers of the Congregation, should (by often reading and meditation of Gods word) be stirred up to godlinesse themselues, and be more able to exhort others by wholesome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people (by daily hearing of holy Scripture read in the Church) should continually prosit more and more in the knowledge of God, and be the more inflamed with the loue of his true Religion. But these many yeers past, this godly and decent order of the auncient Fathers hath been so altered, broken, and neglected, by planting in uncertain stories, legends, responds, verses, vain repetitions, commemorations, and synodals, that commonly when any book of the Bible was begun, before three or four Chapters were read out, all the rest were unread. And in this sort the book of Esay was begun in Aduent, and the book of Genesis in Septuagesima: but they were onely begun, and neuer read thorow. After like sort were other bookes of holy Scripture vsed. And moreouer, whereas S. Paul would haue such language spoken to the people in the Church, as they might understand, and haue profit by hearing the same: the seruice in this Church of England (these many yeers) hath been read in Latine to the people, which they understand not: so that they haue heard with their eares only, and their hearts, spirit and minde haue not been edified thereby.

And furthermore, notwithstanding that the auncient Fathers haue diuided the Psalmes into seuen portions, whereof euery one was called a *Nocturne*: now of late time a few of them haue been daily said, and often repeated, and the rest vtterly omitted.

Moreouer, the number and hardnesse of the rules called the Pye, and the manifold changings of the Seruice, was the cause, that to turne the booke onely, was so hard and intricate a matter, that many times there was more busines to finde out what should be read, then to reade it when it was found out. These inconueniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readinesse in this matter, here is drawen out a Kalender for that purpose, which is plain and easie to be understood, wherein (so much as may be) the reading of the holy Scripture is so set forth, that all things shall be done in order, without breaking one piece thereof from another. For this cause be cut off Anthemes, Responds, Invitatories, and such like things as did breake the continuall course of the reading of the Scripture. Yet because there is no remedy, but that of necessity there must be some rules, therefore certain rules are here set forth, which as they be few in number, so they be plain and easie to be understood. So that here you haue an order for prayer (as touching the reading of holy Scripture) much agreeable to the minde and purpose of the old Fathers, and a great deal more profitable and commodious, then that which of late was vsed. It is more profitable, because here are left out many things, whereof some be vncertain, some vaine and superfluous, and nothing is ordained to be read, but the very pure word of God, the holy Scriptures, or that which is euidently grounded vpon the same, and that in such a language and order, as is most easie and plain for the vnderstanding both of the readers and hearers. It is also more commodious: both for the shortnesse thereof, and for the plainnesse of the order: and for that the rules be few and easie. Furthermore by this order the Curates shall need none other bookes for their publike seruice, but this booke and the Bible: by the reason whereof the people shall not be at so great charges for bookes, as in times past they haue been. And where heretofore there hath been great diuersity in saying and singing in Churches within this Realm, some following Salisbury vse, some Hereford vse, some the vse of Bangor, some of York, and some of Lincolne: now from henceforth all the whole Realm shall haue but one vse. And if any will iudge this way more painfull, because that all things must be read vpon the book, whereas before by the reason of so often repetition, they could say many things by heart: if those men will weigh their labour with the profit and knowledge which daily they shall obtain by reading vpon the book, they will not refuse the pain, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can almost be so plainely set forth, but doubts may arise in the vse, and practice of the same: to appease all such diuersity (if any arise) and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in this booke, the parties that so doubt, or diuersly take any thing, shall alway resort to the Bishop of the Diocesse, who by his discretion shall take order for the quieting and appeasing of the same, so that the same order be not contrary to any thing contained in this booke. And if the Bishop of the Diocesse be in doubt, then he may send for the resolution thereof vnto the Archbishop.

THough it be appointed in the afore-written Preface that all things shall be read and sung in the Church in the English tongue, to the end that the Congregation may be thereby edified: yet it is not meant, but when men say Morning and Euening prayer priuately, they may say the same in any language that they themselues do understand.

And all Priests and deacons shall be bound to say daily the Morning and Euening prayer, either priuately or openly, except they be let by preaching, studying of Diuinity, or some other vrgent cause.

And the Curate that ministreth in every Parish Church or Chappell, being at home, and not being otherwise reasonably letted, shall say the same in the Parish Church or Chappell where he ministreth, and shall toll a Bell thereto, a convenient time before he begin, that such as be disposed, may come to heare Gods word, and to pray with him.

¶ OF

¶ Of Ceremonies, why some be abolished, and some retained.

Such Ceremonies as be used in the Church, and have had their beginning by the institution of man: some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entred into the Church by undiscreet devotion, and such a zeal as was without knowledge, and for because they were winked at in the beginning, they grew daily to more and more abuses, which not onely for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be put away and clean rejected. Other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church, (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or omitting of a Ceremony in it self considered, is but a small thing: yet the wilfull and contemptuous transgression and breaking of a common order and discipline, is no small offence before God.

Let all things be done among you, saith S. Paul, in a seemly and due order. The appointment of the which order pertaineth not to private men: therfore no man ought to take in hand, nor presume to appoint or alter any publike or common order in Christs Church, except he be lawfully called and authorized thereunto.

And whereas in this our time the mindes of men are so divers, that some think it a great matter of conscience, to depart from a piece of the least of their Ceremonies, they be so addicted to their old customes: and again on the other side, some be so new fangled, that they would innovate all things, and so despise the olde, that nothing can like them but that is new: it was thought expedient, not so much to have respect how to please and satisfie either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfie, here be certain causes rendred, why some of the accustomed Ceremonies be put away, and some reteined and kept still.

Some are put away, because the great exceese and multitude of them hath so increased in these latter dayes, that the burthen of them was intolerable, whereof S. Augustine in his time complained, that they were growen to such a number, that the estate of Christian people was in worse case, concerning that matter, then were the Jews. And he counselled, that such yoke and burden should be taken away, as time would serve quietly to do it.

But what would S. Augustine have said, if he had seen the Ceremonies of late dayes used among us, whereunto the multitude used in his time was not to be compared? This our exceeding multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, then declare & set forth Christs benefits unto us.

And besides this, Christs Gospel is not a ceremoniall Law (as much of Moses Law was) but it is a religion to serve God, not in bondage of the figure or shadow, but in the freedome of the Spirit, being content onely with those Ceremonies which do serve to a decent order, and godly discipline, and such as be apt to stir up the dull minde of man to the remembrance of his duty to God, by some notable and speciall signification, wherby he might be edified.

Furthermore, the most weighty cause of the abolishment of certain ceremonies was, that they were so far abused, partly by the superstitious blindnes of the rude and unlearned, & partly by the unsatiable avarice of such as sought more their own lucre, then the glory of God, that the abuses could not well be taken away, the thing remaining still. But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: if they consider, that without some Ceremonies it is not possible to keep any order, or quiet discipline in the Church, they shall easily perceive just cause to reform their judgements. And if they think much that any of the old do remain, and would rather have all devised anew: then such men, granting some Ceremonies convenient to be had, lately where the old may be well used, there they cannot reasonably reprove the old, only for their age, without bewraying of their own folly. For in such a case, they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, then of innovations and new fanglenesse, which (as much as may be, with the true setting forth of Christs Religion) is alwayes to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden mens consciences without any cause: so the other that remain, are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equall with Gods Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like, that they in time to come, should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing, but to our own people only. For we think it convenient, that every Country should use such Ceremonies, as they shall think best to the setting forth of Gods honour and glory, and to the reducing of the people to a most perfect and godly living, without errour or superstition: And that they should put away other things, which from time to time they perceive to be most abused, as in mens ordinances it often chanceth diversly, in divers Countreys.

¶ The

¶ The Table and Kalender expreſſing the order of Pſalms, to be ſaid at Morning and Evening Prayer thorowout the yeer, except certain Proper Feaſts, as in the Rules following more plainly appear.

¶ The order how the Pſalter is appointed to be read.

THe Pſalter ſhall be read through once every moneth. And becauſe that ſome moneths be longer then ſome other be, it is thought good to make them even by this means. To every moneth ſhall be appointed, as concerning this purpoſe, juſt thirty dayes.

And becauſe January and March have one day above the ſaid number: and February which is placed between them both, hath onely xxviii. dayes: February ſhall borrow of either of the Moneths of January and March one day: and ſo the Pſalter which ſhall be read in February, muſt begin at the laſt day of January, and end the firſt day of March.

And whereas May, July, Auguſt, October and December have xxxi. dayes apiece: it is ordered that the Pſalmes ſhall be read the laſt day of the ſaid moneths, which were read the day before, ſo that the Pſalter may begin again the firſt day of the next moneth enſuing.

Now to know what Pſalmes ſhalbe read every day, look in the Kalender the number that is appointed for the Pſalmes, and then finde the ſame number in this Table placed at the end of the Kalender for that purpoſe: and upon that number ſhall you ſee what Pſalmes ſhall be ſaid at Morning and Evening prayer.

And where the Cxix. Pſalme is divided into xxii. portions, and is overlong to be read at one time: it is ſo ordered that at one time ſhall not be read above four or five of the ſaid portions, as you ſhall perceive to be noted in this Table following.

And here is alſo to be noted, that in this Table; and in all other parts of the Service, where any Pſalmes are appointed, the number is expreſſed after the great Engliſh Bible, which from the ix. Pſalme, unto the Cxlviii. Pſalme, following the diviſion of the Hebrewes, doth vary in numbers from the common Latine tranſlation.

¶ The order how the reſt of the holy Scriptures (beſides the Pſalmes) is appointed to be read.

THe Old teſtament is appointed for the firſt Leſſons at Morning and Evening prayer, and ſhall be read through every yeer once, except certain Books and Chapters which be leaſt edifying, and might beſt be ſpared, and therefore are left unread.

The New Teſtament is appointed for the ſecond Leſſons at Morning and Evening prayer, and ſhall be read ever orderly every yeer thrice, beſide the Epiſtles and Goſpels: except the Revelation, out of the which there be onely certain Leſſons appointed upon divers proper Feaſts.

And to know what Leſſons ſhall be read every day: Finde the day of the moneth in the Kalender following, and there ye ſhall perceive the Books and Chapters that ſhall be read for the Leſſons both at Morning and Evening prayer.

And here is to be noted, that whenſoever there be any proper Pſalmes or Leſſons appointed for the Sundayes, or for any Feaſt, moveable or unmoveable: then the Pſalmes and Leſſons appointed in the Kalendar, ſhall be omitted for that time.

Ye muſt note alſo, that the Collect, Epiſtle, and Goſpel, appointed for the Sunday, ſhall ſerve all the week after, except there fall ſome Feaſt that hath his proper.

When the yeers of our Lord may be divided into four even parts, which is every fourth yeer: then the Sunday letter leapeth, and that yeer the Pſalmes and Leſſons which ſerve for the 23. day of February, ſhalbe read again the day following, except it be Sunday, which hath proper Leſſons of the Old Teſtament appointed in the Table ſerving to that purpoſe.

Alſo, whereſoever the beginning of any Leſſon, Epiſtle or Goſpel is not expreſſed there ye muſt begin at the beginning of the Chapter.

And whereſoever is not expreſſed, how farre ſhall be read: there you ſhall reade to the end of the Chapter.

Item, ſo often as the firſt Chapter of S. Matthew is read, either for Leſſon or Goſpel, ye ſhall begin the ſame at verſe 18. *Now the birth of Jeſus Chriſt, &c.* And the third Chapter of S. Lukes Goſpel ſhall be read unto the middle of verſe xxiij. *Being as was ſuppoſed the ſonne of Joſeph, &c.*

¶ PROPER

¶ Proper Lessons to bee read for the first Lessons both at Morning and Evening Prayer, on the Sundayes thorow-out the yeer, and for some also the second Lesson.

	¶ Mattens.	¶ Evensong.
Sundayes of Advent.		
1	Isaiah 1.	Isaiah 2.
2	5	24
3	25	26
4	30	32
Sunday after Christmas.		
1	Isaiah 37.	Isaiah 38.
2	41	43
Sunday after the Epiphany.		
1	Isaiah 44.	Isaiah 46.
2	51	53
3	55	56
4	57	58
5	59	64
Septuagesima.	Gen. 1.	Gen. 2.
Sexagesima.	Gen. 3.	Gen. 6.
Quinquagesima.	9	12
Lent.		
1. Sunday.	Gen. 19.	Gen. 22.
2	27	34
3	39	42
4	43	45
5	Exod. 3.	Exod. 5.
6	9	10
Easter day.		
1. Lesson.	Exod. 12.	Exod. 14.
2. Lesson.	Rom. 6.	Actes 2.

¶ Sundayes after Easter.

	¶ Mattens.	¶ Evensong.
The first	Numbers 16.	Num. 22.
2	23	25
3	Deut. 4.	Deut. 9.
4	6	7
5	8	9
Sunday after Ascension day.	Deut. 12.	Deut. 13.
Whitsunday		
1. Lesson.	Deut. 16.	Wisd. 1.
2. Lesson.	Act. 10. Then Peter opened his mouth, &c.	Act. 19. It fortuned, &c. *unto*, After these, &c.
Trinity Sunday.		
1. Lesson.	Gen. 18.	Josh. 1.
2. Lesson.	Matth. 3.	

¶ Sundayes after Trinity.

	¶ Mattens.	¶ Evensong.
The first.	Joshua 10.	Joshua 23.
2	Judg. 4.	Judg. 5.
3	1. Sam. 2.	1. Sam. 3.
4	1. Sam. 12.	1. Sam. 13.
5	15	17
6	2. Sam. 12.	2. Sam. 21.
7	22	24
8	1. King. 13.	1. King. 17.
9	18	19
10	21	22
11	2. King. 5.	2. King. 9.
12	10	18
13	19	23
14	Jerem. 5.	Jerem. 22.
15	35	36
16	Ezek. 2.	Ezek. 14.
17	16	18
18	20	24
19	Dan. 3.	Daniel 6.
20	Joel 2.	Micah 6.
21	Habak. 2.	Prov. 1.
22	Prov. 2.	3
23	11	12
24	13	14
25	15	16
26	17	19

¶ LESSONS Proper for Holy-dayes.

	¶ Mattens.	¶ Evensong.
S. Andrew.	Proverbes 20.	Proverbes 21.
S. Tho. Ap.	23	24
Nativity of Christ.		
1. Lesson.	Isa. 9.	Isa. 7. God spake once again to Achaz.
2. Lesson.	Luke 2. *unto*, And unto men good will.	Titus 3. The kindnesse and love, &c. *unto* foolishnesse.
S. Steven		
1. Lesson.	Prov. 28.	Eccles. 4.
2. Lesson.	Actes 6. and 7. Steven full of faith, &c. *unto* And when fortie yeers, &c.	Act. 7. When fourty yeers were, &c. *unto*, Steven full of the holy Ghost, &c.
S. John.		
1. Lesson.	Eccles. 5.	Eccles. 6.
2. Lesson.	Revel. 1.	Revel. 22.

	¶ Matins.	¶ Evensong.
Innocents day.	Jere. 31. *unto* Moreover I heard Ephraim	Wisd. 1.
Circumcision 1. Lesson.	Gen. 17.	Deut. 10. *unto* And now Israel, &c.
2. Lesson.	Rom. 2.	Coloss. 2.
Epiphanie. 1. Lesson.	Isai. 40.	Isai. 49.
2. Lesson.	Luk. 3. *unto* So that hee was supposed to be, &c.	John 2. *unto* After this he went to Capernaum.
Conversion of S. Paul. 1. Lesson.	Wisd. 5.	Wisd. 6.
2. Lesson.	Actes 22. *unto* They heard him.	Actes 26.
Purification of Mary.	Wisd. 9.	Wisd. 12.
S. Matthias	Wisd. 19.	Eccles. 1.
Annunciation of Mary.	Eccles. 2.	Eccles. 3.
Wednesday before Easter.	Hosea 13.	Hosea 14.
Thursday before Easter.	Daniel 9.	Jer. 31.
Good Friday.	Gen. 22.	Isai. 52.
Easter Eve.	Zach. 9.	Exod. 13.
Munday in Easter weeke. 1. Lesson.	Exod. 16.	Exod. 17.
2. Lesson.	Matth. 28.	Actes 8.
Tuesday in Easter weeke. 1. Lesson.	Exod. 20.	Exod. 32.
2. Lesson.	Luke 24. *unto* And behold two of them.	1. Cor. 15.
S. Mark.	Eccles. 4.	Eccles. 5.
Philip and Jacob.	Eccles. 7.	Eccles. 8.

	¶ Matins.	¶ Evensong.
Ascension day.	Deut. 10.	2. Kings 2.
Munday in Whitsun weeke. 1. Lesson.	Gen. 11. *unto* These are the generations of Sem.	Nu. 11. Gather unto me, &c. *unto* Moses and the, &c.
2. Lesson.	1. Cor. 12.	
Tuesday in Whitsun weeke.	1. Sam. 19. David came to Samuel, &c.	Deut. 30.
S. Barnabe. 1. Lesson.	Eccles. 10.	Eccles. 18.
2. Lesson.	Actes 14.	Actes 15. *unto* After certain dayes.
S. Joh. Baptist. 1. Lesson.	Malac. 3.	Malac. 4.
2. Lesson.	Matth. 13.	Matt. 14. *unto* When Jesus, &c.
S. Peters. 1. Lesson.	Ecclus. 15.	Ecclus. 19.
2. Lesson.	Actes 3.	Actes 4.
S. James.	Ecclus. 21.	Ecclus. 28.
S. Bartholomew.	25	29
S. Matthew.	35	38
S. Michaell	39.	44
S. Luke.	51	Job 1.
Simon and Jude.	Job 24. 25.	Job 42.
All Saints. 1. Lesson.	Wisd. 3. *unto* Blessed is rather the, &c.	Wisd. 5. *unto* His jealousie also.
2. Lesson.	Hebr. 11. 12. Saints by faith *unto*, If ye endure, &c.	Revelation 19. *unto*, And I saw an Angel stand.

¶ Proper Psalmes on certaine dayes.

	¶ Matins.	¶ Evensong.
Christmas day.	Psalme 19.	Psalme 89.
	45	110
	85	132
Easter day.	2	113
	57	114
	111	118

	¶ Matins.	¶ Evensong.
Ascension day.	Psalme 8.	Psalme 24.
	15	68
	21	108
Whitsunday	48	104
	67	145

¶ THE

AN ACT FOR THE UNIFORMITY of COMMON PRAYER and SERVICE *in the* CHURCH, *and administration of the* SACRAMENTS.

WHere at the death of our late Sovereign Lord King Henry the Eighth, of noble memory, divers godly and necessary Laws were made and established by Authority of Parliament, for the Common Service and Administration of the Sacraments, Rites, and Ceremonies, to be used in the Church of England, which stand yet in full force and effect: And forasmuch as at the Common Prayer, Administration of Sacraments, and other Rites and Ceremonies in the Church of England, established by Act of Parliament, in the fifth and sixth years of the reign of our late Sovereign Lord King Edward the Sixth, entituled, An Act for the uniformity of Common Prayer and Administration of the Sacraments, the which Book was by the said Act, and also by one Act of Parliament in the first year of the reign of our late Sovereign Lady Queen Elizabeth, of the first Book of Common Prayer, set forth by the Authority of Parliament in the fifth and sixth years of the reign of the said late King Edward the Sixth, for the Service of God, and diverse Rites and Ceremonies, for the Profession of the true Religion, and Christian Faith, to be used in the Church of England, were by the Authority of Parliament, that the full effect of the said Book, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites, Ceremonies, Orders, and Directions in the same, with certain Additions and Alterations, should be had, used, and observed, as by the same Book, thereunto annexed, is appointed, and by the said Act of Parliament, entituled, An Act for the uniformity of Common Prayer and Administration of the Sacraments, Rites, and Ceremonies in the Church of England, more at large is declared: And forasmuch as the said Book, by reason of sundry Alterations and additions therein made, is now become very defective, imperfect, and unperfect, and cannot be used in such Parts of the Realm, Dominions, and Countries, where his Majesty's Subjects have Continual Recourse, for the Causes aforesaid, and many others: And forasmuch as the said Book, with the said Alterations and Additions, hath not been put in full Use and Execution, by reason of the Troubles and Interruptions of the same, which have been in this Realm, since the Book was first established and set forth to be used, as aforesaid: And forasmuch as it is found by Experience, that sundry Doubts have arisen upon sundry Statutes and Acts of Parliament, heretofore made concerning the said Book, and the Service, Administration of Sacraments, Rites, Ceremonies, Orders, and Directions therein mentioned, and contained, or by reason of the Alterations and Additions made by the said Act of Parliament, entituled, An Act for the uniformity of Common Prayer and Administration of the Sacraments, Rites, and Ceremonies in the Church of England, or by reason of any Law, Statute, or Act of Parliament, heretofore made, touching the same

Cathedral

¶ JANUARY hath xxxj. dayes.

			Mor. Prayer.		Even. Prayer.	
			1. Les.	2. Les.	1. Les.	2. Les.
1	A	New	Gen.17	Rom.8	Deu.30	Col.2.
2	b	yeres	Gen.21	Mat.1.	Gen.2.	Rom.1
3	c	day.	3	2	4	2
4	d		5	3	6	3
5	e		7	4	8	4
6	f	Epipha-	Isa.60	Luke 3	Isa.49	Joh.2.
7	g	nie.	Gen.9.	Mat.3.	Gen.12	Rom.5
8	A	Lucian.	13	6	14	6
9	b		15	7	16	7
10	c		17	8	18	8
11	d		19	9	20	9
12	e	S. in. Aq	21	10	22	10
13	f	Hillary	23	11	24	11
14	g		25	12	26	12
15	A		27	13	28	13
16	b		29	14	30	14
17	c		31	15	32	15
18	d	Prisca.	33	16	34	16
19	e		35	17	37	1.cor.1
20	f	Fabian.	38	18	39	2
21	g	Agnes.	40	19	41	3
22	A	Vincent	42	20	43	4
23	b		44	21	45	5
24	c		46	22	47	6
25	d	Con. of	Wis.5	Act.22	Wis.6	Act.26
26	e	Paul.	Ge.48	Mat.23	Ge.49	2.cor.7
27	f		50	24	Ex.1.	8
28	g		Ex.2.	25	3	9
29	A		4	26	5	10
30	b		7	27	8	11
31	c		9	28	10	12

¶ FEBRUARY hath xxviij. dayes.

			Mor. Prayer.		Even. Prayer.	
			1. Les.	2. Les.	1. Les.	2. Les.
1	d	Fast.	Ex.11.	Mar.1.	Ex.12.	1.co.13
2	e	Pu. Ma.	Wis.9	2	wis.12	14
3	f	Blasii.	Ex.13.	3	Ex.14.	15
4	g		15	4	16	16
5	A	Agatha.	17	5	18	2.cor.1
6	b		19	6	20	2
7	c		21	7	22	3
8	d		23	8	24	4
9	e		32	9	33	5
10	f		34	10	Ley.18	6
11	g	Sol in	Lev.19	11	20	7
12	A	Pis.	26	12	Nu.11	8
13	b		Nu.12	13	13	9
14	c	Valen-	14	14	16	10
15	d	tine.	17	15	20	11
16	e		21	16	22	12
17	f		23	Luke.1	24	13
18	g		25	do.1.	27	Gal. 1.
19	A		30	2	31	2
20	b		32	3	35	3
21	c		36	4	Deu.1.	4
22	d		Deu.2.	5	3	5
23	e	Fast.	4	6	5	6
24	f	S. Mat-	wis.19	7	Eccl.1	Eph.1.
25	g	thias.	Deu.6	8	Deu.7	2
26	A		8	9	9	3
27	b		10	10	11	4
28	c		12	11	13	5

¶ MARCH hath xxxj. dayes.

			Mor. Prayer.		Even. Prayer.	
			1. Les.	2. Les.	1. Les.	2. Les.
1	d	David.	Deu.16	Luk.18	Deu.17	Eph.6.
2	e	Cedde.	18	18	19	Phil.1.
3	f		20	14	21	2
4	g		22	15	24	3
5	A		25	16	26	4
6	b		27	17	28	Col.1.
7	c	Perpe-	29	18	30	2
8	d	tue.	31	19	32	3
9	e		33	20	34	4
10	f	Equin.	Josh.1.	21	Josh.2.	1.Th.1
11	g		3	22	4	2
12	A	S. in Ar	5	23	6	3
13	b	Gregor.	7	24	8	4
14	c		9	John.1	10	5
15	d		23	2	24	2.Th.2
16	e		Judg.1	3	Judg.2	2
17	f		3	4	4	3
18	g	Edward	5	5	6	1.tim.1
19	A		7	6	8	2. 3.
20	b		9	7	10	4
21	c	Bene-	11	8	12	5
22	d	dict.	13	9	14	6
23	e		15	10	16	2.tim.1
24	f		17	11	18	2
25	g	Ann. of	Eccl.2	12	Eccl.3.	3
26	A	Mary.	Jud.19	13	Jud.20	4
27	b	Imit. R.	21	14	Ruth.1	Tit. 1.
28	c	Cur.	Ruth.2	15	3	2. 3.
29	d		4	16	1.Sa.1.	Phile.
30	e		1.Sa.2.	17	3	Heb.1.
31	f		4	18	5	2

¶ APRIL hath xxx. dayes.

			Mor. Prayer.		Even. Prayer.	
			1. Les.	2. Les.	1. Les.	2. Les.
1	g		1.Sa.6	Joh.19	1.Sa.7	Heb.3.
2	A		8	20	9	4
3	b	Richard	10	21	11	5
4	c	Ambr.	12	Acts 1.	13	6
5	d		14	2	15.	7
6	e		16	3	17	8
7	f		18	4	19	9
8	g		20	5	21	10
9	A		22	6	23	11
10	b		24	7	25	12
11	c	Sol in	26	8	27	13
12	d	Tau.	28	9	29	Jam.1.
13	e		30	10	31	2
14	f		2.Sa.1.	11	2.Sa.2.	3
15	g		3	12	4	4
16	A		5	13	6	5
17	b		7	14	8	1.Pet.1
18	c		9	15	10	2
19	d	Alphag.	11	16	12	3
20	e		13	17	14	4
21	f		15	18	16	5
22	g		17	19	18	2.Pet.1
23	A	S. Georg	19	20	20	2
24	b		21	21	22	3
25	c	Marke	Eccl.4	22	Eccl.5	1.Jo.1.
26	d	Evan.	2.Sa.23	23	2.Sa.24	2
27	e		1.Ki.1.	24	1.Ki.2.	3
28	f		3	26	4	4
29	g		5	26	6	5
30	A		7	27	8	2.Joh

MAY hath xxxi. dayes.

			Mor. Prayer. 1. Lesson	Mor. Prayer. 2. Lesson	Even. Prayer. 1. Lesson	Even. Prayer. 2. Lesson
1	b	Philip & Jacob	Eccl. 7	Act. 2	Eccl. 9	Jude
2	c		Jacob. 1.	1. Kin. 18	1. Kin. 19	Rom. 1
3	d	Inventi.	1	Mat. 21	22	2
4	e	of the	3	23	24	3
5	f	crosse.	5	25	26	4
6	g	Jo. Port	7	27	28	5
7	A		9	1	2	6
8	b		11	3	4	7
9	c		2. Kin. 1	5	2. Kin. 2	8
10	d		3	7	4	9
11	e		5	9	6	10
12	f	Sol in	7	10	8	11
13	g	Gem.	9	11	10	12
14	A		11	12	12	13
15	b		13	13	14	14
16	c		15	14	16	15
17	d		17	15	18	16
18	e		19	16	20	1. Cor. 1
19	f	Dunst.	21	17	22	2
20	g		23	18	24	3
21	A		25	19	1 Esd. 3	4
22	b		1 Esd. 5	20	4	5
23	c		7	21	6	6
24	d		9	22	9	7
25	e		2 Esd. 1	23	2 Esd. 2	8
26	f	Augst.	4	24	5	9
27	g	Hel.	6	25	8	10
28	A		8	26	10	11
29	b		13	27	Est. 1.	12
30	c		Est. 3	28	3	13
31	d		4	Mor. 1	5	14

JUNE hath xxx. dayes.

			Mor. Prayer. 1. Lesson	Mor. Prayer. 2. Lesson	Even. Prayer. 1. Lesson	Even. Prayer. 2. Lesson
1	e		Est. 6.	Mat. 2.	Est. 7.	1. Cor. 15
2	f		8	3	9	16
3	g	Nicho.	Job. 1.	4	Job 2.	2. Cor. 1
4	A		3	5	4	2
5	b	Boni-	5	6	6	3
6	c	face.	7	7	8	4
7	d		9	8	10	5
8	e		11	9	12	6
9	f		13	10	14	7
10	g		15	12	16	8
11	A	Barn. Ap.	Ecc. 10	Act. 14	Ecc. 12	Act. 15
12	b	S. in Cap.	Jo. 12.	Mar. 12	Job 19	2. Cor. 9
13	c	Solst.	20	13	21	10
14	d	esti.	22	14	23	11
15	e		24. 25.	15	26. 27.	12
16	f		28	16	29	13
17	g		30	Luke 1.	31	Gal. 1.
18	A		32	2	33	2
19	b	Edward	34	3	35	3
20	c		36	4	37	4
21	d		38	5	39	5
22	e		40	6	42	6
23	f	Fast.	42	7	Pro. 1.	Eph. 1.
24	g	Jo. Bapt.	Mal. 3.	Mat. 3.	Mal. 4.	Mat. 4.
25	A		Pro. 2.	Luk. 8.	Pro. 3.	Ephe. 2.
26	b		4	9	5	3
27	c		6	10	7	4
28	d	Fast.	8	11	9	5
29	e	Pet. Ap.	Ecc. 15	Act. 3.	Ec. 19.	Act. 4.
30	f		Pro. 10	Lu. 12.	Pro. 11	Eph. 6

JULY hath xxxi. dayes.

			Mor. Prayer. 1. Lesson	Mor. Prayer. 2. Lesson	Even. Prayer. 1. Lesson	Even. Prayer. 2. Lesson
1	g	Visit. Mar.	Pro. 13	Luk. 23	Pro. 15	Phil. 2
2	A		15	24	17	3
3	b	Martin.	16	15	19	4
4	c		18	16	19	1
5	d		20	17	21	Col. 2
6	e	Dogge	22	18	23	3
7	f	dayes.	24	19	25	4
8	g		26	20	27	1
9	A		28	21	29	1. Th. 2
10	b		31	23	Eccl. 1	3
11	c		Eccles.	23	2	4
12	d	Sol in	4	24	5	5
13	e	Leo.	6	John 1	7	1
14	f		8	2	9	2. Thes.
15	g	Swithin.	10	3	11	1
16	A		12	4	Jer. 1.	2
17	b		Jer. 2.	5	3	1. Tim. 1
18	c		4	6	5	2
19	d		6	7	7	3
20	e	Margar.	8	8	9	4
21	f		10	9	11	5
22	g	Magdal.	12	10	13	2. Tim.
23	A		14	11	15	2
24	b	Fast.	16	12	17	3
25	c	Jac. Ap.	Ecc. 11	19	Ecc. 29	4
26	d	Anne.	Jer. 18	24	Jer. 49.	Tit. 1.
27	e		24	15	21	2
28	f		28	16	23	Phile.
29	g		29	17	25	Heb. 2.
30	A		26	18	27	3
31	b		28	19	29	12

AUGUST hath xxxi. dayes.

			Mor. Prayer. 1. Lesson	Mor. Prayer. 2. Lesson	Even. Prayer. 1. Lesson	Even. Prayer. 2. Lesson
1	c	Lammas	Jer. 30	John 20	Jer. 31.	Heb. 4
2	d		32	21	33	5
3	e		34	Act. 1.	35	6
4	f		36	2	37	7
5	g		38	3	39	8
6	A	Transf.	40	4	41	9
7	b	Name	42	5	43	10
8	c	of Jesu.	44	6	45. 46	11
9	d		47	7	48	12
10	e	Laurence	49	8	50	13
11	f		51	9	52	Jam. 1.
12	g	Sol in	Lam. 1.	10	Lam. 2	2
13	A	Virg.	3	11	4	3
14	b		5	12	Ezek. 2	4
15	c		Ezek. 3	13	6	5
16	d		7	14	13	1. Pet. 1
17	e		14	15	18	2
18	f		33	16	34	3
19	g		Dan. 1.	17	Dan. 2.	4
20	A		3	18	4	5
21	b		5	19	6	2. Pet. 1
22	c		7	20	8	2
23	d	Fast.	9	21	10	3
24	e	Bartho.	Ecc. 25	22	Ec. 29.	1. Joh. 1
25	f	Apost.	Dan. 11	23	Dan. 12	2
26	g		[*] 13	24	14	3
27	A		Osee. 1.	25	Os. 2. 3	4
28	b	August.	4	26	5. 6.	5
29	c	Behead.	7	27	8	2. 3. Joh.
30	d	of John	9	28	10	Jude.
31	e		11	Mat. 1.	12	Rom. 1

¶ SEPTEMBER hath xxx. dayes.

			Mor. Prayer.		Even. Prayer.	
			1. Les.	2. Les.	1. Les.	2. Les.
1	S	Gyles	Hosea 13	Mat. 2	Hosea 14	Rom. 8
2	S		Joel 1.	3	Joel 2.	3
3	M		3	4	Am. 1.	4
4	T	Hodge	Am. 2.	5	3	5
5	W	dayes	4	6	5	6
6	T	and	6	7	7	7
7	F	Ennr. b.	8	8	9	8
8	S	Nat. of	Obad.	9	Jona. 1	9
9	S	Mary.	Jon. 2.	10	4	10
10	M		Mich.	11	Mic. 2.	11
11	T		3	12	4	12
12	W		5	13	6	13
13	T		7	14	Nah. 1.	14
14	F	Holy cr.	Nah. 2	15	3	15
15	S	Nichō.	Hab. 1.	16	Hab. 2.	16
16	S	Ambros.	3	17	Zeph. 1	1. cor. 1
17	M	Lambert	Zeph. 2	18	3	2
18	T		Hag. 1.	19	Hag. 2.	3
19	W		Zec. 1.	20	Zec. 2.	4
20	T	Fast.	4.	21	6	5
21	F	S. Mat-	Ecc. 35	22	Ecc. 38	6
22	S	thew.	Zec. 7.	23	Zec. 8.	7
23	S		9	24	10	8
24	M		11	25	12	9
25	T		13	26	14	10
26	W	Cyprian	Mal. 1.	27	Mal. 2.	11
27	T		3	28	4	12
28	F		Tob. 1	Mar. 1.	Tob. 2.	13
29	S	S. Mich.	Ecc. 39	2	Ecc. 44	14
30	S	Hierom	Tob. 3	3	Tob. 4	15

¶ OCTOBER hath xxxj. dayes.

			Mor. Prayer.		Even. Prayer.	
			1. Les.	2. Les.	1. Les.	2. Les.
1	M	Remige	(44)	Mar. 4	Tob. 6.	1. co. 16
2	T		Tob. 7	5	8	2. cor. 1
3	W		9	6	12	2
4	T		11	7	13	3
5	F		12	8	14	4
6	S	Faith.	Judit. 1	9	Judit. 2	5
7	S		3	10	4	6
8	M		5	11	6	7
9	T	Dennis.	7	12	8	8
10	W		9	13	10	9
11	T		11	14	12	10
12	F	Fides &c.	13	15	14	11
13	S	Edward	15	16	16	12
14	S		Wis. 1	Luke 1.	Wis. 2	13
15	M		3	Ad. 1.	4	Gal. 1.
16	T		5	2	6	2
17	W	Etheld.	7	3	8	3
18	T	S. Luke	Ecc. 51	4	Job 1.	4
19	F	Euan.	Wis. 9	5	Wis. 10	5
20	S		11	6	12	6
21	S		13	7	14	Eph. 1.
22	M		15	8	16	2
23	T		17	9	18	3
24	W		19	10	Bacch.	4
25	T	Crispin.	Eccl. 2	11	5	5
26	F		4	12	5	6
27	S	Fast.	6	13	7	Phil. 1.
28	S	Sim. &	Jo. 24. 25	14	Job 42	2
29	M	Jude.	Eccl. 8	15	Eccl. 9	3
30	T		10	16	11	4
31	W	Fast.	12	17	13	Col. 1.

¶ NOVEMBER hath xxx. dayes.

			Mor. Prayer.		Even. Prayer.	
			1. Les.	2. Les.	1. Les.	2. Les.
1	T	All	Wis. 14	Wis. 15	Wis. 16	Rom. 8
2	W	Soules	Eccl. 44	18	Eccl. 45	Col. 2.
3	T		16	19	17	3
4	F		18	20	19	4
5	S	Pactus.	20	21	22	1. Th. 1
6	S	Leonard.	22	23	23	2
7	M		24	25.	Dedic.	3
8	T		27	24	28	4
9	W		29	John 2.	3	5
10	T		Wis.	1	Eccl.	2. Th. 1
11	F	S. Mart.	33	3	34	2
12	S	S. Mart.	35	4	36	3
13	S	Brice.	37	5	38	1. Tim. 1
14	M		39	6	40	2. 3
15	T	Machut.	41	7	42	4
16	W		43	8	44	5
17	T	Hugh b.	45	9	Hugh	6
18	F		47	10	48	1. Tim. 1
19	S		49	11	50	2
20	S	Edmund	51	12	Barn. 1	3
21	M	Pre.	Bar. 2.	13	3	4
22	T	Cicely.	4	14	5	Tit. 1.
23	W	Clem.	6	15	Isa. 1.	2. 3
24	T		Isa. 2.	16	3	Phile.
25	F	Kathe-	4	17	5	Heb. 1.
26	S	rine.	6	18	7	2
27	S		8	19	9	3
28	M		10	20	11	4
29	T	Fast.		21	13	5
30	W	And.	Bar. 30	Ad. 1.	Bar. 35	6

¶ DECEMBER hath xxxj. dayes.

			Mor. Prayer.		Even. Prayer.	
			1. Les.	2. Les.	1. Les.	2. Les.
1	F		Isa. 14.	Act. 2.	Isa. 15.	Heb. 7
2	S		16	3	17	8
3	S		18	4	19	9
4	M		20. 21.	5	22	10
5	T		23	6	24	11
6	W	Nicho-	25	Dom. 7.	26	12
7	T	las.	27	Dom. 7.	28	13
8	F	Concep.	29	8	30	Jam. 1.
9	S	Ma.	31	9	32	2
10	S		33	10	34	3
11	M	S. in Ca.	35	11	36	4
12	T		37	12	38	5
13	W	Lucl.	39	13	40	1. Pet. 1
14	T		41	14	42	2
15	F		43	15	44	3
16	S	O sapi-	45	16	46	4
17	S	entiæ.	47	17	48	5
18	M		49	18	50	1. Pet. 1
19	T		51	19	52	2
20	W	Fast.	53	20	54	3
21	T	Thomas	Pro. 23	21	Pro. 24	1. Joh. 1
22	F	Ap.	Isa. 55.	22	Isa. 56.	2
23	S		57	23	58	3
24	S	Fast.	59	24	Vacat	4
25	M	Christm.	Isa. 9.	Luke 2.	Isa. 7.	Tit. 3.
26	T	Steven.	Pro. 28	Act. 6. 7	Eccl. 5	Acts 7
27	W	John	Eccl. 5	Rev. 1.	Eccl. 6	Rev. 22
28	T	Innocen.	Jer. 31.	Act. 25	Wis. 5.	Mat. 2.
29	F		Isa. 61.	26	Isa. 62	2. John
30	S		63	27	64	3. John
31	S	Silvest.	65	28	66	Jude.

¶ Certain Notes appertaining to the Kalender.

Auguſt 26. At this mark (*) Note, that the 13. of Daniel, touching the Hiſtory of Suſanna, is to be read untill theſe words. *And King Aſtyages, &c.*

October 1. At this mark (*) Note that the 6. of Exodus is to be read at Morning Prayer, unto theſe words; *Theſe be the heads, &c.*

November 7. At this mark [¶] Note that the beginning of the 26. Chapter of Eccleſiaſticus, unto, *But when one is, &c.* muſt be read with the 25. Chapter.

November 19. At this mark [†] Note that the 40. Chapter of Eccleſiaſticus is to be read unto theſe words, *After thou be told, &c.*

Theſe to be obſerved for Holy dayes, and none other.

THat is to ſay, All Sundayes in the yeer. The dayes of the Feaſts of the Circumciſion of our Lord Jeſus Chriſt. Of the Epiphany. Of the Purification of the bleſſed Virgin. Of S. Matthias the Apoſtle. Of the Annunciation of the bleſſed Virgin. Of S. Marke the Evangeliſt. Of S. Philip and Jacob the Apoſtles. Of the Aſcenſion of our Lord Jeſus Chriſt. Of the Nativity of S. John Baptiſt. Of S. Peter the Apoſtle. Of S. James the Apoſtle. Of S. Bartholomew the Apoſtle. Of S. Matthew the Apoſtle. Of S. Michael the Archangel. Of S. Luke the Evangeliſt. Of S. Simon and Jude Apoſtles. Of all Saints. Of S. Andrew the Apoſtle. Of S. Thomas the Apoſtle. Of the Nativity of our Lord. Of S. Steven the Martyr. Of S. John the Evangeliſt. Of the holy Innocents. Munday and Tueſday in Eaſter week. Munday and Tueſday in Whitſun week.

Septuageſima.	before Eaſter.	9. weeks.	Rogations.	after Eaſter.	5. weeks.
Sexageſima.		8. weeks.	Whitſunday.		7. weeks.
Quinquageſima.		7. weeks.	Trinity Sunday		8. weeks.
Quadrageſima.		6. weeks.			

¶ Rules to know when the Terme beginneth and endeth.

HIllary Terme beginneth the xxiij. day of January (if it be not Sunday, then the next day after) and endeth the xij. of February.

EAſter Terme beginneth xviij. dayes after Eaſter day, and endeth foure daies after Aſcenſion day.

TRinity Terme beginneth xij. dayes after Whitſunday, and endeth the Wedneſday fortnight after.

MIchaelmas terme beginneth the ix. day of October, if it be not Sunday, and endeth the xxviij. of November.

¶ The Order where Morning and Evening Prayer ſhall be uſed and ſaid.

THe Morning and Evening prayer ſhall be uſed, in the accuſtomed place of the Church, Chappell, or Chancell, except it ſhall be otherwiſe determined by the Ordinary of the place: and the Chancels ſhall remain as they have done in times paſt.

And here is to be noted, that the Miniſter at the time of the Communion, and at all other times in his Miniſtration, ſhall uſe ſuch Ornaments in the Church, as were in uſe by authority of Parliament, in the ſecond yeer of the Reign of EDVVARD *the ſixth, according to the Act of Parliament ſet forth in the beginning of this Book.*

¶ AN

AN ORDER FOR MORNING PRAYER daily throughout the yeer.

¶ At the beginning both of Morning Prayer, and likewise of Evening Prayer, the Priest shall read with a loud voice some one of these sentences of the Scriptures that follow. And then he shall say that which is written after the said sentences.

AT *what time soever a sinner doth repent him of his sinne from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord.

* I do know mine own wickednesse, and my sinne is alway against me.

* Turn thy face away from our sinnes (O Lord) and blot out all our offences.

* A sorrowfull spirit is a sacrifice to God: despise not (O Lord) humble and contrite hearts.

* Rent your hearts and not your garments, and turn to the Lord your God, because he is gentle and mercifull, he is patient, and of much mercy, and such a one that is sorry for your affliction.

* To thee (O Lord God) belongeth mercy and forgivenesse, for we have gone away from thee, and have not hearkned to thy voice, whereby we might walk in thy laws which thou hast appointed for us.

* Correct us, O Lord, and yet in thy judgement, not in thy fury, lest we should be consumed and brought to nothing.

* Amend your lives, for the kingdome of God is at hand.

* I will go to my father, and say to him, Father, I have sinned against heaven, and against thee: I am no more worthy to be called thy sonne.

* Enter not into judgement with thy servant, O Lord: for no flesh is righteous in thy sight.

* If we say that we have no sinne we deceive our selves, and there is no truth in us.

DEarly beloved brethren, the Scripture moveth us in sundry places, to acknowledge and confesse our manifold sinnes and wickednesse, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgivenesse of the same by his infinite goodnesse and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which be requisite and necessary as well for the body as the soul: Wherefore I pray and beseech you as many as be here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me.

¶ A generall confession to be said of the whole Congregation, after the Priest, kneeling.

ALmighty and most mercifull Father, we have erred and strayed from thy wayes like lost sheep: we have followed too much the devices and desires of our own hearts: we have offended against thy holy Lawes: we have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us: but thou, O Lord, have mercy upon us miserable offenders. Spare thou them, O God, which confesse their faults: restore thou them that be penitent, according to thy promises declared unto mankinde in Christ Jesu our Lord: and grant, O most mercifull Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name, Amen.

¶ The absolution or remission of sinnes, to be pronounced by the Priest alone.

ALmighty God our Father of our Lord Jesus Christ, which desireth not the death of a sinner, but rather that he may turn from his wickednesse and live, and hath given power and commandment to his Ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sinnes: He pardoneth and absolveth all them which truely repent, and unfainedly beleeve his holy Gospel. Wherefore we beseech him to grant us true repentance and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall joy, through Jesus Christ our Lord.

The people shall answer, Amen.

¶ Then shall the Priest begin The Lords prayer with a loud voice.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespasse against us. And lead us not into temptation: but deliver us from evill. Amen.

Then likewise he shall say,

O Lord open thou our lips.
Answ. And our mouth shall shew forth thy praise.
Priest. O God make speed to save us.
Answ. O Lord make haste to help us.
Priest. Glory be to the Father, &c.
As it was in the beginning, &c.
Praise ye the Lord.

¶ Then shall be said or sung this Psalm following.

Venite exultemus Domino. Psal. 95.

OCome, let us sing unto the Lord; let us heartily rejoyce in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew our selves glad in him with Psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness:

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do erre in their hearts, for they have not known my waies.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, &c.

As it was in the beginning, &c.

Then shall follow certain Psalms in order, as they be appointed in the Table made for that purpose, except there be proper Psalms appointed for that day. And at the end of every Psalm throughout the year, and likewise in the end of Benedictus, Benedicite, Magnificat, *and* Nunc dimittis, *shall be repeated.*

Glory be to the Father, &c.

As it was in the beginning, &c.

Then shall be read the Lessons distinctly with a loud voice, that the people may hear. First, a Chapter of the old Testament, as it is appointed in the Kalender, except there be proper Lessons assigned for that day. The Priest that readeth the Lessons, standing, and turning himself, as he may best be heard of all such as are present. And before every Lesson the Priest shall say, The first, second, third, or fourth Chapter of Genesis, or Exodus, or Matthew, or other like, as is appointed in the Kalender. And at the end of every Chapter shall say, Here endeth such a Chapter of such a Book.

And (to the end the people may the better hear) in such places where they do sing, there shall the Lessons be sung in a plain tune, after the manner of distinct reading, and likewise the Epistle and Gospel.

After the first Lesson shall follow Te Deum Laudamus *in English daily throughout the whole year.*

Te Deum laudamus.

WE praise thee, O God: we knowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all Angels cry aloud: the heavens and all the powers therein.

To thee Cherubin, and Seraphin: continually do cry.

Holy, holy, holy: Lord God of Sabbaoth.

Heaven and earth are full of the Majesty: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth knowledge thee,

The Father: of an infinite Majestie.

Thine honourable, true: and only Sonne.

Also the holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver man: thou didst not abhorre the Virgins wombe.

When thou hadst overcome the sharpnesse of death: thou didst open the kingdome of heaven to all beleevers.

Thou sittest at the right hand of God: in the glory of the Father.

We therefore pray thee, help thy servants whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy Saints: in glory everlasting.

O Lord save thy people: and blesse thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnifie thee.

And we worship thy Name: ever world without end.

Vouchsafe, O Lord: to keep us this day without sinne.

O Lord have mercy upon us: have mercy upon us.

O Lord let thy mercy lighten upon us: as our trust is in thee.

O Lord in thee have I trusted: let me never be confounded.

Or this Canticle, Benedicite, omnia opera Domini.

O All ye works of the Lord, blesse ye the Lord: praise him and magnifie him for ever.

O ye Angels of the Lord, blesse ye the Lord: praise him and magnifie him for ever.

O ye heavens, blesse ye the Lord: praise him and magnifie him for ever.

O ye waters that be above the firmament, blesse ye the Lord: praise him and magnifie him for ever.

O all ye powers of the Lord, blesse ye the Lord: praise him and magnifie him for ever.

O ye Sunne and Moon, blesse ye the Lord: praise him and magnifie him for ever.

O ye Starres of heaven, blesse ye the Lord: praise him and magnifie him for ever.

O ye showers and dew, blesse ye the Lord: praise him and magnifie him for ever.

O ye winds of God, blesse ye the Lord: praise him and magnifie him for ever.

O ye fire and heat, blesse ye the Lord: praise him and magnifie him for ever.

O ye winter and summer, blesse ye the Lord: praise him and magnifie him for ever.

O ye dews and frosts, blesse ye the Lord: praise him and magnifie him for ever.

O ye frost and cold, blesse ye the Lord: praise him and magnifie him for ever.

O ye ice and snow, blesse ye the Lord: praise him and magnifie him for ever.

O ye nights and dayes, blesse ye the Lord: praise him and magnifie him for ever.

O ye light and darknesse, blesse ye the Lord: praise him and magnifie him for ever.

O ye lightning and clouds, blesse ye the Lord: praise him and magnifie him for ever.

O let the earth blesse the Lord: yea, let it praise him and magnifie him for ever.

O ye mountains and hills, blesse ye the Lord: praise him and magnifie him for ever.

O all ye green things upon the earth, blesse ye the Lord: praise him and magnifie him for ever.

O ye wells, blesse ye the Lord: praise him and magnifie him for ever.

O ye seas and floods, blesse ye the Lord: praise him and magnifie him for ever.

O ye Whales and all that move in the waters, blesse ye the Lord: praise him and magnifie him for ever.

O all ye fowls of the air, blesse ye the Lord: praise him and magnifie him for ever.

O all ye beasts and cattell, blesse ye the Lord: praise him and magnifie him for ever.

O ye

O ye children of men, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O Iſrael, bleſſe the Lord: praiſe him and magnifie him for ever.

O ye Prieſts of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye ſervants of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye ſpirits and ſouls of the righteous, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye holy and humble men of heart, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O Ananias, Azarias, and Miſael, bleſſe ye the Lord: praiſe him and magnifie him for ever.

Glory be to the Father, and to the Sonne.

As it was in the beginning, is now, &c.

¶ And after the ſecond Leſſon ſhall be uſed, and ſaid, Benedictus *in Engliſh, as followeth.*

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people.

And hath raiſed up a mighty ſalvation for us: in the houſe of his ſervant David.

As he ſpake by the mouth of his holy Prophets: which have been ſince the world began.

That we ſhould be ſaved from our enemies: and from the hands of all that hate us.

To perform the mercy promiſed to our forefathers: and to remember his holy Covenant.

To perform the oath which he ſware to our fore-father Abraham: that he would give us.

That we being delivered out of the hands of our enemies: might ſerve him without fear.

In holineſſe and righteouſneſſe before him: all the dayes of our life.

And thou childe ſhalt be called the Prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his wayes.

To give knowledge of ſalvation unto his people: for the remiſſion of their ſinnes.

Through the tender mercy of our God: whereby the day-ſpring from on high hath viſited us.

To give light to them that ſit in darkneſſe, and in the ſhadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ For this 100. Pſalme.

BE joyfull in the Lord, all ye lands: ſerve the Lord with gladneſſe, and come before his preſence with a ſong.

Be ye ſure that the Lord he is God: it is he that hath made us, and not we our ſelves, we are his people, and the ſheep of his paſture.

O go your way into his gates with thankſgiving, and into his courts with praiſe: be thankfull unto him, and ſpeak good of his Name.

For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ Then ſhall be ſaid the Creed by the Prieſt and the people, ſtanding.

I Believe in God the Father Almighty, Maker of heaven and earth: and in Jeſus Chriſt his onely Sonne our Lord, which was conceived by the holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead and buried, he deſcended into hell, the third day he roſe again from the dead, he aſcended into heaven, and ſitteth on the right hand of God the Father Almighty: from thence he ſhall come to judge the quick and the dead. I believe in the holy Ghoſt; the holy Catholike Church; the Communion of Saints, the forgiveneſſe of ſinnes, the reſurrection of the body, and the life everlaſting. Amen.

¶ And after that, theſe prayers following, as well at Evening prayer as at morning prayer, all devoutly kneeling, the Prieſt firſt pronouncing with a loud voyce.

The Lord be with you.

Anſwer.

And with thy ſpirit.

Prieſt.

¶ Let us pray.

Lord have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

¶ Then the Prieſt, Clerks, and people, ſhall ſay the Lords prayer in Engliſh with a loud voice.

Our Father which art in heaven, &c.

¶ Then the Prieſt ſhall ſay.

O Lord ſhew thy mercy upon us.

Anſwer.

And grant us thy ſalvation.

Prieſt.

O Lord ſave the King.

Anſwer.

And mercifully heare us when we call upon thee.

Prieſt.

Endue thy Miniſters with righteouſneſſe.

Anſwer.

And make thy choſen people joyfull.

Prieſt.

O Lord ſave thy people.

Anſwer.

And bleſſe thine inheritance.

Prieſt.

Give peace in our time, O Lord.

Anſwer.

Becauſe there is none other that fighteth for us, but onely thou, O God.

Prieſt.

O God make clean our hearts within us.

Anſwer.

And take not thy holy Spirit from us.

¶ Then ſhall follow three Collects. The firſt of the day, which ſhall be the ſame that is appointed at the Communion. The ſecond, for peace. The third, for grace to live well. And the two laſt Collects ſhall never alter, but daily be ſaid at Morning prayer, throughout all the year, as followeth.

The ſecond Collect, for peace.

O God, which art Author of peace, and lover of concord, in knowledge of whom ſtandeth our eternall life, whoſe ſervice is perfect freedome: defend us thy humble ſervants in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not fear the power of any adverſaries, through the might of Jeſus Chriſt our Lord. Amen.

The third Collect, for grace.

O Lord our heavenly Father, Almighty and everlaſting God, which haſt ſafely brought us to the beginning of this day, defend us in the ſame with thy mighty power, and grant that this day we fall into no ſinne, neither runne into any kinde of danger, but that all our doings may be ordered by thy governance, to do alwayes that is righteous in thy ſight, through Jeſus Chriſt our Lord. Amen.

¶ AN ORDER FOR EVENING PRAYER thorowout the whole yeer.

¶ The Priest shall say,

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespasse against us. And lead us not into temptation: but deliver us from evill. Amen.

Then likewise he shall say,

O Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God make speed to save us.

Answer.

O Lord make haste to help us.

Priest.

Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.
Praise ye the Lord.

¶ Then the Psalms in order as they be appointed in the table for Psalms, except there be proper Psalms appointed for that day. Then a Lesson of the old Testament, as it is appointed likewise in the Kalender, except there be proper Lessons appointed for that day. After that Magnificat *in English, as followeth.*

Magnificat. Luke 1.46.

MY soul doth magnifie the Lord: and my spirit hath rejoyced in God my Saviour.

For he hath regarded: the lowlinesse of his handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: thorowout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembring his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham, and his seed for ever.

Glory be to the Father, and to the, &c.
As it was in the beginning is now, &c.

Or else this Psalm.

Cantate Domino, Psa. 98.

O Sing unto the Lord a new song: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himself the victory.

The Lord declared his salvation: his righteousnesse hath he openly shewed in the sight of the heathen.

He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew your selves joyfull unto the Lord, all ye lands: sing, rejoyce, and give thanks.

Praise the Lord upon the harp: sing to the harp with a Psalm of thanksgiving.

With trumpets also and shawms: O shew your selves joyfull before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hils be joyfull together before the Lord: for he is come to judge the earth.

With righteousnesse shall he judge the world: and the people with equity.

Glory be to the, &c.
As it was in the beginning, &c.

¶ Then a lesson of the new Testament. And after that Nunc Dimittis *in English, as followeth.*

LOrd, now lettest thou thy servant depart in peace: according to thy word. *Nunc dimittis. Luk. 2.*

For mine eyes have seen: thy salvation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, &c.
As it was in the beginning, &c.

Or else this Psalm.

Deus misereatur Psa. 67.

GOd be mercifull unto us, and blesse us: and shew us the light of his countenance, and be mercifull unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall ¶ earth bring forth her increase: and God, even our own God shall give us his blessing.

God shall blesse us: and all the ends of the world shall fear him.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ Then shall follow the creed with other prayers as is before appointed at morning Prayer, after Benedictus, and with three Collects: First of the day: The second for peace: The third for aid against all perils, as hereafter followeth: which two last Collects shall be daily said at Evening prayer without alteration.

The second Collect at Evening Prayer.

O God from whom all holy desires, all good counsels, and all just works do proceed: give unto thy servants that peace which the world cannot give: that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may passe our time in rest and quietnesse, through the merits of Jesus Christ our Saviour. Amen.

¶ The third Collect for aid against all perils.

LIghten our darknes, we beseech thee O Lord: and by thy great mercy defend us from all perils and dangers of this night, for the love of thy onely Sonne our Saviour Jesus Christ. Amen.

¶ In the feasts of Christmas, the Epiphany, S. Matthias, Easter, the Ascension, Pentecost, S. John Baptist, S. James, S. Bartholomew, S. Matthew, S. Simon and Jude, S. Andrew, and Trinity Sunday, shall be sung or said immediately after Benedictus, this confession of our Christian faith.

WHosoever will be saved: before all things it is necessary that he hold ¶ Catholike faith. *Quicunque vult.*

Which

Which faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholike faith is this: that we worship one God in Trinity, and Trinity in Unity.

Neither confounding the persons nor dividing the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glory equall, the Majesty coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father uncreate, the Sonne uncreate: and the holy Ghost uncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Sonne is God, and the holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian verity: to acknowledge every person by himself to be God and Lord.

So are we forbidden by the Catholike religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes: one holy Ghost, not three holy Ghosts.

And in this Trinity none is afore or after other: none is greater or lesse then another.

But the whole three persons be coeternall together: and coequall.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also beleeve rightly in the incarnation of our Lord Jesus Christ.

For the right faith is, that we beleeve and confesse: that our Lord Jesus Christ the Sonne of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, born in the world.

Perfect God, and perfect man: of a reasonable soul, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conversion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by unity of person.

For as the reasonable soul and flesh is one man: so God and man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good, shall go into life everlasting: and they that have done evill into everlasting fire.

This is the Catholike faith: which except a man beleeve faithfully, he cannot be saved.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Here endeth the order of Morning and Evening Prayer throughout the whole yeer.

¶ Here followeth the Letany to be used upon Sundayes, Wednesdaies, and Fridayes, and at other times when it shall be commanded by the Ordinary.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven, &c.

O God the Sonne, redeemer of the world: have mercy upon us miserable sinners.

O God the Sonne redeemer, &c.

O God the holy Ghost, proceeding from the Father and the Sonne, have mercy upon us miserable sinners.

O God the holy Ghost, &c.

O holy, blessed, and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare us good Lord, spare thy people whom thou hast redeemed with thy most precious bloud, and be not angry with us for ever.

Spare us good Lord.

From all evill and mischief, from sinne, from the crafts and assaults of the devill, from thy wrath, and from everlasting damnation,

Good Lord deliver us.

From all blindnesse of heart, from pride, vain glory, and hypocrisie, from envy, hatred, and malice, and all uncharitableness,

Good Lord deliver us.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh, and the devill.

Good Lord deliver us.

From lightning and tempest, from plague, pestilence and famine, from battell and murder, and from sudden death.

Good Lord deliver us.

From all sedition and privie conspiracy, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and commandment.

Good Lord deliver us.

By the mystery of thy holy incarnation, by thy holy nativity and circumcision, by thy baptisme, fasting, and temptation,

Good Lord deliver us.

By thine agony and bloody sweat, by thy crosse and passion, by thy precious death and burial, by thy glorious resurrection and ascension, and by the comming of the holy Ghost,

Good Lord deliver us.

In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgement.

Good Lord deliver us.

We sinners do beseech thee to hear us (O Lord God) and that it may please thee to rule and governe thy holy Church universally in the right way.

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousnes, and holinesse of life, thy servant CHARLES, our most gracious King and governour.

We beseech thee, &c.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory.

We beseech thee, &c.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies.

We beseech thee, &c.

That it may please thee to blesse and preserve our gracious Queen *Mary*, Prince *Charles* and the rest of the royall progenie.

We beseech thee, &c.

That it may please thee to illuminate all Bishops, Pastours, and Ministers of the Church with true knowledge and understanding of thy Word, and that both by their preaching and living, they may set it forth and shew it accordingly.

We beseech thee, &c.

That it may please thee to endue the Lords of the Councill, and all the Nobility, with grace, wildome, and understanding.

We beseech thee, &c.

That it may please thee to blesse and keep the Magistrates, giving them grace to execute justice, and to maintain trueth.

We beseech thee, &c.

That it may please thee to blesse and keep all thy people.

We beseech thee, &c.

That it may please thee to give to all nations, unity, peace, and concord.

We beseech thee, &c.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy Commandments.

We beseech thee, &c.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee, &c.

That it may please thee to bring into the way of trueth all such as have erred and are deceived.

We beseech thee, &c.

That it may please thee to strengthen such as do stand, and to comfort and help the weak hearted, and to raise up them that fall, and finally to beat down Satan under our feet.

We beseech thee, &c.

That it may please thee to succour, help, and comfort all that be in danger, necessitie, and tribulation.

We beseech thee, &c.

That it may please thee to perfourme all that travell by land or by water, all women labouring of childe, all sick persons and young children, and to shew thy pity upon all prisoners and captives.

We beseech thee, &c.

That it may please thee to defend and provide for the fatherlesse children and widowes, and all that be desolate and oppressed.

We beseech thee, &c.

That it may please thee to have mercy upon all men.

We beseech thee, &c.

That it may please thee to forgive our enemies, persecuters and slanderers, and to turn their hearts.

We beseech thee, &c.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them.

We beseech thee, &c.

That it may please thee to give us true repentance, to forgive us all our sinnes, negligences and ignorances, and to endue us with the grace of thy holy spirit, to amend our lives according to thy holy Word.

We beseech thee, &c.

Sonne of God: we beseech thee to hear us.

Sonne of God: we beseech thee to hear us.

O Lambe of God, that takest away the sinnes of the world.

Grant us thy peace.

O Lambe of God, that takest away the sinnes of the world.

Have mercy upon us.

O Christ hear us.

O Christ hear us.

Lord have mercy upon us.

Lord have mercy upon us.

Christ have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Lord have mercy upon us.

Our Father which art in heaven, &c.
And leade us not into temptation.
But deliver us from evill. Amen.

The versicle

O Lord deal not with us after our sinnes.

Answ. Neither reward us after our iniquities.

¶ Let us pray.

O God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers that we make before thee in all our troubles and adversities whensoever they oppresse us, and graciously hear us, that those evils which the craft and subtilty of the devill or man worketh against us, be brought to nought, and by the providence of thy goodnesse they may be dispersed, that we thy servants being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Names sake.

O God, we have heard with our ears, and our fathers have declared unto us the noble workes that thou didst in their dayes, and in the old time before them.

O Lord

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, &c. As it was, &c.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ, graciously hear us, O Lord Christ.

The Versicle.

O Lord, let thy mercy be shewed upon us.

Answ. As we do put our trust in thee.

¶ Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Names sake turn from us all those evils that we most righteously have deserved, and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holinesse and pureness of living, to thy honour and glory, through our only Mediatour and advocate Jesus Christ our Lord. Amen.

¶ A prayer for the Kings Majesty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the onely ruler of Princes, which dost from thy throne behold all the dwellers upon earth, most heartily we beseech thee with thy favour to behold our most gracious Soveraign lord King *Charles*, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies, and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

¶ A prayer for the Queen, Prince Charles, and the rest of the Royall Progeny.

ALmighty God, the fountain of all goodnesse, we humbly beseech thee to blesse our gracious Queen *Mary*, Prince *Charles*, and the rest of the Royall Progenie: endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happinesse, and bring them to thine everlasting kingdome, through Jesus Christ our Lord. Amen.

ALmighty and everlasting God, which onely workest great marvels, send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthfull Spirit of thy grace, and that they may truely please thee, poure upon them the continually dew of thy blessing: grant this (O Lord) for the honour of our Advocate and Mediatour Jesus Christ. Amen.

¶ A prayer of Chrysostome.

ALmighty God, which hast given us grace at this time with one accord, to make our common supplications unto thee, and dost promise that when two or three be gathered together in thy Name, thou wilt grant their requests, fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. 13. THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. Amen.

¶ For rain if the time require.

O God heavenly Father, which by thy Sonne Jesus Christ hast promised to all them that seek thy kingdome, and the righteousnesse thereof, all things necessary to their bodily sustenance: send us, we beseech thee, in this our necessity, such moderate rain and showres, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

¶ For fair weather.

O Lord God, which for the sinne of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again: We humbly beseech thee, that although we for our iniquities have worthily deserved this plague of rain and waters, yet upon our true repentance thou wilt send us such weather, whereby we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. Amen.

¶ In the time of dearth and famine.

O God, heavenly Father, whose gift it is that the rain doth fall, the earth is fruitfull, beasts increase, and fishes do multiply: behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity) may through thy goodnesse be mercifully turned into cheapnesse and plenty, for the love of Jesus Christ our Lord, to whom with thee and the holy Ghost be all honour, &c.

¶ In the time of warre.

O Almighty God, King of all kings, and governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be mercifull to them that truely repent: Save and deliver us (we humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, and confound their devices, that we being armed with thy defence, may be preserved evermore from all perils, to glorifie thee which art the onely giver of all victory, through the merits of thy onely Sonne Jesus Christ our Lord. Amen.

¶ In the time of any common plague or sickness.

O Almighty God, which in thy wrath in the time of King David, didst slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercy, didst save the rest: have pity upon us miserable sinners, that now are visited with great sickness and mortality, that like as thou didst then command thine Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. Amen.

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions: and though we be tied and bound with the chain of our sinnes, yet let the pitifulnesse of thy great mercy loose us, for the honour of Jesus Christs sake, our mediatour and advocate. Amen.

¶ A Thanksgiving for rain.

O God our heavenly Father, who by thy gracious providence, dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man: we give thee humble thanks, that it hath pleased

thee

thee in our greateſt neceſsity, to ſend us at the laſt a joyfull rain upon thine inheritance, and to refreſh it when it was dry to the great comfort of us thy unworthy ſervants, and to the glory of thy holy Name, through thy mercies in Jeſus Chriſt our Lord. Amen.

¶ A thankſgiving for fair weather.

O Lord God, who haſt juſtly humbled us by thy late plague of immoderate rain & waters, and in thy mercy haſt relieved and comforted our ſouls by this ſeaſonable & bleſſed change of weather: we praiſe and glorifie thy holy Name for this thy mercy, and will alwayes declare thy loving kindneſſe from generation to generation, through Jeſus Chriſt our Lord. Amen.

¶ A thankſgiving for plenty.

O Moſt mercifull Father, which of thy gracious goodneſſe haſt heard the devout prayers of thy Church, and turned our dearth and ſcarcity into cheapneſſe and plenty: we give thee humble thanks for this thy ſpeciall bounty, beſeeching thee to continue this thy loving kindneſſe unto us, that our land may yeeld us her fruits of increaſe, to thy glory and our comfort, through Jeſus Chriſt our Lord. Amen.

¶ A thankſgiving for peace and victory.

O Almighty God, which art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies: we yeeld thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers, wherewith we were compaſſed: we acknowledge it thy goodneſſe, that we were not delivered over as a prey unto them, beſeeching thee ſtill to continue ſuch thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. Amen.

¶ A thankſgiving for deliverance from the plague.

O Lord God, which haſt wounded us for our ſinnes, and conſumed us for our tranſgreſſions by thy late heavy and dreadfull viſitation, and now in the midſt of judgement remembring mercy, haſt redeemed our ſouls from the jawes of death: we offer unto thy fatherly goodneſſe our ſelves, our ſouls and bodies, which thou haſt delivered, to be a living ſacrifice unto thee, alwayes praiſing and magnifying thy mercies in the midſt of the Congregation, through Jeſus Chriſt our Lord. Amen.

¶ For this.

WE humbly acknowledge before thee (O moſt mercifull Father) that all the puniſhments which are threatned in thy Law, might juſtly have fallen upon us, by reaſon of our manifold tranſgreſſions and hardneſſe of heart: yet ſeeing it hath pleaſed thee of thy tender mercy, upon our weak and unworthy humiliation, to aſſwage the noiſome peſtilence wherewith we lately have been ſore afflicted, and to reſtore the voyce of joy and health into our dwellings: we offer unto thy divine Majeſty the ſacrifice of praiſe and thankſgiving, landing and magnifying thy glorious Name for ſuch thy preſervation and providence over us, through Jeſus Chriſt our Lord. Amen.

The end of the Letany.

¶ The Collects, with the order how to finde the beginning and end of the Epiſtles and Goſpels in the new Teſtament, by the Chapter and the verſe, as it is appointed in the Book of Common Prayer.

¶ The firſt Sunday in Advent.

The Collect.

ALmighty God, give us grace that we may caſt away the works of darkneſſe, and put upon us the armour of light, now in the time of this mortall life (in the which thy Sonne Jeſus Chriſt came to viſit us in great humility) that in the laſt day, when he ſhal come again in his glorious Majeſty, to judge both the quick and the dead, we may riſe to the life immortall, through him who liveth and reigneth with thee and the holy Ghoſt now and ever. Amen.

The Epiſtle.

Owe nothing to any man. verſe 8. unto the end.	Rom. 13

The Goſpel.

And when they drew neer. verſe 1. unto verſe 14.	Matt. 21

¶ The ſecond Sunday in Advent.

The Collect.

BLeſſed Lord, which haſt cauſed all holy Scriptures to be written for our learning, grant us that we may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that by patience, and comfort of thy holy word, we may embrace, and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt. Amen.

The Epiſtle.

For whatſoever things. verſe 4. unto verſe 14.	Rom. 15

The Goſpel.

Then there ſhall be ſignes in the. verſe 25. unto verſe 34.	Luk. 21

¶ The third Sunday in Advent.

The Collect.

LOrd, we beſeech thee, give ear to our prayers, and by thy gracious viſitation lighten the darkneſſe of our hearts by our Lord Jeſus Chriſt.

The Epiſtle.

Let a man ſo eſteem of us. verſe 1. unto verſe 6.	1 Cor. 4

The Goſpel.

And when John heard in the. verſe 2. unto verſe 11.	Matt. 11

The fourth Sunday in Advent.

The Collect.

LOrd, raiſe up (we pray thee) thy power, and come among us, and with great might ſuccour us, that whereas through our ſinnes and wickedneſſe we be ſore let and hindred, thy bountifull grace and mercy (through the ſatisfaction of thy Sonne our Lord) may ſpeedily deliver us: to whom with thee and the holy Ghoſt be honour and glory, world without end. Amen.

The Epiſtle.

Rejoyce in the Lord alway. verſe 4. unto verſe 8.	Phil. 4

The Goſpel.

This is the record of John. verſe 19. unto verſe 29.	John 1

¶ us

¶ *On Christmas day.*

The Collect.

ALmighty God, which hast given us thy onely begotten Sonne to take our nature upon him, and this day to be borne of a pure Virgin: grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth, &c.

The Epistle.

At sundry times and in divers. Hebr. 1.
verse 1. unto verse 13.

The Gospel.

In the beginning was the. John 1.
verse 1. unto verse 15.

¶ *Saint Stevens day.*

The Collect.

GRant us, O Lord, to learn to love our enemies, by the example of thy Martyr Saint Steven, who prayed for his persecutors, to thee which livest and reignest, &c.

¶ *Then shall follow the Collect of the Nativity, which shall be said continually until Newyeers day.*

The Epistle.

But he being full of the holy Ghost. Acts 7.
verse 55. unto the end.

The Gospel.

Wherefore behold, I send. Matth. 23.
verse 34. unto the end.

¶ *On Saint John Evangelists day.*

The Collect.

MErcifull Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being lightened by the doctrine of thy blessed Apostle and Evangelist John, may attain to thy everlasting gifts, through Jesus Christ our Lord. Amen.

The Epistle.

That which was from the. 1 John 1.
verse 1. unto the end.

The Gospel.

He said unto him, Follow me. John 21.
verse 19. unto the end.

¶ *Innocents day.*

The Collect.

ALmighty God, whose praise this day the young Innocents thy witnesses have confessed and shewed forth, not in speaking, but in dying: mortifie and kill all vices in us, that in our conversation our life may expresse thy Faith which with our tongues we do confesse, through Jesus Christ our Lord.

The Epistle.

Then I looked, and lo, a lamb. Revel. 14.
verse 1. unto verse 6.

The Gospel.

The Angel of the Lord appeared. Matth. 2.
verse 13. unto verse 19.

¶ *Sunday after Christmas day.*

The Collect.

ALmighty God, which hast given us thine onely begotten Sonne to take our nature upon him, and this day to be born of a pure Virgin: grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth, &c.

The Epistle.

Then I say that the heir. Galat. 4.
verse 1. unto verse 8.

The Gospel.

The book of the generation. Matth. 1.
verse 1. unto the end.

¶ *The Circumcision of Christ.*

The Collect.

ALmighty God, which madest thy blessed Son to be circumcised and obedient to the law for man: grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnall lusts, may in all things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

The Epistle.

Blessed is the man to whom. Rom. 4.
verse 8. unto verse 15.

The Gospel.

And it came to passe, when the. Luke 2.
verse 15. unto verse 22.

¶ *If there be a Sunday between the* Epiphanie *and the* Circumcision, *then shall be used the same Collect, Epistle and Gospel at the Communion, which was used upon the day of* Circumcision.

¶ *The Epiphanie.*

The Collect.

O God, which by the leading of a starre, didst manifest thy onely begotten Sonne to the Gentiles, mercifully grant that we which knew thee now by faith, may after this life have the fruition of thy glorious Godhead, through Christ our Lord.

The Epistle.

For this cause I Paul. Ephes. 3.
verse 1. unto verse 13.

The Gospel.

When Jesus then was born. Matth. 2.
verse 1. unto verse 13.

¶ *The first Sunday after the Epiphanie.*

The Collect.

LOrd, we beseech thee, mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and also have grace and power faithfully to fulfill the same, through Jesus Christ our Lord.

The Epistle.

I beseech you therefore brethren. Rom. 12.
verse 1. unto verse 6.

The Gospel.

And when he was twelve yeers. Luke 2.
verse 42. unto the end.

¶ *The second Sunday after the Epiphanie.*

The Collect.

ALmighty and everlasting God, which doest govern all things in heaven and earth, mercifully hear the supplications of thy people, and grant us thy peace all the dayes of our lifes through Jesus Christ our Lord.

The Epistle.

Seeing then that we have gifts. Rom. 12.
verse 6. end in verse 16. at, Be not wise, &c.

The Gospel.

And the third day was there a. John 2.
verse 1. unto verse 12.

¶ *The third Sunday after the Epiphanie.*

The Collect.

ALmighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend us, through Christ our Lord.

The Epistle.

Be not wise in your selves. Rom. 12.
verse 16. unto the end.

The Gospel.

Now when he was come down.
verse 1. unto verse 14.

¶ *The*

¶ *The fourth Sunday after the Epiphany.*

The Collect.

GOd which knowest us to be set in the midst of so many and great dangers, that for mans frailnes we cannot alwayes stand uprightely: grant to us the health of body and soul, that all those things which we suffer for sinne, by thy help we may well passe and overcome, through Christ our Lord.

The Epistle.

Let every soul be subject. Rom. 13.
verse 1. unto verse 8.

The Gospel.

And when he was entred into. Matth. 8.
verse 23. unto the end.

¶ *The fifth Sunday after the Epiphany.*

The Collect.

LOrd we beseech thee to keep thy Church and houshold continually in thy true religion, that they which do leane onely upon hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord.

The Epistle.

Now therefore as the elect of. Col. 3.
verse 12. unto verse 18.

The Gospel.

The kingdome of heaven is. Matth. 13.
verse 24. unto verse 31.

¶ *The sixth Sunday (if there be so many) shall have the Collect, Epistle, and Gospel, that was upon the fifth Sunday.*

¶ *Septuagesima Sunday.*

The Collect.

O Lord, we beseech thee, favourably to hear the prayers of thy people, that we which are justly punished for our offences, may be mercifully delivered by thy goodnes, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth, &c.

The Epistle.

Know ye not that they which. 1 Cor. 9.
verse 24. unto the end

The Gospel.

For the kingdome of heaven. Matth. 20.
verse 1. unto verse 17.

¶ *Sexagesima Sunday.*

The Collect.

LOrd God, which seest that we put not our trust in any thing that we do: mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord.

The Epistle.

For ye suffer fools gladly. 2 Cor. 11.
verse 19. unto verse 32.

The Gospel.

Now when much people were. Luke 8.
verse 4. unto verse 16.

¶ *Quinquagesima Sunday.*

The Collect.

O Lord, which doest teach us: that all our doings without charity are nothing worth, send thy holy Ghost, and poure into our hearts that most excellent gift of charity, the very bond of peace, and all vertues, without the which whosoever liveth, is counted dead before thee: grant this for thine onely Sonne Jesus Christs sake.

The Epistle.

Though I speak with the tongues. 1 Cor. 13.
verse 1. unto the end.

The Gospel.

Then Jesus took unto him the. Luke 18.
verse 31. unto the end.

¶ *The first day of Lent.*

The Collect.

ALmighty and everlasting God, which hatest nothing that thou hast made, and doest forgive the sins of all them that be penitent: create and make in us new and contrite hearts, that we worthily lamenting our sinnes, and knowledging our wretchednesse, may obtain of thee the God of all mercy, perfect remission and forgivenesse, through Jesus Christ.

The Epistle.

Turn unto me with all. Joel 2.
verse 12. unto verse 18.

The Gospel.

Moreover, when ye fast, look. Matth. 6.
verse 16. unto verse 22.

¶ *The first Sunday in Lent.*

The Collect.

O Lord, which for our sakes didst fast fourty dayes and fourty nights: give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousnesse and true holinesse, to thy honour and glory, which livest and reignest, &c.

The Epistle.

So we therefore as workers. 2 Cor. 6.
verse 1. unto verse 11.

The Gospel.

Then was Jesus led of the. Matth. 4.
verse 1. unto verse 12.

¶ *The second Sunday in Lent.*

The Collect.

ALmighty God, which doest see that we have no power of our selves to help our selves: keep thou us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evill thoughts which may assault and hurt the soul, through Jesus Christ, &c.

The Epistle.

And furthermore we beseech. 1 Thess. 4.
verse 1. unto verse 9.

The Gospel.

And Jesus went thence. Matth. 15.
verse 21. unto verse 29.

¶ *The third Sunday in Lent.*

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majestie, to be our defence against all our enemies, through Jesus Christ our Lord.

The Epistle.

Be ye therefore followers of. Ephes. 5.
verse 1. unto verse 15.

The Gospel.

Then he cast out a devill. Luke 11.
verse 14. unto verse 29.

¶ *The fourth Sunday in Lent.*

The Collect.

GRant we beseech thee, Almighty God, that we which for our evill deeds are worthily punished, by the comfort of thy grace may mercifully be relieved, through our Lord Jesus Christ.

The Epistle.

Tell me, ye that will be under. Gal. 4.
verse 21. unto the end.

The Gospel.

Jesus went his way over the. John 6.
verse 1. unto verse 15.

¶ *The*

¶ *The fifth Sunday in Lent.*

The Collect.

WE beseech thee Almighty God, mercifully to look upon thy people, that by thy great goodnesse they may be governed and preserved evermore both in body and soul, through Jesus Christ our Lord. Amen.

The Epistle. Hebr. 9.

For Christ being come an high.
verse 12. unto verse 22.

The Gospel. John 8.

Which of you can rebuke me of.
verse 46. unto the end.

¶ *The Sunday next before Easter.*

The Collect.

ALmighty and everlasting God, which of thy tender love towards mankind hast sent our Saviour Jesus Christ to take upon him our flesh, and to suffer death upon the crosse, that all mankinde should follow the example of his great humility: mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord.

The Epistle. Phil. 2.

Let the same minde be in you.
verse 5. unto verse 12.

The Gospel. Matth. 26.

And it came to passe when.
ver. 1. unto Chap. 27. v. 57.

¶ *Munday next before Easter.*

The Epistle. Esay 63.

Who is he that cometh.
verse 1. unto the end.

The Gospel. Mark 14.

And two daies after followed.
verse 1. unto the end.

¶ *Tuesday before Easter.*

The Epistle. Esay 50.

The Lord hath opened.
verse 5. unto the end.

The Gospel. Mark 15.

And soon in the morning.
verse 1. unto the end.

¶ *Wednesday before Easter.*

The Epistle. Hebr. 9.

For where a Testament is.
verse 16. unto the end.

The Gospel. Luke 22.

Now the feast of unleavened bread.
verse 1. unto the end.

¶ *Thursday next before Easter.*

The Epistle. 1. Cor. 11.

Now in this that I declare.
verse 17 unto the end.

The Gospel. Luke 23.

Then the whole multitude.
verse 1 unto the end.

¶ *On good Friday.*

The Collect.

ALmighty God, we beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the crosse, who liveth and reigneth, &c.

ALmighty and everlasting God, by whose spirit the whole body of the Church is governed and sanctified: receive our supplications and prayers which we offer before thee, for all estates of men in thy holy Congregation, that every member of the same in his vocation and ministery, may truely and godly serve thee, through our Lord Jesus Christ, who liveth and reigneth, &c.

MErcifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live, have mercy upon all Jews, Turks, Infidels, and Heretikes, and take from them all ignorance, hardnesse of heart, and contempt of thy word, and so fetch them home (blessed Lord) to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth, &c.

The Epistle. Hebr. 10.

For the Law having the.
verse 1. unto verse 16.

The Gospel. John 18.

When Jesus had spoken these.
verse 1. unto the end of Chap. 19.

¶ *Easter Even.*

The Epistle. 1. Pet. 3.

For it is better (if the will of.
verse 17. unto the end.

The Gospel. Matth. 27.

And when the Even was come.
verse 57. unto the end.

¶ *Easter day.*

¶ *At Morning Prayer, in stead of the Psalm.* O come let us, &c. *These Anthems shall be sung or said.*

CHrist rising again from the dead, now dieth not; death from henceforth hath no power upon him. For in that he died, he died but once to put away sinne, but in that he liveth, he liveth unto God. And so likewise count your selves dead unto sinne, but living unto God in Christ Jesus our Lord.

CHrist is risen again, the first fruits of them that sleep: for seeing that by man came death, by man also cometh the resurrection of the dead: for as by Adam all men die, so by Christ all men shall be restored to life.

The Collect.

ALmighty God which through thine onely begotten Sonne Jesus Christ hast overcome death, and opened unto us the gate of everlasting life, we humbly beseech thee, that as by thy speciall grace preventing us, thou dost put in our mindes good desires: so by thy continuall help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth, &c.

The Epistle. Colos. 3.

If ye be then risen with Christ.
verse 1. unto verse 8.

The Gospel. John 20.

Now the first day of the.
verse 1. unto verse 22.

¶ *Munday in Easter week.*

The Collect.

ALmighty God, &c. *As upon Easter day.*

The Epistle. Acts 10.

Then Peter opened his.
verse 34. unto verse 44.

The Gospel. Luke 24.

And behold, two of them went.
verse 13. unto verse 36.

¶ *Tuesday in Easter week.*

The Collect.

ALmighty Father, which hast given thine onely Sonne to die for our sinnes, and to rise again for our justification: grant us so to put away the leaven of malice and wickednesse, that we may alway serve thee in pureness of living and truth, through Jesus Christ our Lord. Amen.

The

The Epistle.

Ye men and brethren children of. Acts 13.
verse 26. unto verse 42.

The Gospel.

Jesus himself stood in the. Luke 24.
verse 36. unto verse 49.

¶ *The first Sunday after Easter.*

The Collect.

ALmighty God, &c. *As upon Easter day.*

The Epistle.

For all that is born of God. 1. John 5.
verse 4. unto verse 13.

The Gospel.

The same day then at night. John 20.
verse 19. unto verse 24.

¶ *The second Sunday after Easter.*

The Collect.

ALmighty God, which hast given thine onely Sonne to be unto us both a sacrifice for sin, and also an example of godly life, give us the grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life. Amen.

The Epistle.

For this is thank-worthy. 1. Pet. 2.
verse 19. unto the end.

The Gospel.

I am the good Shepherd. John 10.
verse 11. unto verse 17.

¶ *The third Sunday after Easter.*

The Collect.

ALmighty God which shewest to all men that be in errour the light of thy trueth, to the intent that they may return into the way of righteousnesse, grant unto all them that be admitted into the fellowship of Christs religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Jesus Christ. Amen.

The Epistle.

Dearly beloved, I beseech you. 1. Pet. 2.
verse 11. unto verse 18.

The Gospel.

A little while, and ye shall not. John 16.
verse 16. unto verse 23.

¶ *The fourth Sunday after Easter.*

The Collect.

ALmighty God which doest make the mindes of all faithfull men to be of one will, grant unto thy people that they may love the thing which thou commandest, and desire that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, where as true joyes are to be found, through Christ our Lord. Amen.

The Epistle.

Every good giving, and every. James 1.
verse 17. unto verse 22.

The Gospel.

But now I go my way. John 16.
verse 5. unto verse 16.

¶ *The fifth Sunday after Easter.*

The Collect.

LOrd, from whom all good things do come, grant us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy mercifull guiding may perform the same, through our Lord Jesus Christ. Amen.

The Epistle.

And be ye doers of the word, James 1.
verse 22. unto the end.

The Gospel.

Verily, verily I say unto you. John 16.
verse 23. unto the end.

¶ *Ascension day.*

The Collect.

GRant, we beseech thee, Almighty God, that like as we do believe thine onely begotten Sonne our Lord to have ascended into the heavens: so we may also in heart and minde thither ascend, and with him continually dwell; who liveth and reigneth with thee and the holy Ghost one God world without end.

The Epistle.

I have made the former. Acts 1.
verse 1. unto verse 12.

The Gospel.

Finally, he appeared unto. Mark 16.
verse 14. unto the end.

¶ *The Sunday after Ascension day.*

The Collect.

O God the King of glory, which hast exalted thine onely Sonne Jesus Christ with great triumph unto thy kingdom in heaven: we beseech thee, leave us not comfortlesse, but send to us thine holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth, &c.

The Epistle.

Now the end of all things is at hand. 1. Pet. 4.
verse 7. unto verse 12.

The Gospel.

But when the Comforter shall. John 15.
verse 26. end chap. 16. in ver. 4. at, And these.

¶ *Whitsunday.*

The Collect.

GOd which, as upon this day, hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit, grant us by the same Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God world without end. Amen.

The Epistle.

And when the day of Pentecost. Acts 2.
verse 1. unto verse 12.

The Gospel.

If ye love me, keep my. John 14.
verse 15. unto the end.

¶ *Munday in Whitsunweek.*

The Collect.

GOd which as, &c. *As upon Whitsunday.*

The Epistle.

Then Peter opened his mouth. Acts 10.
verse 34. unto the end.

The Gospel.

For God so loved the world. John 3.
verse 16. unto verse 22.

¶ *Tuesday in Whitsunweek.*

The Collect.

GOd which as, &c. *As upon Whitsunday.*

The Epistle.

Now when the Apostles which. Acts 8.
verse 14. unto verse 18.

The Gospel.

Verily, verily I say unto you. John 10.
verse 1. unto verse 11.

¶ *Trinity Sunday.*

The Collect.

ALmighty and everlasting God, which hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory

glory of the eternall Trinity, and in the power of the divine Majesty to worship the unity: we beseech thee, that through the stedfastnesse of this faith we may evermore be defended from all adversity, which liveſt and reignest, &c.

The Epiſtle.

After this I looked, and behold. Revel. 4.
verse 1. unto the end.

The Goſpel.

There was now a man of the. John 3.
verse 1. unto verse 16.

¶ The firſt Sunday after Trinity.

The Collect.

GOd the ſtrength of all them that truſt in thee, mercifully accept our prayers: and becauſe the weakneſſe of our mortall nature can do no good thing without thee, grant us the help of thy grace, that in keeping of thy Commandments, we may pleaſe thee both in will and deed, through Jeſus Chriſt our Lord.

The Epiſtle.

Beloved, let us love one another. 1. John 4.
verse 7. unto the end.

The Goſpel.

There was a certain rich man. Luke 16.
verse 19. unto the end.

¶ The ſecond Sunday after Trinity.

The Collect.

LOrd, make us to have a perpetuall fear and love of thy holy Name, for thou never faileſt to help and govern them, whom thou doeſt bring up in thy ſtedfaſt love: grant this, &c.

The Epiſtle.

Marvell not, my brethren, though. 1. John 3.
verse 13. unto the end.

The Goſpel.

A certain man made a great. Luke 14.
verse 16. unto verse 25.

¶ The third Sunday after Trinity.

The Collect.

LOrd, we beſeech thee mercifully to hear us, and unto whom thou haſt given an hearty deſire to pray, grant that by thy mighty aid we may be defended, through Jeſus Chriſt our Lord.

The Epiſtle.

And ſubmit your ſelves every. 1. Pet. 5.
verse 5. unto verse 12.

The Goſpel.

Then reſorted unto him all the. Luke 15.
verse 1. unto verse 11.

¶ The fourth Sunday after Trinity.

The Collect.

GOd the protectour of all that truſt in thee, without whom nothing is ſtrong, nothing is holy: increaſe and multiply upon us thy mercy, that thou being our ruler and guide, we may ſo paſſe thorow things temporall, that we finally loſe not the things eternall: grant this heavenly Father, for Jeſus Chriſts ſake our Lord.

The Epiſtle.

For I count that the afflictions. Rom. 8.
verse 18. unto verse 24.

The Goſpel.

Be ye therefore mercifull as. Luke 6.
verse 36. unto verse 43.

¶ The fifth Sunday after Trinity.

The Collect.

GRant Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy governance, that thy Congregation may joyfully ſerve thee in all godly quietnes, through Jeſus Chriſt our Lord.

The Epiſtle.

Finally, be ye all of one minde. 1. Pet. 3.
verse 8. end in verse 15. at, And be ready.

The Goſpel.

Then it came to paſſe as the. Luke 5.
verse 1. unto verse 12.

¶ The ſixth Sunday after Trinity.

The Collect.

GOd, which haſt prepared to them that love thee, ſuch good things as paſſe mans underſtanding: poure into our hearts ſuch love toward thee, that we loving thee in all things, may obtain thy promiſes, which exceed all that we can deſire, through Jeſus Chriſt, &c.

The Epiſtle.

Know ye not that all we which. Rom. 6.
verse 3. unto verse 12.

The Goſpel.

For I ſay unto you, Except your. Matth. 5.
verse 20. unto verse 27.

¶ The ſeventh Sunday after Trinity.

The Collect.

LOrd of all power and might, which art the authour and giver of all good things, graffe in our hearts the love of thy Name, increaſe in us true religion, nouriſh us with all goodneſſes and of thy great mercy keep us in the ſame, through Jeſus Chriſt our Lord.

The Epiſtle.

I ſpeak after the manner of man. Rom. 6.
verse 19. unto the end.

The Goſpel.

In thoſe dayes when there was. Mark 8.
verse 1. unto verse 10.

¶ The eighth Sunday after Trinity.

The Collect.

GOd whoſe providence is never deceived, we humbly beſeech thee, that thou wilt put away from us all hurtfull things, and give thoſe things which be profitable for us, through Jeſus Chriſt our Lord.

The Epiſtle.

Therefore brethren, we are debtors. Rom. 8.
verse 12. unto verse 18.

The Goſpel.

Beware of falſe prophets. Matth. 7.
verse 15. unto verse 22.

¶ The ninth Sunday after Trinity.

The Collect.

GRant to us Lord, we beſeech thee, the ſpirit to think and do alwayes ſuch things as be rightfull, that we which cannot be without thee, may by thee be able to live according to thy will, through Jeſus Chriſt our Lord.

The Epiſtle.

Moreover brethren, I would. 1. Cor. 10.
verse 1. unto verse 14.

The Goſpel.

And he ſaid unto his. Luke. 16.
verse 1. unto verse 10.

¶ The tenth Sunday after Trinity.

The Collect.

LEt thy mercifull ears, O Lord, be open unto the prayers of thy humble ſervants: and that they may obtain their petitions, make them to aſk ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord.

The Epiſtle.

Now concerning ſpirituall *gifts*. 1. Cor. 12.
verse 1. unto verse 12.

The Gospel.

And when he was come neer. Luke 19.
verse 41. and in ver. 47. 21. And the high Priests.

¶ *The eleventh Sunday after Trinity.*

The Collect.

GOd which declarest thy Almighty power, most chiefly in shewing mercy and pity, give unto us abundantly thy grace, that we running to thy promises, may be made partakers of thy heavenly treasure, through Jesus Christ our Lord.

The Epistle.

Moreover brethren, I declare. 1. Cor. 15.
verse 1. unto verse 12.

The Gospel.

He spake this parable unto. Luke 18.
verse 9. unto verse 15.

¶ *The twelfth Sunday after Trinity.*

The Collect.

ALmighty and everlasting God, which art alwayes more ready to hear, then we to pray, and art wont to give more then either we desire or deserve: powre down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving unto us that that our prayer dare not presume to ask, through Jesus Christ our Lord.

The Epistle.

And such trust have we through. 2. Cor. 3.
verse 4. unto verse 10.

The Gospel.

And he departed again. Mark 7.
verse 31. unto the end.

¶ *The thirteenth Sunday after Trinity.*

The Collect.

ALmighty and mercifull God, of whose onely gift it cometh, that thy faithfull people do unto thee true and laudable service: grant we beseech thee, that we may so run to thy heavenly promises, that we fail not finally to attain the same, through Jesus Christ our Lord.

The Epistle.

Now to Abraham and his seed. Gal. 3.
verse 16. unto verse 23.

The Gospel.

Blessed are the eyes which see. Luke 10.
verse 23. unto verse 38.

¶ *The fourteenth Sunday after Trinity.*

The Collect.

ALmighty and everlasting God, give unto us the increase of faith, hope, and charity, and that we may obtain that which thou doest promise, make us to love that which thou doest command, through Jesus Christ our Lord.

The Epistle.

Then I say, Walk in the spirit. Gal. 5.
verse 16. unto verse 25.

The Gospel.

And so it was when he went. Luke 17.
verse 11. unto verse 20.

¶ *The fifteenth Sunday after Trinity.*

The Collect.

KEep we beseech thee, O Lord, thy Church with thy perpetuall mercy: and because the frailty of man without thee cannot but fall, keep us ever by thy help, and lead us to all things profitable to our salvation, through Jesus Christ our Lord.

The Epistle.

You see how large a letter. Gal. 6.
verse 11. unto the end.

The Gospel.

No man can serve two masters. Matth. 6.
verse 24. unto the end.

¶ *The sixteenth Sunday after Trinity.*

The Collect.

LOrd we beseech thee, let thy continuall pitie cleanse and defend thy Congregation: and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodnesse, through Jesus Christ our Lord.

The Epistle.

Wherefore I desire that ye. Ephes. 3.
verse 13. unto the end.

The Gospel.

And it came to passe the day after. Luke 7.
verse 11. unto verse 18.

¶ *The seventeenth Sunday after Trinity.*

The Collect.

LOrd, we pray thee, that thy grace may alwayes prevent and follow us, and make us continually to be given to all good works, through Jesus Christ our Lord.

The Epistle.

I therefore being prisoner. Ephes. 4.
verse 1. unto verse 7.

The Gospel.

And it came to passe that when. Luke 14.
verse 1. end in verse 12.

¶ *The eighteenth Sunday after Trinity.*

The Collect.

LOrd, we beseech thee, grant thy people grace to avoid the infections of the devill, and with pure heart and minde to follow thee the onely God, through Jesus Christ our Lord. Amen.

The Epistle.

I thank my God alwayes. 1. Cor. 1.
verse 4. unto verse 9.

The Gospel.

But when the Pharisees had. Matth. 22.
verse 34. unto the end.

¶ *The nineteenth Sunday after Trinity.*

The Collect.

O God, for as much as without thee we are not able to please thee, grant that the workings of thy mercy may in all things direct and rule our hearts, through Jesus Christ our Lord.

The Epistle.

This I say therefore and testifie. Ephes. 4.
verse 17. unto the end.

The Gospel.

Then he entred into a ship. Matth. 9.
verse 1. unto verse 9.

¶ *The twentieth Sunday after Trinity.*

The Collect.

ALmighty and mercifull God, of thy bountifull goodnesse keep us from all things that may hurt us, that we being ready both in body and soul, may with free hearts accomplish those things that thou wouldest have done, through Jesus Christ our Lord.

The Epistle.

Take heed therefore that ye. Ephes. 5.
verse 15. unto verse 22.

The Gospel.

The kingdome of heaven is. Matth. 22.
verse 1. unto verse 15.

¶ *The one and twentieth Sunday after Trinity.*

The Collect.

GRant we beseech thee, mercifull Lord, to thy faithfull people pardon and peace, that they may be cleansed from all their sinnes, and serve thee with a quiet minde, through Jesus Christ our Lord.

The Epistle.

Finally my brethren be strong. Ephes. 6.
verse 10. unto verse 21.

The Gospel.

And there was a certain ruler. John 4.
verse 46. unto the end.

¶ *The two and twentieth Sunday after Trinity.*

The Collect.

LOrd, we beseech thee to keep thy houshold the Church in continuall godlinesse, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord.

The Epistle.

I thank my God, *having.* Phil. 1.
verse 3. unto verse 12.

The Gospel.

Then came Peter to him. Matth. 18.
verse 21. unto the end.

¶ *The three and twentieth Sunday after Trinity.*

The Collect.

GOd our refuge and strength, which art the Authour of all godlinesse, be ready to hear the devout prayers of thy Church, and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord.

The Epistle.

Brethren, be followers together. Phil. 3.
verse 17. unto the end.

The Gospel.

Then went the Pharisees, and. Matth. 22.
verse 15. unto verse 23.

¶ *The four and twentieth Sunday after Trinity.*

The Collect.

LOrd, we beseech thee, assoil thy people from their offences, that through thy bountifull goodnesse we may be delivered from the bonds of all those sinnes which by our frailty we have committed: Grant this, &c.

The Epistle.

We give thanks to God, our. Col. 1.
verse 3. end in verse 18.

The Gospel.

While he thus spake. Matth. 9.
verse 18. unto verse 27.

¶ *The five and twentieth Sunday after Trinity.*

The Collect.

STirre up, we beseech thee, O Lord, the wills of thy faithfull people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord.

The Epistle.

Behold, the dayes comes. Jere. 23.
verse 5. unto verse 9.

The Gospel.

When Jesus lift up his eyes. John 6.
verse 5. unto verse 15.

¶ *If there be any more Sundayes before Advent Sunday, to supply the same, shall be taken the Collect, Epistle, and Gospel of some of the Sundayes which were omitted between the Epiphany and Septuagesima.*

¶ *On Saint Andrews day.*

The Collect.

ALmighty God, which didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Sonne Jesus Christ, and followed him without delay: Grant unto us all, that we being called by thy holy word, may forthwith give over our selves obediently to fulfill thy holy Commandments, through the same Jesus Christ our Lord.

The Epistle.

For if thou shalt confesse. Rom. 10.
verse 9. unto the end.

The Gospel.

And Jesus walking by. Matth. 4.
verse 18. unto verse 23.

¶ *On Saint Thomas day.*

The Collect.

ALmighty and everliving God, which for the more confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtfull in thy Sonnes resurrection: grant us so perfectly, and without all doubt to beleeve in thy Sonne Jesus Christ, that our faith in thy sight never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom with, &c.

The Epistle.

Now therefore ye are no. Ephes. 2.
verse 19. unto the end.

The Gospel.

But Thomas one of the. John 20.
verse 24. unto the end.

¶ *The conversion of Saint Paul.*

The Collect.

GOd which hast taught all the world, through the preaching of thy blessed Apostle Saint Paul: grant we beseech thee, that we which have his wonderfull conversion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Jesus Christ our Lord.

The Epistle.

And Saul yet breathing out. Acts 9.
verse 1. unto verse 23.

The Gospel.

Then answered Peter and. Matth. 19.
verse 27. unto the end.

¶ *The Purification of Saint Mary the Virgin.*

The Collect.

ALmighty and everliving God, we humbly beseech thy Majesty, that as thy onely begotten Sonne was this day presented in the Temple, in substance of our flesh, so grant that we may be presented unto thee with pure and clean minds, by Jesus Christ our Lord.

The Epistle.

¶ *The same Epistle appointed the Sunday before.*

The Gospel.

And when the dayes of her. Luke 2.
verse 22. end in verse 40. at, And when the.

¶ *On Saint Matthias day.*

The Collect.

ALmighty God which in the place of the traitour Judas, didst chuse thy faithfull servant Matthias to be of the number of the twelve Apostles, grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithfull and true Pastours, through Jesus Christ our Lord.

The Epistle.

And in those dayes Peter. Acts 1.
verse 15. unto the end.

The Gospel.

At that time Jesus answered. Matth. 11.
verse 25. unto the end.

¶ *Annunciation of the Virgin Mary.*

The Collect.

WE beseech thee, Lord, powre thy grace into our hearts, that as we have known Christ thy Sonnes incarnation by the message of an Angel, so by his crosse and passion we may be brought unto the glory of his resurrection, through the same Christ our Lord. Amen.

The Epistle.

And the Lord spake again unto. Isaiah 7.
verse 10. unto verse 16.

The Gospel.

And in the sixth moneth. Luke 1.
verse 26. unto verse 39.

¶ On Saint Marks day.

The Collect.

ALmighty God, which hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; give us grace that we be not like children carried away with every blast of vain doctrine, but firmly to be established in the trueth of thy holy Gospel, through Jesus Christ our Lord. Amen.

The Epistle.

But unto every one of us is. Ephes. 4.
verse 7. unto verse 17.

The Gospel.

I am the true vine, and my. John 15.
verse 1. unto verse 12.

¶ On Saint Philip and James day.

The Collect.

ALmighty God, whom truely to know is everlasting life: graunt us perfectly to know thy Sonne Jesus Christ to be the Way, the Truth, and the Life: as thou hast taught S. Philip and other the Apostles, through Jesus Christ our Lord.

The Epistle.

James a servant of God. James 1.
verse 1. unto verse 23.

The Gospel.

And he said to his disciples. John 14.
verse 1. unto verse 15.

¶ On Saint Barnabas day.

The Collect.

LOrd Almighty, which hast endued thy holy Apostle Barnabas with singular gifts of the holy Ghost: let us not be destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord.

The Epistle.

Then tidings of those things. Acts 11.
verse 22. unto the end.

The Gospel.

This is my Commandment. John 15.
verse 12. unto verse 17.

¶ On Saint John Baptist day.

The Collect.

ALmighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of penance; make us so to follow his doctrine and holy life, that we may truely repent according to his preaching, and after his example constantly speak the trueth, boldly rebuke vice, and patiently suffer for the trueths sake, through Jesus Christ our Lord.

The Epistle.

Comfort ye, comfort ye my. Isaiah 40.
verse 1. unto verse 12.

The Gospel.

Now Elizabeths time was come. Luke 1.
verse 57. unto the end.

¶ On Saint Peters day.

The Collect.

ALmighty God, which by thy Son Jesus Christ hast given to thy Apostle S. Peter many excellent gifts, and commandedst him earnestly to feed thy flock: make, we beseech thee, all Bishops and Pastours diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord.

The Epistle.

Now about that time Herod. Acts 12.
verse 1. unto verse 12.

The Gospel.

Now when Jesus came. Matth. 16.
verse 13. unto verse 20.

¶ On Saint James day.

The Collect.

GRant, O mercifull God, that as thine holy Apostle S. James, leaving his father and all that he had without delay, was obedient unto the calling of thy Sonne Jesus Christ, and followed him: so we forsaking all worldly and carnall affections, may be evermore ready to follow thy Commandments, through Jesus Christ our Lord.

The Epistle.

In those dayes also came. Acts 11.
ver. 27. end chap. 12. in ver. 3. at, Then were those

The Gospel.

Then came to him the. Matth. 20.
verse 20. unto verse 29.

¶ On Saint Bartholomew the Apostles day.

The Collect.

OAlmighty and everlasting God, which hast given grace to thine Apostle Bartholomew, truely to beleeve and to preach thy word: Grant, we beseech thee, unto thy Church, both to love that he beleeved, and to preach that he taught, through Christ our Lord. Amen.

The Epistle.

Thus by the hands of the. Acts 5.
verse 12. unto verse 17.

The Gospel.

And there arose also a strife. Luke 22.
verse 24. unto verse 31.

¶ On Saint Matthews day.

The Collect.

ALmighty God, which by thy blessed Sonne didst call Matthew from the receit of custome, to be an Apostle and Evangelist: Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow thy said Sonne Jesus Christ, who liveth and reigneth &c.

The Epistle.

Therefore seeing that we. 2. Cor. 4.
verse 1. unto verse 7.

The Gospel.

And as Jesus passed forth. Matth. 9.
verse 9. unto verse 14.

¶ On Saint Michael and all Angels day.

The Collect.

EVerlasting God, which hast ordained and constituted the services of all Angels and men in a wonderfull order: mercifully grant that they which alway do thee service in heaven, may by thy appointment succour and defend us in earth, through Jesus Christ our Lord.

The Epistle.

And there was a battell. Revel. 12.
verse 7. unto verse 13.

The Gospel.

The same time the disciples. Matth. 18.
verse 1. unto verse 11.

¶ On Saint Luke the Evangelist.

The Collect.

ALmighty God, which calledst Luke the Physician, whose praise is in the Gospel, to be a Physician of the soul, it may please thee by the wholesome medicines of his doctrine to heal all the diseases of our souls, through thy Sonne Jesus Christ our Lord.

The Epistle.

But watch thou in all things. 2. Tim. 4.
verse 5. unto verse 16.

The Gospel.

After these things the Lord. Luke 10. ver. 1. end in verse 7. it, Go not from house.

¶ *Simon and Jude Apostles.*

The Collect.

ALmighty God which hast builded thy Congregation upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone: grant us so to be joyned together in unity of Spirit by their doctrine, that we may be made an holy Temple acceptable unto thee, through Jesus Christ our Lord. Amen.

The Epistle.

Jude a servant of Jesus Christ. Jude verse 1. unto verse 9.

The Gospel.

These things command. John 15. verse 17. unto the end.

¶ *All Saints day.*

The Collect.

ALmighty God, which hast knit together thy Elect in one communion and fellowship, in the mysticall body of thy Sonne Jesus Christ our Lord: grant us grace so to follow thy holy Saints in all vertuous and godly living, that we may come to those unspeakable joyes which thou hast prepared for them that unfainedly love thee, through Jesus Christ our Lord. Amen.

The Epistle.

And I saw another Angel come. Revel. 7. verse 2. unto verse 13.

The Gospel.

And when he saw the. Matth. 5. verse 37. unto verse 13.

The end of the Collects.

¶ The order for the Administration of the LORDS SUPPER, *or holy* COMMUNION.

SO many as intend to be partakers of the holy communion, shall signifie their mindes to the curate ouer night, or else in the morning afore the beginning of morning prayer, or immediately after.

And if any of those be an open and notorious evill liver, so that the congregation by him is offended, or have done any wrong to his neighbours by word or deed: the curate having knowledge thereof, shall call him, & advertise him in any wise not to presume to come to the Lords table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the congregation may thereby be satisfied, which afore were offended, and that he have recompensed the parties, whom he hath done wrong unto, or at the least declare himself to be in full purpose so to do, assoon as he conveniently may.

The same order shall the curate use with those betwixt whom he perceiveth malice and hatred to reign, not suffering them to be partakers of the Lords table, until he know them to be reconciled: and if one of the parties so at variance, be content to forgive from the bottom of his heart, all that the other hath trespassed against him, and to make amends for that he himself hath offended, and the other party will not be perswaded to a godly unity, but remain still in his frowardnesse and malice: the minister in that case ought to admit the penitent person to the holy communion, and not him that is obstinate.

The table at the communion time, having a fair white linen cloth upon it, shall stand in the body of the church, or in the chancell, where morning and evening prayer be appointed to be said. And the priest standing at the north side of the table, shall say the Lords prayer, with this collect following.

¶ THE COMMUNION.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespasse against us. And lead us not into temptation: but deliver us from evill. Amen.

ALmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

Then shall the Priest rehearse distinctly all the ten Commandments: and the people kneeling shall after every Commandment ask God mercy for their transgression of the same, after this sort.

Minister.

GOd spake these words, and said, I am the Lord thy God: Thou shalt have none other gods, but me.

People.

Lord have mercy upon us, and incline our hearts to keep this Law.

Minister.

Thou shalt not make to thy self any graven image, nor the likenesse of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my Commandments.

People.

Lord have mercy upon us, &c.

Minister.

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltlesse, that taketh his Name in vain.

People.

Lord have mercy upon us, &c.

Minister.

Remember that thou keep holy the Sabbath day: six daies shalt thou labour, and do all that thou hast to do: but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy sonne, and thy daughter, thy man-servant, and thy maid-servant, thy cattell, and the stranger that is within thy gates: For in six daies the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the seventh day, and hallowed it.

People.

Lord have mercy upon us, &c.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

People.

Lord have mercy upon us, &c.

Minister.

Thou shalt do no murther.

People.

Lord have mercy upon us, &c.

Minister.

Thou shalt not commit adultery.

People.

Lord have mercy upon us, &c.

Minister.

Thou shalt not steal.

People.

Lord have mercy upon us, &c.

Minister.

Thou shalt not bear false witnesse against thy neighbour.

People.

Lord have mercy upon us, &c.

Minister.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his asse, nor any thing that is his.

People.

Lord have mercy upon us, and write all these thy Laws in our hearts, we beseech thee.

¶ *Then shall follow the Collect of the day, with one of these two Collects following for the King, the Minister standing up and saying,*

¶ Let us pray.

ALmighty God, whose kingdome is everlasting, and power infinite; have mercy upon the whole Congregation, and so rule the heart of thy chosen servant *Charles* our King and Governour, that he (knowing whose Minister he is) may above all things seek thy honour and glory, and that we his subjects (duely considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and Ordinance, through Jesus Christ our Lord, who with thee and the holy Ghost liveth and reigneth ever one God, world without end. Amen.

ALmighty and everlasting God, we be taught by thy holy Word, that the hearts of kings are in thy rule and governance, and that thou doest dispose and turn them as it seemeth best to thy godly wisdome: we humbly beseech thee so to dispose and govern the heart of *Charles* thy servant, our King and Governour, that in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godlinesse: Grant this, O mercifull Father, for thy dear Sonnes sake, Jesus Christ our Lord. Amen.

¶ *Immediatly after the Collects, the Minister shall read the Epistle, beginning thus,*

The Epistle written in the Chapter of

¶ *And the Epistle ended, he shall say the Gospel, beginning thus,*

The Gospel written in the Chapter of

¶ *And the Epistle and Gospel being ended, shall be said the Creed.*

I Beleeve in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Sonne of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made: who for us men, and for our salvation came down from heaven, and was incarnate by the holy Ghost of the virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: whose kingdome shall have no end. And I beleeve in the holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I beleeve one Catholike and Apostolike Church. I acknowledge one Baptisme for the remission of sinnes; and I look for the resurrection of the dead, and the life of the world to come, Amen.

¶ *After the Creed, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common authority.*

¶ *After such Sermon, Homily, or exhortation, the Curate shall declare unto the people, whether there be any holy dayes or Fasting dayes the week following, and earnestly exhort them to remember the poor, saying one or more of these Sentences following, as he thinketh most convenient by his discretion.*

Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven. Matth. 5.16.

Lay not up for your selves treasure upon the earth, where the rust and moth doth corrupt, and where theeves break thorow and steal: but lay up for your selves treasures in heaven, where neither rust nor moth doth corrupt, and where theeves do not break thorow and steal. Matth. 6.19,20.

Whatsoever ye would that men should do unto you, even so do unto them, for this is the Law and the Prophets. Matth. 7.12.

Not every one that saith unto me, Lord, Lord, shal enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven. Matth. 7.21.

Zache stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore four-fold. Luke 19.8.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 Cor. 9.7.

If we have sowen unto you spirituall things, Is it a great matter if we shall reap your worldly things? 1 Cor. 9.11.

Do ye not know, that they which minister about holy things, live of the sacrifice? and they which wait of the Altar, are partakers with the Altar? Even so hath the Lord also ordained, that they which preach the Gospel, should live of the Gospel. 1 Cor. 9.13.

He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudging, or of necessity: for God loveth a cheerfull giver. 2 Cor. 9.6,7.

Let him that is taught in the Word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. Galat. 6.6,7.

While we have time, let us do good unto all Galat. 6.10.

men,

men, and specially unto them which are of the houshold of faith.

Godlinesse is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out.

Charge them which are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternall life.

God is not unrighteous, that he will forget your works and labour that proceedeth of love, which love ye have shewed for his Names sake, which have ministred unto the Saints, and yet do minister.

To do good, and to distribute forget not, for with such sacrifices God is pleased.

Whoso hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?

Give almes of thy goods, and turn never thy face from any poor man, and then the face of the Lord shall not be turned away from thee.

Be mercifull after thy power: if thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that littlest for so gathereſt thou thy self a good reward in the day of necessity.

He that hath pity upon the poor lendeth unto the Lord: and look what he layeth out, it shall be payed him again.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble.

¶ Then shall the Churchwardens, or some other by them appointed, gather the devotion of the people, and put the same into the poor mans box, and upon the offering dayes appointed, every man and woman shall pay to the Curate, the due and accustomed offerings. After which done the Minister shall say,

¶ Let us pray for the whole state of Christs Church militant here in earth.

ALmighty and everliving God, which by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: we humbly beseech thee most mercifully (*to accept our almes, and*) to receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the universall Church with the Spirit of truth, unity and concord: and grant that all they that do confesse thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beseech thee also to save and defend all christian Kings, Princes, and Governours, and specially thy servant *Charles* our King, that under him we may be godly and quietly governed: and grant unto his whole Councell, and to all that be put in authority under him, that they way truely and indifferently minister justice, to the punishment of wickednesse and vice, and to the maintenance of Gods true Religion and vertue. Give grace, (O heavenly Father) to all Bishops, Pastors, and Curates, that they may both by their life and Doctrine, set forth thy true and lively Word, and rightly and duely administer thy holy Sacraments: and to all thy people give thy heavenly grace, and specially to this Congregation here present, that with meek heart and due reverence they may hear and receive thy holy Word, truely serving thee in holinesse and righteousnesse all the dayes of their life. And we most humbly beseech thee of thy goodnesse, O Lord, to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sickneſse, or any other adversity: Grant this, O Father, for Jesus Christs sake, our onely Mediatour and Advocate. Amen.

¶ Then shall follow this Exhortation at certain times when the Curate shall see the people negligent to come to the holy Communion.

WE be come together at this time, (dearly beloved brethren) to feed at the Lords Supper, unto the which in Gods behalf I bid you all that be here present, and beseech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden of God himself. Ye know how grievous and unkinde a thing it is, when a man hath prepared a rich feast, decked his table with all kinde of provision, so that there lacketh nothing but the guests to sit down, and yet they which be called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore most dearly beloved in Christ, take ye good heed, lest ye, withdrawing your selves from this holy Supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly busines: but such excuses be not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: Wherefore then do you not repent and amend? When God calleth you, be you not ashamed to say, you will not come? When you should return to God, will you excuse your selves and say, that you be not ready? Consider earnestly with your selves, how little such fained excuses shall avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly Feast. I for my part am here present, and according to mine office I bid you in the Name of God, I call you in Christs behalf, I exhort you as you love your own salvation, that ye will be partakers of this holy Communion. And as the Sonne of God did vouchsafe to yeeld up his soal by death upon the Crosse for your health: even so it is your dutie to receive the Communion together in the remembrance of his death, as he himself commanded. Now if you will in no wise thus do, consider with your selves how great injury you do unto God, and how sore punishment hangeth over your heads for the same. And whereas you offend God so sore in refusing this holy banket, I admonish, exhort, and beseech you, that unto this unkindnesse ye will not adde any more: which thing ye shall do, if ye stand by as gazers and lookers on them that do communicate, and be not partakers of the same your selves. For what thing can this be accounted else then a further contempt and unkindnesse unto God? Truly it is a great unthankfulnesse to say nay, when ye be called: but the fault is much greater, when men stand by, and yet will neither eat nor drink this holy Communion with other. I pray you, what can this be else, but even to have the mysteries of Christ in derision? It is said unto all, Take ye, and eat, Take and drink ye all of this, Do this in remembrance of me. With what face then, or with what countenance shall ye hear these words? what will this be else, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore rather then ye

ſhould ſo do, depart you hence, and give place to them that be godly diſpoſed. But when you depart, I beſeech you ponder with your ſelves from whom ye depart: Ye depart from the Lords Table, ye depart from your brethren, and from the banquet of moſt heavenly food. Theſe things if ye earneſtly conſider, ye ſhall by Gods grace return to a better minde: for the obtaining whereof, we ſhall make our humble petitions, while we ſhall receive the holy Communion.

¶ *And ſometimes ſhall this be ſaid alſo at the diſcretion of the Curate.*

DEarly beloved, foraſmuch as our duty is to render to Almighty God our heavenly Father moſt hearty thanks, for that he hath given his Son our Saviour Jeſus Chriſt, not only to die for us, but alſo to be our ſpirituall food and ſuſtenance, as it is declared unto us as well by Gods Word, as by the holy Sacrament of his bleſſed body and blood, the which being ſo comfortable a thing to them which receive it worthily: and ſo dangerous to them that will preſume to receive it unworthily; my duty is to exhort you to conſider the dignity of the holy Myſtery, and the great perill of the unworthy receiving thereof, and ſo to ſearch and examine your own conſciences, as you ſhould come holy and clean to a moſt godly and heavenly Feaſt, ſo that in no wiſe you come, but in the marriage garment required of God in holy Scripture, and ſo come and be received as worthy partakers of ſuch an heavenly Table. The way and means thereto is, Firſt, to examine your lives and converſation by the rule of Gods Commandments, and whereinſoever ye ſhall perceive your ſelves to have offended, either by will, word, or deed, there bewail your own ſinfull lives, and confeſſe your ſelves to Almighty God, with full purpoſe of amendment of life. And if ye ſhal perceive your offences to be ſuch as be not onely againſt God, but alſo againſt your neighbours: then ye ſhall reconcile your ſelves unto them, ready to make reſtitution and ſatisfaction, according to the uttermoſt of your powers, for all injuries and wrongs done by you to any other, and likewiſe being ready to forgive other that have offended you, as you would have forgiveneſſe of your offences at Gods hands: for otherwiſe the receiving of the holy Communion doth nothing elſe but increaſe your damnation. And becauſe it is requiſite that no man ſhould come to the holy Communion, but with a full truſt in Gods mercy, and with a quiet conſcience, therefore if there be any of you, which by the means aforeſaid cannot quiet his own conſcience, but requireth further comfort or counſell, then let him come to me, or ſome other diſcreet and learned Miniſter of Gods word, and open his grief, that he may receive ſuch ghoſtly counſell, advice, and comfort, as his conſcience may be relieved, and that by the miniſtery of Gods word he may receive comfort, and the benefit of abſolution, to the quieting of his conſcience, and avoiding of all ſcruple and doubtfulneſſe.

¶ *Then ſhall the Prieſt ſay this exhortation.*

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Chriſt, muſt conſider what S. Paul writeth to the Corinthians, how he exhorteth all perſons diligently to try and examine themſelves before they preſume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart, and lively faith we receive that holy Sacrament; (For then we ſpiritually eat the fleſh of Chriſt, and drink his blood, then we dwell in Chriſt, and Chriſt in us, we be one with Chriſt, and Chriſt with us:) So is the danger great, if we receive the ſame unworthily: for then we be guilty of the body and blood of Chriſt our Saviour: we eat and drink our own damnation, not conſidering the Lords body: we kindle Gods wrath againſt us: we provoke him to plague us with divers diſeaſes, and ſundry kinds of death. Therefore if any of you be a blaſphemer of God, an hinderer or ſlanderer of his Word, an adulterer, or be in malice, or envie, or in any other grievous crime, bewail your ſinnes, and come not to this holy Table, leſt after the taking of that holy Sacrament, the devill enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoul. Judge therefore your ſelves (brethren) that ye be not judged of the Lord. Repent you truely for your ſinnes paſt: have a lively and ſtedfaſt faith in Chriſt our Saviour. Amend your lives, and be in perfect charity with all men, ſo ſhall ye be meet partakers of thoſe holy myſteries. And above all things ye muſt give moſt humble and hearty thanks to God the Father, the Son, and the holy Ghoſt, for the redemption of the world, by the death and paſſion of our Saviour Chriſt, both God and man, who did humble himſelf, even to the death upon the Croſſe for us miſerable ſinners, which lay in darkneſſe and ſhadow of death, that he might mak us the children of God, and exalt us to everlaſting life. And to the end that we ſhould alway remember the exceeding great love of our Maſter, and onely Saviour Jeſus Chriſt thus dying for us, and the innumerable benefits which by his precious blood-ſhedding he hath obtained to us: he hath inſtituted and ordained holy myſteries, as pledges of his love, and continuall remembrance of his death, to our great and endleſſe comfort. To him therefore with the Father, and the holy Ghoſt, let us give (as we are moſt bounden) continuall thanks, ſubmitting our ſelves wholly to his holy will and pleaſure, and ſtudying to ſerve him in true holineſſe and righteouſneſſe all the dayes of our life. Amen.

¶ *Then ſhall the Prieſt ſay to them that come to receive the holy Communion,*

YOu that do truely and earneſtly repent you of your ſinnes, and be in love and charity with your neighbours, and intend to lead a new life, following the Commandments of God, and walking from henceforth in his holy wayes: draw neer, and take this holy Sacrament to your comfort, make your humble confeſſion to Almighty God, before this Congregation here gathered together in his holy Name, meekly kneeling upon your knees.

¶ *Then ſhall this generall confeſſion be made in the name of all thoſe that are minded to receive the holy Communion, either by one of them, or elſe by one of the Miniſters, or by the Prieſt himſelf, all kneeling upon their knees.*

ALmighty God, Father of our Lord Jeſus Chriſt, maker of all things, Judge of all men, we knowledge and bewail our manifold ſins and wickedneſſe, which we from time to time moſt grievouſly have committed, by thought, word, and deed, againſt thy divine Majeſty, provoking moſt juſtly thy wrath and indignation againſt us: we do earneſtly repent, and be heartily ſorry for theſe our miſdoings, the remembrance of them is grievous unto us, the

burthen

burthen of them is intolerable. Have mercy upon us, have mercy upon us, most mercifull Father, for thy Son our Lord Jesus Christs sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in newnesse of life, to the honour and glory of thy Name, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest, or the Bishop (being present) stand up, and turning himself to the people, say thus,

ALmighty God, our heavenly Father, who of his great mercy hath promised forgivenesse of sinnes to all them which with hearty repentance, and true faith turn unto him: have mercy upon you, pardon and deliver you from all your sinnes, confirm and strengthen you in all goodnesse, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest also say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me all that travel, and be heavie laden, and I will refresh you.

So God loved the world, that he gave his onely begotten Son, to the end that all that beleeve in him, should not perish, but have life everlasting.

¶ Hear also what S. Paul saith.

This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners.

¶ Hear also what S. John saith.

If any man sinne, we have an Adocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sinnes.

¶ After which the Priest shall proceed, saying,

Lift up your hearts.

Answ. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answ. It is meet and right so to do.

Priest. It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord holy Father, Almighty everlasting God.

¶ Here shall follow the proper Preface, according to the time, if there be any specially appointed, or else immediately shall follow.

Therefore with Angels and Archangels, &c.

¶ Proper Prefaces.

¶ Upon Christmas day, and seven dayes after,

BEcause thou didst give Jesus Christ thine onely Sonne to be born as this day for us, who by the operation of the holy Ghost, was made very man, of the substance of the Virgin Mary his mother, and that without spot of sinne, to make us clean from all sinne. Therefore with Angels, &c.

¶ Upon Easter day, and seven dayes after.

BUt chiefly are we bound to praise thee for the glorious resurrection of thy Sonne Jesus Christ our Lord: for he is the very Paschall Lambe, which was offered for us, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

¶ Upon the Ascension day, and seven dayes after.

THrough thy most dearly beloved Sonne Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us, that where he is, thither might we also ascend, and reign with him in glory. Therefore with Angels, &c.

¶ Upon Whitsunday, and six dayes after.

THrough Jesus Christ our Lord, according to whose most true promise the holy Ghost came down this day from heaven with a sudden great sound, as it had bin a mighty winde, in the likenesse of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all trueth, giving them both the gift of divers languages, and also boldnesse, with fervent zeal constantly to preach the Gospel unto all nations, whereby we are brought out of darknesse, and errour, into the clear light and true knowledge of thee, and of thy Sonne Jesus Christ. Therefore with Angels, &c.

¶ Upon the feast of Trinity onely.

IT is very meet, right, and our bounden duety, that we should at all times, and in all places give thanks to thee, O Lord, Almighty and everlasting God, which art one God, one Lord, not one onely person, but three persons in one substance: For that which we beleeve of the glory of the Father, the same we beleeve of the Sonne, and of the holy Ghost, without any difference, or inequality. Therefore with Angels, &c.

¶ After which Prefaces shall follow immediately,

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most High.

¶ Then shall the Priest kneeling down at Gods board, say in the name of all them that shall receive the Communion, this prayer following.

WE do not presume to come to this thy Table (O mercifull Lord) trusting in our own righteousnesse, but in thy manifold and great mercies. We be not worthy so much as to gather up the crumbs under thy Table: but thou art the same Lord, whose property is alwayes to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Sonne Jesus Christ, and to drink his bloud, that our sinfull bodies may be made clean by his body, and our souls washed through his most precious bloud, and that we may evermore dwell in him, and he in us. Amen.

¶ Then the Priest standing up, shall say as followeth.

ALmighty God, our heavenly Father, which of thy tender mercy diddest give thine onely Sonne Jesus Christ to suffer death upon the crosse for our redemption, who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sinnes of the whole world, and did institute, and in his holy Gospel command us to continue a perpetuall memory of that his precious death, untill his coming again: hear us, O mercifull Father, we beseech thee, and grant, that we receiving these thy creatures of bread and wine according to thy Son our Saviour Jesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that he was betrayed, took bread, and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, This is my body which is given for you; do this in remembrance of me. Likewise after supper he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of

this, for this is my blood of the new Teſtament, which is ſhed for you, and for many for the remiſſion of ſinnes: do this as oft as ye ſhall drink it in remembrance of me.

¶ *Then ſhall the Miniſter firſt receive the Communion in both kinds himſelf, and next deliver it to other Miniſters (if any be there preſent) that they may help the chief Miniſter, and after to the people in their hands kneeling. And when he delivereth the bread, he ſhall ſay,*

The body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body and ſoul into everlaſting life: and take and eat this in remembrance that Chriſt died for thee, and feed on him in thine heart by faith with thankſgiving.

¶ *And the Miniſter that delivereth the cup ſhall ſay,*

The bloud of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoul into everlaſting life: and drink this in remembrance that Chriſts blood was ſhed for thee, and be thankfull.

¶ *Then ſhall the Prieſt ſay the Lords prayer, the people repeating after him every petition. After ſhall be ſaid as followeth.*

O Lord and heavenly Father, we thy humble ſervants, entirely deſire thy fatherly goodneſſe, mercifully to accept this our ſacrifice of praiſe and thankſgiving, moſt humbly beſeeching thee to grant, that by the merits and death of thy Sonne Jeſus Chriſt, and through faith in his blood, we, and all thy whole Church, may obtain remiſſion of our ſinnes, and all other benefits of his paſſion. And here we offer and preſent unto thee, O Lord, our ſelves, our ſouls, and bodies, to be a reaſonable, holy, and lively ſacrifice unto thee, humbly beſeeching thee, that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold ſins, to offer unto thee any ſacrifice: yet we beſeech thee to accept this our bounden duety and ſervice, not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord, by whom, and with whom, in the unity of the holy Ghoſt, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

Or, thus.

ALmighty and everliving God, we moſt heartily thank thee, for that thou doeſt vouchſafe to feed us, which have duely received thoſe holy myſteries, with the ſpirituall food of the moſt precious body and blood of thy Son our Saviour Jeſus Chriſt, and doeſt aſſure us thereby of thy favour and goodneſſe toward us, and that we be very members incorporate in thy myſticall body, which is the bleſſed company of all faithfull people, and be alſo heirs through hope of thy everlaſting kingdome, by the merits of the moſt precious death and paſſion of thy dear Sonne: We now moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy grace, that we may continue in that holy fellowſhip, and do all ſuch good works as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord, to whom with thee, and the holy Ghoſt, be all honour and glory, world without end. Amen.

¶ *Then ſhall be ſaid, or ſung,*

GLory be to God on high, and in earth peace, good will towards men. We praiſe thee, we bleſſe thee, we worſhip thee, we glorifie thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty, O Lord, the onely begotten Sonne Jeſu Chriſt. O Lord God, Lamb of God Sonne of the Father, that takeſt away the ſinnes of the world, have mercy upon us. Thou that takeſt away the ſinnes of the world, have mercy upon us. Thou that takeſt away the ſinnes of the world, receive our prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon us: For thou onely art holy, thou onely art the Lord, thou onely, O Chriſt, with the holy Ghoſt, art moſt high in the glory of God the Father. Amen.

¶ *Then the Prieſt, or Biſhop, if he be preſent, ſhall let them depart with this bleſſing.*

THe peace of God which paſſeth all underſtanding, keep your hearts and mindes in the knowledge and love of God, and of his Sonne Jeſus Chriſt our Lord: and the bleſsing of God Almighty, the Father, the Sonne, and the holy Ghoſt, be amongſt you, and remain with you alwayes. Amen.

¶ *Collects to be ſaid after the Offertory when there is no Communion, every ſuch day one. And the ſame may be ſaid alſo as often as occaſion ſhall ſerve, after the Collects either of Morning and Evening Prayer, Communion, or Letany, by the diſcretion of the Miniſter.*

ASiſt us mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſervants towards the attainment of everlaſting ſalvation, that among all the changes and chances of this mortall life, they may ever be defended by thy moſt gracious and ready help, through Chriſt our Lord. Amen.

O Almighty Lord, and everlaſting God, vouchſafe we beſeech thee, to direct, ſanctifie, and govern both our hearts and bodies in the waies of thy Lawes, and in the works of thy Commandments, that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. Amen.

GRant we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. Amen.

PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continuall help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. Amen.

ALmighty God, the fountain of all wiſdome, which knoweſt our neceſsities before we aſk, and our ignorance in aſking: we beſeech thee to have compaſsion upon our infirmities, and thoſe things which for our unworthineſſe we dare not, and for our blindneſſe we cannot aſk, vouchſafe to give us, for the worthineſſe of thy Sonne Jeſus Chriſt our Lord. Amen.

ALmighty God, which haſt promiſed to hear the petitions of them that aſk in thy Sonnes Name, we beſeech thee, mercifully to incline thine ears to us that have made now our prayers and ſupplications unto thee, and grant that thoſe things which we have faithfully aſked according to thy will, may effectually be obtained to the relief of our neceſsity, and to the ſetting forth of thy glory, through Jeſus Chriſt our Lord. Amen.

¶ Then

¶ Upon the holy dayes (if there be no Communion) shall be said all that is appointed at the Communion, untill the end of the Homily, concluding with the generall prayer, (for the whole estate of Christs Church militant here in earth) and one or more of these Collects before rehearsed, as occasion shall serve, And there shall be no celebration of the Lords Supper, except there be a good number to communicate with the Priest, according to his discretion.

And if there be not above twenty persons in the parish, of discretion to receive the Communion, yet there shall be no Communion, except four or three at the least communicate with the Priest.

And in Cathedrall and Collegiat Churches, where be many Priests and Deacons, they shall all receive the Communion with the Minister every Sunday at the least, except they have a reasonable cause to the contrary.

And to take away the superstition which any person hath, or might have in the bread and wine, it shall suffice that the bread be such as is usuall to be eaten at the table with other meats, but the best and purest wheat bread that conveniently may be gotten. And if any of the bread and wine remain, the Curate shall have it to his own use.

The bread and wine for the Communion, shall be provided by the Curate and the Churchwardens, at the charges of the parish, and the parish shall be discharged of such sums of money or other duties, which hitherto they have payed for the same, by order of their houses every Sunday.

And note, that every parishioner shall communicate at the least three times in the yeer, of which Easter to be one, and shall also receive the Sacraments, and other rites, according to the order in this book appointed. And yearely at Easter every parishioner shall reckon with his Parson, Vicar, or Curate, or his or their deputy or deputies, and pay to them or him all Ecclesiasticall duties, accustomably due then, and at that time to be payed.

¶ THE MINISTRATION OF Baptisme to be used in the Church.

IT appeareth by ancient writers, that the Sacrament of Baptisme in the old time was not commonly ministred, but at two times in the yeer: At Easter and Whitsuntide. At which times it was openly ministred in the presence of all the Congregation. Which custome now being grown out of use, (although it cannot for many considerations be well restored again) it is thought good to follow the same, as neer as conveniently may be. Wherfore the people are to be admonished, that it is most convenient that Baptisme should not be ministred but upon Sundayes and other holy dayes, when the most number of people may come together, as well for that the Congregation there present may testifie the receiving of them that be newly baptized, into the number of Christs Church, as also because in the baptisme of infants, every man present may be put in remembrance of his own profession made to God in his baptisme. For which cause also it is expedient that baptisme be ministred in the English tongue. Nevertheless, (if necessity so require) children may at all times be baptized at home.

¶ When there are children to be baptized upon the Sunday or holy day, the parents shall give knowledge over night, or in the morning before the beginning of morning prayer, to the Curate. And then the godfathers, godmothers, and people, with the children, must be ready at the font, either immediately after the last lesson at morning prayer, or else immediately after the last lesson at evening prayer, as the Curate by his discretion shall appoint. And then standing there, the Priest shall ask whether the children be baptized, or no. If they answer, No: then shall the Priest say thus,

DEarly beloved, forasmuch as all men be conceived and born in sinne, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghost, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to these children that thing, which by nature they cannot have, that they may be baptized with water and the holy Ghost, and received into Christs holy Church, and be made lively members of the same.

¶ Then shall the Priest say,

¶ Let us pray.

ALmighty and everlasting God, which of thy great mercy didst save Noe and his family in the Ark from perishing by water, and also didst safely lead the children of Israel thy people thorow the red Sea, figuring thereby thy holy Baptisme: and by the Baptisme of thy welbeloved Sonne Jesus Christ, didst sanctifie the flood Jordan, and all other waters to the mysticall washing away of sinne; we beseech thee for thine infinite mercies, that thou wilt mercifully look upon these children, sanctifie them, and wash them with the holy Ghost, that they being delivered from thy wrath, may be received into the Ark of Christs Church, and being stedfast in faith, joyfull through hope, and rooted in charity, may so passe the waves of this troublesome world, that finally they may come to the land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord. Amen.

ALmighty and immortall God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that beleeve, and the resurrection of the dead: we call upon thee for these Infants, that they coming to thy holy Baptisme, may receive remission of their sinnes by spirituall regeneration. Receive them (O Lord) as thou hast promised by thy welbeloved Sonne, saying, Ask, and you shall have: Seek, and you shall find: Knock, and it shall be opened unto you. So give now unto us that ask: let us that seek, find: open the gate unto us that knock, that these infants may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternall kingdome, which thou hast promised by Christ our Lord. Amen.

¶ Then

¶ *Then shall the Priest say,*

Hear the words of the Gospel written by Saint Mark in the tenth Chapter.

Mark. 10. 13. AT a certain time they brought children to Christ that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was displeased, and said unto them, Suffer little children to come unto me, and forbid them not: for to such belongeth the kingdome of God. Verily I say unto you, Whosoever doth not receive the kingdome of God as a little child, he shall not enter therein. And when he had taken them up in his armes, he put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel.*

FRiends, you hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him, how he blamed those that would have kept them from him, how he exhorteth all men to follow their innocencie. Ye perceive how by his outward gesture and deed he declared his good will toward them: for he imbraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly beleeve that he will likewise favourably receive these present infants, that he will imbrace them with the arms of his mercy, that he will give unto them the blessing of eternall life, and make them partakers of his everlasting kingdome. Wherefore we being thus perswaded of the good will of our heavenly Father toward these infants, declared by his Sonne Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours in bringing these children to his holy Baptisme, let us faithfully and devoutly give thanks unto him, and say,

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: increase this knowledge, and confirm this faith in us evermore: give thy holy Spirit to these infants, that they may be born again, and be made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ *Then the Priest shall speak unto the Godfathers and Godmothers on this wise.*

WElbeloved friends, ye have brought these children here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive them, to lay his hands upon them, to blesse them, to release them of their sinnes, to give them the kingdome of heaven, and everlasting life. Ye have heard also, that our Lord Jesus Christ hath promised in his Gospel, to grant all these things that ye have prayed for: which promise he for his part will most surely keep & perform. Wherefore after this promise made by Christ, these infants must also faithfully for their part promise by you that be their sureties, that they will forsake the devill and all his works, and constantly beleeve Gods holy Word, and obediently keep his Commandments.

¶ *Then shall the Priest demand of the Godfathers and Godmothers these questions following,*

DOest thou forsake the devill and all his works, the vain pomp and glory of the world, with all covetous desires of the same, the carnall desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer.

I forsake them all.

Minister.

Doest thou beleeve in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ his onely begotten Sonne our Lord? and that he was conceived by the holy Ghost, born of the Virgin Mary, that he suffered under Pontius Pilate, was crucified, dead, and buried, that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world to judge the quick and the dead? and doest thou beleeve in the holy Ghost, the holy Catholike Church, the communion of Saints, the remission of sinnes, the resurrection of the flesh, and everlasting life after death?

Answer.

All this I stedfastly beleeve.

Minister.

Wilt thou be baptized in this faith?

Answer.

That is my desire.

¶ *Then shall the Priest say,*

OMercifull God, grant that the old Adam in these children may be so buried, that the new man may be raised up in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the Spirit may live and grow in them. Amen.

Grant that they may have power and strength to have victory, and to triumph against the devill, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our Office and Ministery, may also be endued with heavenly vertues, and everlastingly rewarded through thy mercy, O blessed Lord God, who doest live and govern all things, world without end. Amen.

ALmighty everliving God, whose most dearly beloved Sonne Jesus Christ, for the forgivenesse of our sinnes did shed out of his most precious side both water and bloud, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghost: Regard, we beseech thee, the supplications of thy Congregation, and grant that all thy servants which shall be baptized in this water, may receive the fulnesse of thy grace, and ever remain in the number of thy faithfull and elect children, through Jesus Christ our Lord. Amen.

¶ *Then the Priest shall take the childe in his hands, and ask the name: and naming the childe shall dip it in the water, so it be discreetly and warily done, saying,*

N. IBaptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ *And if the childe be weak, it shall suffice to poure water upon it, saying the foresaid words,*

N. IBaptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ *Then the Priest shall make a crosse upon the childes forehead, saying,*

WE receive this childe into the congregation of Christs flock, and do signe him with the signe of the Crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, and manfully to fight under his

his banner against sinne, the world, and the devill, and to continue Christs faithfull souldier and servant unto his lives end. Amen.

¶ *Then shall the Priest say,*

SEeing now, dearly beloved brethren, that these children be regenerate, and grafted into the body of Christs congregation, let us give thanks unto God for these benefits, and with one accord make our prayers unto Almighty God, that they may lead the rest of their life according to this beginning.

¶ *Then shall be said,*

Our Father which art in heaven, &c.

¶ *Then shall the Priest say,*

WE yeeld thee hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receive him for thine own childe by adoption, and to incorporate him into thy holy congregation. And humbly we beseech thee to grant, that he being dead unto sinne, and living unto righteousnesse, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sinne, that as he is made partaker of the death of thy Sonne, so he may be partaker of his resurrection: so that finally, with the residue of thy holy congregation, he may be inheritour of thine everlasting kingdome, through Christ our Lord. Amen.

¶ *At the last end, the Priest calling the God fathers and Godmothers together, shall say this Exhortation following.*

FOrasmuch as these children have promised by you to forsake the devill and all his works, to beleeve in God, and to serve him, you must remember, that it is your parts and duties, to see that these infants be taught, so soon as they shall be able to learn, what a solemn vow, promise, and profession they have made by you. And that they may know these things the better, ye shall call upon them to hear Sermons, and chiefly you shall provide, that they may learn the Creed, the Lords Prayer, and the ten Commandments in the English tongue, and all other things which a Christian man ought to know and beleeve to his souls health, and that these children may be vertuously brought up to lead a godly and a Christian life, remembring alwayes that Baptisme doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him, that as he died and rose again for us, so should we which are baptized, die from sinne, and rise again unto righteousnesse, continually mortifying all our evill and corrupt affections, and daily proceeding in all vertue and godlinesse of living.

¶ *The Minister shall command that the children be brought to the Bishop to be confirmed of him, so soon as they can say in their vulgar tongue, the Articles of the Faith, the Lords Prayer, and the ten Commandments, and be further instructed in the Catechisme set forth for that purpose, accordingly as it is there expressed.*

¶ OF THEM THAT ARE TO BE BAPTIZED in private houses in time of necessity, by the Minister of the parish, or any other lawfull Minister that can be procured.

THe Pastours and Curates shall often admonish the people, that they defer not the Baptisme of infants any longer then the Sunday, or other holiday next after the childe be born, unlesse upon a great and reasonable cause declared to the Curate, and by him approved.

And also they shall warn them, that without great cause and necessity they procure not their children to be baptized at home in their houses. And when great need shall compell them so to do, then baptisme shall be administred on this fashion.

First, let the lawfull Minister, and them that be present, call upon God for his grace, and say the Lords Prayer, if the time will suffer. And then the childe being named by some one that is present, the said lawfull Minister shall dip it in water, or powre water upon it, saying these words.

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

¶ *And let them not doubt but that the childe so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again. But yet nevertheless, if the childe which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Priest or Minister of the same parish did himself baptize that childe, the congregation may be certified of the true form of baptisme by him privately before used. Or if the childe were baptized by anyother lawfull Minister, that then the Minister of the parish, where the childe was born or christened, shall examine and try whether the childe be lawfully baptized or no. In which case, if those that bring any childe to the Church, do answer, that the same childe is already baptized, then shall the Minister examine them further, saying,*

By whom was the childe baptized?

Who was present when the child was baptized?

And because some things essentiall to this Sacrament, may happen to be omitted through fear or haste in such times of extremity: therefore I demand further of you,

With what matter was the childe baptized?

With what words was the childe baptized?

Whether think you the childe to be lawfully and perfectly baptized?

¶ *And if the minister shall finde by the answers of such as bring the childe, that all things were done as they ought to be: then shall not he christen the childe again, but shall receive him as one of the flock of the true Christian people saying thus,*

I Certifie you, that in this case all is well done, and according unto due order, concerning the baptizing of this childe, which being born in originall sinne, and in the wrath of God, is now by the laver of regeneration in Baptisme, received into the number of the children of God, and heirs of everlasting life. For our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Gospel doth witnesse to our comfort on this wise,

At

AT a certain time they brought children unto Christ, that he should touch them, and his disciples rebuked those that brought them. But when Jesus saw it, he was displeased, and said unto them, Suffer little children to come unto me, and forbid them not, for to such belongeth the kingdome of God. Verily I say unto you, Whosoever doth not receive the kingdome of God as a little childe, he shall not enter therein. And when he had taken them up in his arms, he put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this Exhortation upon the words of the Gospel.*

FRiends, you hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him, how he blamed those that would have kept them from him, how he exhorted all men to follow their innocencie. Ye perceive how by his outward gesture and deed he declared his good will toward them: for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly beleeve, that he hath likewise favourably received this present infant, that he hath embraced him with the arms of his mercy, that he hath given unto him the blessing of eternall life, and made him partaker of his everlasting kingdome. Wherefore we being thus perswaded of the good will of our heavenly Father, declared by his Sonne Jesus Christ towards this infant, let us faithfully and devoutly give thanks unto him, and say the prayer which the Lord himself taught, and in declaration of our faith, let us recite the Articles contained in our Creed.

¶ *Here the Minister with the Godfathers and Godmothers, shall say,*

¶ Our Father which art in heaven, &c.

¶ *Then shall the Priest demand the name of the childe: which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

Doest thou in the name of this childe forsake the devill and all his works, the vain pomp and glory of the world, with all the covetous desires of the same, the carnall desires of the flesh, and not to follow and be led by them?

Answer.

I Forsake them all.

Minister.

Doest thou in the name of this childe professe this faith, to beleeve in God the Father Almighty, Maker of heaven and earth? And in Jesus Christ his onely begotten Sonne our Lord? And that he was conceived by the holy Ghost, born of the Virgin Mary, that he suffered under Pontius Pilate, was crucified, dead, and buried, that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence he shall come again at the end of the world to judge the quick and the dead? And do you in his name beleeve in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of sinnes, resurrection, and everlasting life after death?

Answer.

All this I stedfastly beleeve.

¶ Let us pray.

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: increase this knowledge, and confirm this faith in us evermore: Give thy holy Spirit to this infant, that he being born again, and being made heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same holy Spirit everlastingly. Amen.

¶ *Then shall the Minister make this Exhortation to the Godfathers and Godmothers.*

FOrasmuch as this childe hath promised by you to forsake the devill and all his works, to beleeve in God, and to serve him: you must remember that it is your part and duty, to see that this infant be taught so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath made by you. And that he may know these things the better, ye shall call upon him to hear Sermons, and chiefly you shall provide that he may learn the Creed, the Lords Prayer, and the ten Commandments in the English tongue, and all other things which a Christian man ought to know and beleeve to his soules health, and that this childe may be vertuously brought up, to lead a godly and a Christian life, remembring alway that Baptisme doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him, that as he died and rose again for us, so should we which are baptized, die from sinne, and rise again unto righteousnesse, continually mortifying all our evill and corrupt affections, and daily proceeding in all vertue and godlinesse of living.

And so forth, as in publike Baptisme.

¶ *But if they which bring the infants to the Church, do make such uncertain answers to the Priests questions, as that it cannot appear that the childe was baptized with water,* In the Name of the Father, and of the Sonne, and of the holy Ghost, (*which are essentiall parts of Baptisme*) *then let the Priest baptize it in forme above written, concerning Publike Baptisme, saving that at the dipping of the childe in the Font, he shall use this forme of words,*

If thou be not already baptized, N. I baptize thee, *In the Name of the Father, and of the Sonne, and of the holy Ghost.* Amen.

¶ The order of Confirmation, or laying on of hands upon children baptized, and able to render an account of their faith according to the Catechisme following.

TO the end that confirmation may be ministred to the more edifying of such as shall receive it (according to S. Pauls doctrine, who teacheth that all things should be done in the Church to the edification of the same) it is thought good, that none hereafter shall be confirmed, but such as can say in their mother tongue the articles of the faith, the Lords prayer, and the ten commandments, and can also answer to such questions of this short Catechisme, as the bishop (or such as he shall appoint) shall by his discretion appose them in. And this order is most convenient to be observed for divers considerations.

first

First, because that when children come to the yeares of discretion, and have learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselves with their own mouth, and with their own consent, openly before the Church, ratifie and confirm the same: and also promise that by the grace of God they will evermore endeavour themselves faithfully to observe and keep such things as they by their own mouth and confession have assented unto.

Secondly, forasmuch as confirmation is ministred to them that be baptized, that by imposition of hands, and prayer, they may receive strength and defence against all temptations to sinne, and the assaults of the world and the devill: it is most meet to be ministred when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the devill, they begin to be in danger to fall into sundry kinds of sinne.

Thirdly, for that it is agreeable with the usage of the Church in times past: wherby it was ordained that confirmation should be ministred to them that were of perfect age, that they being instructed in Christs religion, should openly professe their own faith, and promise to be obedient unto the will of God.

And that no man shall think that any detriment shall come to children by deferring of their Confirmation, he shall know for truth, that it is certain by Gods word, that children being baptized, have all things necessary for their salvation, and be undoubtedly saved.

¶ A CATECHISME:

That is to say,

An instruction to be learned of every childe, before he be brought to be confirmed by the Bishop.

Question.

WHat is your name?

Answer.

N. or M.

Question.

Who gave you this name?

Answer.

My God-fathers and God-mothers, in my Baptisme, wherein I was made a member of Christ, the childe of God, and an inheritour of the kingdom of heaven.

Question.

What did your God-fathers and God-mothers then for you?

Answer.

They did promise and vow three things in my name. First, that I should forsake the devill & all his works, the pomps, and vanities of the wicked world, and all the sinfull lusts of the flesh. Secondly, that I should beleeve all the Articles of the Christian Faith. And thirdly, that I should keep Gods holy will and Commandments, and walk in the same all the daies of my life.

Question.

Doest thou not think that thou art bound to beleeve, and to do as they have promised for thee?

Answer.

Yes verily, and by Gods help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation through Jesus Christ our Saviour. & I pray God to give me his grace, that I may continue in the same unto my lives end.

Question.

Rehearse the Articles of thy belief.

Answer.

I Beleeve in God the Father Almighty, Maker of heaven & earth. And in Jesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, & buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven & sitteth at the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead. I beleeve in the holy Ghost, the holy Catholike Church, the Communion of Saints, the forgivenesse of sinnes, the resurrection of the body, and the life everlasting. Amen.

Question.

What doest thou chiefly learn in these Articles of thy belief?

Answer.

First, I learn to beleeve in God the Father, who hath made me and all the world.

Secondly, in God the Sonne, who hath redeemed me and all mankinde.

Thirdly, in God the holy Ghost, who sanctifieth me and all the elect people of God.

Question.

You said that your Godfathers & Godmothers did promise for you, that you should keep Gods Commandments. Tell me how many there be?

Answer.

Ten.

Question.

Which be they?

Answer.

THe same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

1 Thou shalt have none other gods but me.

2 Thou shalt not make to thy self any graven image, nor the likenesse of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sinnes of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my Commandments.

3 Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltlesse that taketh his Name in vain.

4 Remember that thou keep holy the Sabbath day, six daies shalt thou labour and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God: In it thou shalt do no manner of work, thou and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattell, and the stranger that is within thy gates: for in six daies the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the seventh day, and hallowed it.

5 Honour thy father and thy mother, that thy daies may be long in the land which the Lord thy God giveth thee.

6 Thou shalt do no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steal.

9 Thou shalt not bear false witnesse against thy neighbour.

10 Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his asse, nor any thing that is his.

Question.

What doest thou chiefly learn by these Commandments?

Answer.

I learn two things: my duty towards God and my duty towards my neighbour.

Question.

What is thy duty towards God.

Answer.

My duty towards God is, to beleeve in him, to fear him, and to love him with all my heart, with all my mindes with all my soul, and with all my strength. To worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truely all the daies of my life.

Question.

What is thy duty towards thy neighbour?

Answer.

My duty towards my neighbour is, to love him as my self, and to do to all men, as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the King and his Ministers. To submit my self to all my governours, teachers, spirituall Pastours and maisters. To order my self lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking & stealing, & my tongue from evill speaking, lying, & slandering. To keep my body in temperance, soberneſſe, and chastity. Not to covet nor desire other mens goods, but to learn and labour truely to get mine own living, and to do my duty in that state of life, unto the which it shall please God to call me.

Question.

My good childe, know this, that thou are not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him, without his speciall grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lords prayer.

Answer.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespasse against us. And lead us not into temptation: but delivet us from evill. Amen.

Question.

What desirest thou of God in this prayer?

Answer.

I desire my Lord God our heavenly Father, who is the giver of al goodnesse, to send his grace unto me, and to all people, that we may worship him, serve him and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needfull both for our soules and bodies, and that he will be mercifull unto us, and forgive us our sinnes, and that it will please him to save and defend us in all dangers ghostly and bodily, and that he will keep us from all sin and wickednesse, and from our ghostly enemie, and from everlasting death. And this I trust he will do of his mercy and goodnesse, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Question.

HOw many Sacraments hath Christ ordained in his Church?

Answer.

Two onely as generally necessary to salvation: that is to say, Baptisme, and the Supper of the Lord.

Question.

What meanest thou by this word *Sacrament*?

Answer.

I mean an outward and visible signe of an inward & spirituall grace, given unto us, ordained by Christ himself, as a meanes whereby we receive the same, and a pledge to assure us thereof.

Question.

How many parts be there in a Sacrament?

Answer.

Two: the outward visible signe, and the inward spirituall grace.

Question.

What is the outward visible signe, or forme in Baptisme?

Answer.

Water: wherein the person baptized is dipped or sprinkled with it; *In the Name of the Father, and of the Sonne, and of the holy Ghost.*

Question.

What is the inward and spirituall grace?

Answer.

A death unto sinne, and a new birth unto righteousnesse: For being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question.

What is required of persons to be baptized?

Answer.

Repentance, whereby they forsake sin: and faith, whereby they stedfastly beleeve the promises of God, made to them in that Sacrament.

Question.

Why then are infants baptized, when by reason of their tender age they cannot perform them?

Answer.

Yes: they do perform them, by their sureties, who promise and vow them both in their names: which when they come to age, themselves are bound to perform.

Question.

Why was the Sacrament of the Lords Supper ordained?

Answer.

For the continuall remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby.

Question.

What is the outward part or signe of the Lords Supper?

Answer.

Bread and Wine, which the Lord hath commanded to be received.

Question.

What is the inward part or thing signified?

Answer.

The Body and Blood of Christ, which are verily and indeed taken and received of the faithfull in the Lords Supper.

Question.

Question.

What are the benefits whereof we are partakers thereby?

Answer.

The strengthening and refreshing of our soules by the Body and Blood of Christ, as our bodies are by the bread and wine.

Question.

What is required of them which come to the Lords supper?

Answer.

To examine themselves, whether they repent them truely of their former sinnes, stedfastly purposing to lead a new life, have a lively faith in Gods mercy through Christ, with a thankfull remembrance of his death, and be in charity with all men.

¶ *So soon as the children can say in their mother tongue, the articles of the faith, the Lords prayer, the ten Commandments, and also can answer to such questions of this short catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appose them in, then shall they be brought to the Bishop by one that shall be their godfather or godmother, that every childe may have a witnesse of his confirmation. And the Bishop shall confirm them on this wise.*

¶ CONFIRMATION, OR, *laying on of hands.*

Minister.

OUr help is in the Name of the Lord.

Answer.

Which hath made heaven and earth.

Minister.

Blessed be the Name of the Lord.

Answer.

Henceforth world without end.

Minister.

Lord hear our prayers.

Answer.

And let our cry come unto thee.

¶ Let us pray.

ALmighty, and everliving God, who hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given unto them forgiveneſse of all their sinnes: strengthen them, we beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace, the spirit of wisdome and understanding, the spirit of counsell and ghostly strength, the spirit of knowledge and true godlineſse, and fulfill them (O Lord) with the spirit of thy holy fear. Amen.

¶ *Then the Bishop shall lay his hand upon every childe severally, saying,*

DEfend, O Lord, this childe, with thy heavenly grace, that he may continue thine for ever, and daily increase in thy holy Spirit more and more, untill he come unto thy everlasting kingdome. Amen.

¶ *Then shall the Bishop say,*

¶ Let us pray.

ALmighty and everliving God, which makest us both to will & to do those things that be good and acceptable unto thy Majesty, we make our humble supplications unto thee for these children, upon whom (after the example of the holy Apostles) we have laid our hands, to certifie them (by this signe) of thy favour, & gracious goodnes toward them: let thy fatherly hand, we beseech thee, ever be over them: let thy holy Spirit ever be with them, and so lead them in the knowledge and obedience of thy word, that in the end they may obtain the everlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost, liveth and reigneth one God world without end. Amen.

¶ *Then the Bishop shall blesse the children, saying thus:*

THe blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be upon you, and remain with you for ever. Amen.

¶ *The Curate of every parish, or some other at his appointments, shall diligently upon Sundayes and holy dayes, half an hour before Evensong, openly in the Church, instruct and examine so many children of his parish sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechisme.*

And all fathers, mothers, masters, and dames, shall cause their children, servants, and prentises (which have not learned their Catechisme) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, untill such time that they have learned all that is here appointed for them to learn. And whensoever the Bishop shall give knowledge for children to be brought before him to any convenient place for their confirmation, then shall the Curate of every parish, either bring or send in writing the names of all those children of his parish, which can say the articles of the faith, the Lords prayer, and the ten Commandments, and also how many of them can answer to the other questions contained in this Catechisme.

And there shall none be admitted to the holy Communion, until such time as he can say the Catechisme, and be confirmed.

¶ THE FORM OF SOLEMNIZATION *of Matrimonie.*

FIrst the banes must be asked three severall Sundayes, or holy dayes, in the time of Service, the people being present, after the accustomed manner.

And if the persons that should be married, dwell in divers parishes, the banes must be asked in both parishes, and the Curate of the one parish shall not solemnize Matrimony betwixt them, without a certificate of the banes being thrice asked from the Curate of the other parish.

At the day appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church, with their friends and neighbours, and there the Priest shall say thus.

Ready

DEarly beloved friends, we are gathered together here in the sight of God, and in the face of his Congregation; to joyn together this man and this woman in holy Matrimony, which is an honourable estate, instituted of God in Paradise, in the time of mans innocency, signifying unto us the mysticall union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of S. Paul to be honourable among all men, and therefore is not to be enterprised nor taken in hand unadvisedly, lightly, or wantonly, to satisfie mens carnall lusts and appetites, like brute beasts that have no understanding, but reverently, discreetly, advisedly, soberly, and in the fear of God, duely considering the causes for which Matrimony was ordained. One was the procreation of children, to be brought up in the fear and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedy against sinne, and to avoid fornication, that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christs body. Thirdly, for the mutuall society, help, and comfort, that the one ought to have of the other both in prosperity, and adversity: into the which holy estate these two persons present come now to be joyned. Therefore if any man can shew any just cause why they may not lawfully be joyned together, let him now speak, or else hereafter for ever hold his peace.

¶ And also speaking unto the persons that shall be married, he shall say,

I Require and charge you, (as you will answer at the dreadfull day of judgement, when the secrets of all hearts shall be disclosed) that if either of you do know any impediment why ye may not be lawfully joyned together in Matrimony, that ye confesse it. For be ye well assured, that so many as be coupled together otherwise then Gods word doth allow, are not joyned together by God, neither is their Matrimony lawfull.

¶ At which day of marriage, if any man do alledge and declare any impediment, why they may not be coupled together in Matrimony by Gods Law, or the lawes of this realm, and will be bound, and sufficient sureties with him to the parties, or else put in caution to the full value of such charges as the persons to be married do sustain, to prove his allegation, then the solemnization must be deferred unto such time as the truth be tried. If no impediment be alledged, then shall the Curate say unto the man,

N. WIlt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her in sickness and in health, and forsaking all other, keep thee onely unto her, so long as you both shall live?

¶ The man shall answer,

I will.

¶ Then shall the Minister say to the woman,

N. WIlt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health, and forsaking all other, keep thee onely unto him, so long as you both shall live?

¶ The woman shall answer,

I will.

¶ Then shall the Minister say,

Who giveth this woman to be married to this man?

¶ And the Minister receiving the woman at her fathers or friends hands, shall cause the man to take the woman by the right hand, and so either to give their troth to other, the man first saying

I N. take thee N. to my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love, and to cherish, till death us depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ Then shall they loose their hands, & the woman taking again the man by the right hand, shall say,

I N. take thee N. to my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness, and in health, to love, cherish, and to obey, till death us depart, according to Gods holy ordinance: and thereto I give thee my troth.

¶ Then shall they again loose their hands, and the man shall give unto the woman a Ring, laying the same upon the book, with the accustomed duety to the Minister and Clerk. And the Minister taking the Ring, shall deliver it unto the man to put it upon the fourth finger of the womans left hand.

And the man taught by the Minister, shall say,

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the man leaving the Ring upon the fourth finger of the womans left hand, the Minister shall say, ¶ Let us pray.

O Eternall God, Creatour and preserver of all mankinde, giver of all spirituall grace, the Authour of everlasting life, send thy blessing upon these thy servants, this man and this woman, whom we blesse in thy Name, that as Isaac and Rebeka lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made (whereof this Ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy Laws, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest joyn their right hands together, and say,

Those whom God hath joyned together, let no man put asunder.

¶ Then shall the Minister speak unto the people,

FOrasmuch as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joyning of hands: I pronounce that they be man and wife together: In the Name of the Father, of the Sonne, and of the holy Ghost. Amen.

¶ And the Minister shall adde this blessing.

GOd the Father, God the Sonne, God the holy Ghost, blesse, preserve and keep you, the Lord mercifully with his favour look upon you, and so fill you with all spirituall benediction and grace, that you may so live together in this life, that in the world to come you may have life everlasting. Amen.

¶ Then the Minister or Clerks, going to the Lords Table, shall say or sing this Psalm following.

BLessed are all they that fear the Lord: and walk in his wayes;

For

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitfull vine upon the walls of thy house.

Thy children like the Olive branches round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Jerusalem in prosperity all thy life long.

Yea, that thou shalt see thy childrens children: and peace upon Israel.

Glory be to the Father, &c.
As it was in the beginning, &c.

Or this Psalm.

GOd me mercifull unto us, and blesse us: and shew us the light of his countenance, and be mercifull unto us.

That thy way may be known upon the earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God shall give us his blessing.

God shall blesse us: and all the ends of the world shall fear him.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ *The Psalm ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table, and turning his face toward them, shall say,*

Lord have mercy upon us.

Answer.

Christ have mercy upon us.

Minister.

Lord have mercy upon us.

¶ Our Father which art in heaven, &c.

And lead us not into temptation.

Answer.

But deliver us from evill. Amen.

Minister.

O Lord save thy servant, and thy handmaide.

Answer.

Which put their trust in thee.

Minister.

O Lord send them help from thy holy place.

Answer.

And evermore defend them.

Minister.

Be unto them a tower of strength.

Answer.

From the face of their enemy.

Minister.

O Lord hear our prayer.

Answer.

And let our cry come unto thee.

Minister.

O God of Abraham, God of Isaac, God of Jacob, blesse these thy servants, and sowe the seed of eternall life in their mindes, that whatsoever in thy holy word they shall profitably learn, they may indeed fulfill the same. Look, O Lord, mercifully upon them from heaven, and blesse them. And as thou didst send thy blessing upon Abraham and Sarah to their great comfort: so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. Amen.

¶ *This prayer next following shall be omitted, where the woman is past childe-birth.*

O Mercifull Lord, and heavenly Father, by whose gracious gift mankinde is increased: we beseech thee, assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also live together so long in godly love and honesty, that they may see their childrens children, unto the third & fourth generation, unto thy praise and honour, through Jesus Christ our Lord. Amen.

O God, which by thy mighty power hast made all things of nought, which also (after other things set in order) didst appoint that out of man, (created after thine own image and similitude) woman should take her beginning, and knitting them together didst teach, that it should never be lawfull to put asunder those whom thou by Matrimony hadst made one: O God, which hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spirituall marriage and unity betwixt Christ and his Church: Look mercifully upon these thy servants, that both this man may love his wife according to thy word (as Christ did love his Spouse the Church, who gave himself for it, loving and cherishing it, even as his own flesh:) and also that this woman may be loving and amiable to her husband, as Rachel, wise as Rebeka, faithfull and obedient as Sarah, and in all quietnesse, sobriety, and peace, be a follower of holy & godly matrons. O Lord blesse them both, and grant them to inherit thy everlasting kingdome, through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest say,*

ALmighty God, which at the beginning did create our first parents Adam and Eve, and did sanctifie and joyn them together in marriage, powre upon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soul, and live together in holy love unto your lives end. Amen.

¶ *Then shall begin the Communion. And after the Gospel shall be said a Sermon, wherein ordinarily (so oft as there is any marriage) the office of a man and wife shall be declared according to holy Scripture. Or if there be no Sermon, the Minister shall read this that followeth.*

ALl ye which be married, or which intend to take the holy estate of Matrimony upon you, hear what holy Scripture doth say, as touching the duety of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men: Ye husbands love your wives, even as Christ loved the Church, and hath given himself for it, to sanctifie it; purging it in the fountain of water, through the word, that he might make it unto himself a glorious congregation, not having spot or wrinkle, or any such thing, but that it should be holy and blamelesse. So men are bound to love their own wives as their own bodies. He that loveth his own wife, loveth himself: For never did any man hate his own flesh, but nourisheth and cherisheth it, even as the Lord doth the Congregation: for we are members of his body, of his flesh, and of his bones. For this

cause shall a man leave father and mother, and shall be joyned unto his wife, and they two shall be one flesh. This mystery is great: but I speak of Christ and of the Congregation. Nevertheless let every one of you so love his own wife, even as himself.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that be married, Ye men love your wives, and be not bitter unto them. Hear also what S. Peter the Apostle of Christ, which was himself a married man, saith unto them that are married: Ye husbands dwell with your wives according to knowledge, giving honour unto the wife as unto the weaker vessell, and as heirs together of the grace of life, so that your prayers be not hindred.

Colos. 3.

1. Pet. 3.

Hitherto ye have heard the duty of the husband towards the wife. Now likewise ye wives hear and learn your duties towards your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye women submit your selves unto your own husbands, as unto the Lord: for the husband is the wives head, even as Christ is the head of the Church, and he is also the Saviour of the whole body. Therefore as the Church or Congregation is subject unto Christ, so likewise let the wives also be in subjection unto their own husbands in all things. And again he saith, Let the wife reverence her husband. And in his Epistle to the Colossians, Saint Paul giveth you this short lesson: Ye wives submit your selves unto your own husbands, as it is convenient in the Lord.

Ephesi.

Colos.

Saint Peter also doth instruct you very godly, thus saying, Let wives be subject to their own husbands, so that if any obey not the word, they may be wonne without the word, by the conversation of the wives, while they behold your chaste conversation coupled with fear. Whose apparell let it not be outward with braided hair, and trimming about with gold, either in putting on of gorgeous apparell, but let the hid man which is in the heart be without all corruption, so that the spirit be milde and quiet, which is a precious thing in the sight of God. For after this manner in the old time did the holy women which trusted in God, apparell themselves, being subject to their own husbands: as Sara obeyed Abraham, calling him lord, whose daughters ye are made, doing well, and not being dismayed with any fear.

1. Pet.

¶ The new married persons, the same day of their marriage, must receive the holy Communion.

¶ The order for the visitation of the sick.

¶ The Priest entring into the sick persons house, shall say,

PEace be to this house, and to all that dwell in it.

¶ When he cometh into the sick persons presence, he shall say, kneeling down,

REmember not Lord our iniquities, nor the iniquities of our forefathers. Spare us good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

¶ Our Father which art in heaven, &c.

And lead us not into temptation.

Answer.

But deliver us from evill. Amen.

Minister.

O Lord save thy servant.

Answer.

Which putteth his trust in thee.

Minister.

Send him help from thy holy place.

Answer.

And evermore mightily defend him.

Minister.

Let the enemy have no advantage of him.

Answer.

Nor the wicked approach to him.

Minister.

Be unto him, O Lord, a strong tower.

Answer.

From the face of his enemy.

Minister.

O Lord hear our prayers.

Answer.

And let our cry come unto thee.

Minister.

O Lord look down from heaven, behold, visit and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetuall peace and safety, through Jesus Christ our Lord. Amen.

HEar us, Almighty and most mercifull God and Saviour, extend thy accustomed goodnesse to this thy servant which is grieved with sickenesse: visit him, O Lord, as thou didst visit Peters wives mother, and the captains servant. So visit and restore to this sick person his former health (if it be thy will) or else give him grace so to take thy visitation, that after this painfull life ended, he may dwell with thee in life everlasting. Amen.

¶ Then shall the Minister exhort the sick person after this form, or other like.

DEarly beloved, know this, that Almighty God is the Lord of life and death, and over all things to them pertaining, as youth, strength, health, age, weakenesse, and sickenesse: Wherefore whatsoever your sickenesse is, know you certainly that it is Gods visitation. And for what cause soever this sickenesse is sent unto you, whether it be to try your patience for the example of other, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endlesse felicity, or else it be sent unto you, to correct and amend in you whatsoever doth offend the eyes of your heavenly Father: know you certainly, that if you truely repent you of your sinnes, and bear your sickenesse patiently, trusting in Gods mercy, for his dear Sonne Jesus Christ his sake, and render unto him humble thanks for his fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ If the person visited be very sick, then the Curate may end his exhortation in this place.

Then

Take therefore in good worth the chastisement of the Lord: for whom the Lord loveth, he chastiseth, ye saith S. Paul saith. He scourgeth every sonne which he receiveth. If ye endure chastisement, he offereth himself unto you as unto his own children. What sonne is he that the father chastiseth not? If ye be not under correction (whereof all true children are partakers) then are ye bastards, and not children. Therefore seeing that when our carnall Fathers do correct us, we reverently obey them: shall we not now much rather be obedient to our spirituall Father and so live? And they for a few daies do chastise us after their own pleasure: but he doth chastise us for our profit, to the intent he may make us partakers of his holinesse. These words (good brother) are Gods words, and written in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Fathers correction, whensoever by any maner of adversity it shall please his gracious goodnes to visit us. And there should be no greater comfort to Christian persons, then to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain, he entred not into his glory before he was crucified. So truly our way to eternall joy is, to suffer here with Christ, and our door to enter into eternall life, is gladly to die with Christ, that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your Baptisme. And forasmuch as after this life there is account to be given unto the righteous Judge, of whom all must be judged without respect of persons: I require you to examine your self and your state, both toward God and man, so that accusing and condemning your self for your own faults, you may finde mercy at our heavenly Fathers hand, for Christs sake; and not be accused and condemned in that fearfull Judgement. Therefore I shall shortly rehearse the Articles of our Faith, that you may know whether you do beleeve as a Christian man should or no.

¶ Here the Minister shall rehearse the Articles of the faith, saying thus:

Doest thou beleeve in God the Father Almighty? (*And so forth as it is in Baptisme.*)

¶ Then shall the Minister examine whether he be in charity with all the world, exhorting him to forgive from the bottom of his heart all persons that have offended him, and if he have offended other, to ask them forgivenesse, and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he have not afore disposed his goods, let him then make his Will, and also declare his debts, what he oweth, and what is owing unto him for discharging of his conscience, and quietnesse of his executors. But men must be oft admonished that they set an order for their temporall goods and lands, when they be in health.

¶ These words before rehearsed may be said before the Minister begin his prayer, as he shall see cause.

¶ The Minister may not forget, nor omit to move the sick person (and that most earnestly) to liberality towards the poor.

¶ Here shall the sick person make a speciall confession, if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him after this sort.

OUr Lord Jesus Christ, who hath left power to his Church to absolve all sinners which truly repent, and beleeve in him, of his great mercy forgive thee thine offences: and by his authority committed to me, I absolve thee from all thy sinnes, In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And then the Minister shall say the Collect following.

¶ Let us pray.

OMost mercifull God, which according to the multitude of thy mercies doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eie of mercy upon this thy servant, who most earnestly desireth pardon and forgivenesse. Renew in him (most loving Father) whatsoever hath been decayed by the fraud and malice of the devill, or by his own carnall will and frailnesse: preserve and continue this sick member in the unity of the Church, consider his contrition, accept his teares, assuage his pain, as shall be seen to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercy, impute not unto him his former sinnes, but take him unto thy favour, through the merits of thy most deerly beloved Son Jesus Christ. Amen.

¶ Then shall the Minister say this Psalm. *In te, Domine, speraui. Psal. 71.*

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me and deliver me in thy righteousnesse, incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I been holden up ever since I was born: thou art he that tookest me out of my mothers wombe, my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evill.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousnesse and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

Thou (O God) hast taught me from my youth up untill now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: untill I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousnesse (O God) is very high, and great things are they, that thou hast done: O God, who is like unto thee?

O what great troubles and adversities hast thou shewed me? and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

Thou hast brought me to great honour: and comforted me on every side.

Therefore will I praise thee and thy faithfulnesse (O God) playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy One of Israel.

My lips will be fain, when I sing unto thee: and so will my soul whom thou hast delivered.

My tongue also shall talk of thy righteousnesse all the day long: for they are confounded and brought unto shame that seek to do me evill.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Adding thus.

O Saviour of the world, save us, which by thy Crosse and precious blood hast redeemed us: help us, we beseech thee, O God.

¶ Then shall the Minister say,

THe Almighty Lord, which is a most strong tower to all them that put their trust in him: to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore, thy defence, and make thee know and feel that there is none other name under heaven given to man, in whom, and through whom thou mayest receive health and salvation, but onely the Name of our Lord Jesus Christ. Amen.

¶ The Communion of the sick.

FOr as much as all mortall men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life: therefore to the intent they may be alwaies in a readinesse to die whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time, but especially in the plague time, exhort their parishioners to the oft receiving (in the Church) of the holy Communion of the body and blood of our Saviour Christ: which if they do, they shall have no cause in their sudden visitation to be unquiet for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the communion in his house, then he must give knowledge over night, or else early in the morning to the Curate, signifying also how many be appointed to communicate with him: and having a convenient place in the sick mans house, where the curate may reverently minister, and a good number to receive the Communion with the sick person, with all things needful for the same, he shall there minister the holy Communion.

The Collect.

ALmighty, everliving God, maker of mankinde, which doest correct those whom thou doest love, and chastisest every one whom thou doest receive: we beseech thee to have mercy upon this thy servant visited with thy hand, and to grant that he may take his sicknesse patiently, and recover his bodily health (if it be thy gracious will) and whensoever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. Amen.

The Epistle.

Hebr. 12.5. MY sonne, despise not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loveth, him he correcteth: yea, and he scourgeth every sonne whom he receiveth.

The Gospel.

John 5.24. VErily, verily I say unto you, He that heareth my word, and beleeveth on him that sent me, hath everlasting life, and shall not come into damnation, but passeth from death unto life.

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that be appointed to communicate with the sick.

¶ But if a man either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christs body and blood, then the Curate shall instruct him that if he do truely repent him of his sins, and stedfastly beleeve that Jesus Christ hath suffered death upon the crosse for him, and shed his blood for his redemption, earnestly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his soules health, although he do not receive the Sacrament with his mouth.

¶ When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest for more expedition shall cut off the form of the visitation at the Psalm (In thee, O Lord, have I put my trust) and go straight to the Communion.

¶ In the time of plague, sweat, or such other like contagious times of sicknesses, or diseases, when none of the parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon speciall request of the diseased, the Minister may alone communicate with him.

¶ The order for the buriall of the dead.

¶ The Priest meeting the corps at the Church stile, shall say, or else the Priest and Clerks shall sing, and so go either into the Church, or towards the grave.

John 11.25,26 I Am the resurrection, and the life (saith the Lord) He that beleeveth in me, yea, though he were dead, yet shall he live. And whosoever liveth, and beleeveth in me, shall not die for ever.

Job 19.25,26 I Know that my redeemer liveth, and that I shall rise out of the earth in the last day, and shall be covered again with my skinne, and shall see God in my flesh: yea and I my self shall behold him, not with other, but with these same eies.

1 Tim. 6.7 WE brought nothing into this world, neither may we carry any thing out of this world.

The

The Lord giveth, and the Lord taketh away.
Iob 1.21 Even as it pleaseth the Lord, so cometh things to passe: Blessed be the Name of the Lord.

¶ When they come to the grave, while the corps is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing.

Iob 14. MAn that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower: he fleeth as it were a shadow, and never continueth in one stay. In the midst of life we be in death: of whom may we seek for succour but of thee, O Lord, which for our sins art justly displeased? Yet O Lord God most holy, O Lord most mighty, O holy and most mercifull Saviour, deliver us not into the bitter pains of eternall death. Thou knowest, Lord, the secrets of our hearts, shut not up thy mercifull eyes to our prayers: but spare us, Lord most holy, O God most mighty, O holy and mercifull Saviour, thou most worthy Judge eternall, suffer us not at our last hour for any pains of death to fall from thee.

¶ Then while the earth shall be cast upon the body, by some standing by, the Priest shall say.

FOrasmuch as it hath pleased Almighty God of his great mercy, to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of resurrection to eternall life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ Then shall be said or sung,

Apoc. 14.13. IHeard a voyce from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit, that they rest from their labours.

¶ Then shall follow this Lesson taken out of the fifteenth chapter to the Corinthians, the first Epistle.

1 Cor. 15.20. CHrist is risen from the dead, and become the first fruits of them that sleep. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, even so by Christ shall all be made alive, but every man in his own order. The first is Christ, then they that are Christs at his coming. Then cometh the end, when he hath delivered up the kingdome to God the Father, when he hath put down all rule, and all authority and power. For he must reign, till he have put all his enemies under his feet. The last enemy that shall be destroyed, is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted that hath put all things under him. When all things are subdued unto him, then shall the Sonne also himself be subject unto him that put all things under him, that God may be all in all. Else what do they which are baptized over the dead, if the dead rise not at all? Why are they then baptized over them? yea, and why stand we alway then in jeopardy? By our rejoycing which I have in Christ Jesu our Lord, I die daily. That I have fought with beasts at Ephesus after the manner of men, what advantageth it me, if the dead rise not again? Let us eat and drink, for to morrow we shall die. Be not ye deceived, evill words corrupt good manners. Awake truely out of sleep, and sinne not. For some have not the knowledge of God, I speak this to your shame. But some man will say, How arise the dead? With what body shall they come? Thou fool, that which thou sowest, is not quickened except it die. And what sowest thou? Thou sowest not that body that shall be, but bare corn, as of wheat or some other: but God giveth it a body at his pleasure, to every seed his own body. All flesh is not one manner of flesh: but there is one manner of flesh of men, another manner of flesh of beasts, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one manner glory of the Sunne, and another glory of the Moon, and another glory of the Starres: for one Star differeth from another in glory: So is the resurrection of the dead. It is sown in corruption, it riseth again in incorruption. It is sown in dishonour, it riseth again in honour. It is sown in weakenesse, it riseth again in power. It is sown a naturall body, it riseth again a spirituall body. There is a naturall body, and there is a spirituall body. As it is also written, The first man Adam was made a living soul, and the last Adam was made a quickening spirit. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthy: The second man is the Lord from heaven, heavenly. As is the earthy, such are they that be earthy. And as is the heavenly, such are they that are heavenly. And as we have born the image of the earthy, so shall we bear the image of the heavenly. This say I, brethren, that flesh and blood cannot inherit the kingdome of God, neither doth corruption inherit incorruption. Behold, I shew you a mystery, we shall not all sleep, but we shall all be changed, and that in a moment, in the twinckling of an eye, by the last trumpe. For the trumpe shall blow, and the dead shall rise incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortall must put on immortality. When this corruptible hath put on incorruption, and this mortall hath put on immortality; then shall be brought to passe the saying that is written, Death is swallowed up into victory. Death, where is thy sting? Hell, where is thy victory? The sting of death is sinne, and the strength of sinne is the Law. But thanks be unto God, which hath given us victory through our Lord Jesus Christ. Therefore, my dear brethren, be ye stedfast, and unmoveable, alwayes rich in the work of the Lord, forasmuch as ye know how that your labour is not in vain in the Lord.

¶ The Lesson ended, the Priest shall say,

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

¶ Our Father which art in heaven, &c.
And lead us not into temptation.

Answer.

But deliver us from evill. Amen.

Priest.

ALmighty God, with whom do live the spirits of them that depart hence in the Lord, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity: we give thee hearty thanks, for that it hath pleased thee to deliver this N. our brother out of the miseries of this sinfull world, beseeching thee, that it may please thee of thy gracious goodnesse shortly to accompliſh

compliſh the number of thine Elect, and to haſten thy kingdome, that we with this our brother, and all other departed in the true faith of thy holy Name, may have our perfect conſummation and bliſſe, both in body and ſoul, in thy eternall and everlaſting glory. Amen.

The Collect.

O Merciſull God, the Father of our Lord Jeſus Chriſt, who is the reſurrection and the life, in whom whoſoever beleeveth, ſhall live though he die, and whoſoever liveth and beleeveth in him, ſhall not die eternally: who alſo taught us (by his holy Apoſtle Paul) not to be ſorry as men without hope, for them that ſleep in him: we meekly beſeech thee (O Father) to raiſe us from the death of ſinne unto the life of righteouſneſſe, that when we ſhall depart this life, we may reſt in him, as our hope is this our brother doth: and that at the generall reſurrection in the laſt day, we may be found acceptable in thy ſight, and receive that bleſſing which thy welbeloved Sonne ſhall then pronounce to all that love and fear thee, ſaying, Come ye bleſſed children of my Father, receive the kingdome prepared for you from the beginning of the world. Grant this we beſeech thee, O merciſull Father, through Jeſus Chriſt our Mediatour and Redeemer. Amen.

¶ The thankſgiving of women after childe-birth, commonly called, The churching of Women.

¶ The woman ſhall come into the Church, and there ſhall kneel down in ſome convenient place, nigh unto the place where the table ſtandeth, and the Prieſt ſtanding by her, ſhall ſay theſe words or ſuch like, as the caſe ſhall require.

FOraſmuch as it hath pleaſed Almightie God of his goodneſſe to give you ſafe deliverance, and hath preſerved you in the great danger of childe-birth; ye ſhall therefore give hearty thanks unto God, and pray.

¶ Then ſhall the Prieſt ſay the 121. *Pſalm.*

I Have lifted up mine eyes unto the hills; from whence cometh my help.

My help cometh even from the Lord; which hath made heaven and earth.

He will not ſuffer thy foot to be moved: and he that keepeth thee, will not ſleep.

Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleep.

The Lord himſelf is thy keeper; the Lord is thy defence upon thy right hand.

So that the Sunne ſhall not burn thee by day: nor the Moon by night.

The Lord ſhall preſerve thee from all evill: yea, it is even he that ſhall keep thy ſoul.

The Lord ſhall preſerve thy going out, and thy coming in; from this time forth for evermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

Lord have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

¶ Our Father which art in heaven, &c.

And lead us not into temptation.

Anſwer.

But deliver us from evill. Amen.

Miniſter.

O Lord ſave this woman thy ſervant;

Anſwer.

Which putteth her truſt in thee.

Miniſter.

Be thou to her a ſtrong tower.

Anſwer.

From the face of her enemie.

Miniſter.

Lord hear our prayer.

Anſwer.

And let our cry come unto thee.

Miniſter. ¶ Let us pray.

O Almighty God, which haſt delivered this woman thy ſervant from the great paine and perill of child-birth: grant, we beſeech thee, moſt merciſull Father, that ſhe through thy help may both faithfully live, and walk in her vocation, according to thy will in this life preſent, and alſo may be partaker of everlaſting glory in the life to come, through Jeſus Chriſt our Lord. Amen.

¶ The woman that cometh to give her thanks, muſt offer accuſtomed offerings. And if there be a Communion, it is convenient that ſhe receive the holy Communion.

¶ A Commination againſt ſinners, with certain prayers to be uſed divers times in the yeer.

¶ After morning prayer, the people being called together by the ringing of a bell, and aſſembled in the Church, the Engliſh Letany ſhall be ſaid after the accuſtomed manner. Which ended, the Prieſt ſhall go into the pulpit, and ſay thus,

BRethren in the Primitive Church there was a godly diſpline, that at the beginning of Lent, ſuch perſons as were notorious ſinners, were put to open penance, and puniſhed in this world, that their ſouls might be ſaved in the day of the Lord: and that others admoniſhed by their example might be the more afraid to offend.

In the ſtead whereof, untill the ſaid diſcipline may be reſtored again (which thing is much to be wiſhed) it is thought good, that at this time, (in your preſence) ſhould be read the generall ſentences of Gods curſing againſt impenitent ſinners, gathered out of the 27. Chapter of Deuteronomie, and other places of Scripture: and that ye ſhould anſwere to every ſentence, Amen; to the intent that you being admoniſhed of the great indignation of God againſt ſinners, may the rather be called to earneſt and true repentance, and may walk more warily in theſe dangerous dayes, fleeing from ſuch vices, for the which ye affirm with your own mouths the curſe of God to be due.

Curſed

Curſed is the man that maketh any carved or molten image, an abomination to the Lord, the work of the hands of the craftſman, and putteth it in a ſecret place to worſhip it.

And the people ſhall anſwer and ſay,

Amen.

Miniſter.

Curſed is he that curſeth his father and mother.

Anſwer.

Amen.

Miniſter.

Curſed is he that removeth away the mark of his neighbours land.

Anſwer.

Amen.

Miniſter.

Curſed is he that maketh the blinde to go out of his way.

Anſwer.

Amen.

Miniſter.

Curſed is he that letteth in judgement the right of the ſtranger, of them that be fatherleſſe, and of widowes.

Anſwer.

Amen.

Miniſter.

Curſed is he that ſmiteth his neighbour ſecretly.

Anſwer.

Amen.

Miniſter.

Curſed is he that lieth with his neighbours wife.

Anſwer.

Amen.

Miniſter.

Curſed is he that taketh reward to ſlay the ſoul of innocent blood.

Anſwer.

Amen.

Miniſter.

Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord.

Anſwer.

Amen.

Miniſter.

Curſed are the unmercifull, the fornicatours, and adulterers, and the covetous perſons, the worſhippers of images, ſlanderers, drunkards, and extortioners.

Anſwer.

Amen.

Miniſter.

NOw ſeeing that all they be accurſed, as the Prophet David beareth witneſſe, which do erre and go aſtray from the Commandments of God, let us (remembring the dreadfull judgement hanging over our heads, and being alwayes at hand) return unto our Lord God with all contrition and meekneſſe of heart, bewailing and lamenting our ſinfull life, knowledging and confeſsing our offences, and ſeeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, ſo that every tree that bringeth not forth good fruit, is hewen down, and caſt into the fire. It is a fearfull thing to fall into the hands of the living God: He ſhall poure down rain upon the ſinners, ſnares, fire and brimſtone, ſtorm and tempeſt, this ſhall be their portion to drink. For lo, the Lord is come out of his place, to viſit the wickedneſſe of ſuch as dwell upon the earth. But who may abide the day of his coming? who ſhall be able to endure, when he appeareth? his fanne is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaffe with unquenchable fire. Matth. 3.12.

The day of the Lord cometh as a thief in the night: and when men ſhall ſay, Peace, and all things are ſafe, then ſhall ſudden deſtruction come upon them, as ſorrow cometh upon a woman travelling with childe, and they ſhall not eſcape. 1 Theſſ. 5.2,3.

Then ſhall appear the wrath of God in the day of vengeance, which obſtinate ſinners, through the ſtubbornneſſe of their heart, have heaped unto themſelves, which deſpiſed the goodneſſe, patience, and long-ſufferance of God, when he called them continually to repentance. Then ſhall they call upon me, ſaith the Lord, but I will not hear: they ſhall ſeek me early, but they ſhall not finde me, and that becauſe they hated knowledge, and received not the fear of the Lord, but abhorred my counſell, & deſpiſed my correction. Rom. 2.4,5. Prov. 1. 28,29.

Then ſhall it be too late to knock, when the door ſhall be ſhut: and too late to cry for mercy, when it is the time of juſtice. O terrible voice of moſt juſt judgement, which ſhall be pronounced upon them, when it ſhall be ſaid unto them, Go ye curſed into the fire everlaſting, which is prepared for the devill and his angels. Matth. 25.10, 11,12. Matth. 25.41.

Therefore brethren, take we heed betime, while the day of ſalvation laſteth: for the night cometh when none can work. But let us, while we have the light, beleeve in the light, and walk as the children of the light, that we be not caſt into the utter darkneſſe, where is weeping and gnaſhing of teeth. Let us not abuſe the goodneſſe of God, which calleth us mercifully to amendment, and of his endleſſe pitie promiſeth us forgiveneſſe of that which is paſt, if (with a whole minde and true heart) we return unto him. For though our ſinnes be as red as ſcarlet, they ſhall be as white as ſnow: and though they be like purple, yet they ſhall be as white as wooll. 2 Cor. 6.2. John 9.4,5. Matth. 25.30. Iſa. 1. 18,30.

Turn you clean, ſaith the Lord, from all your wickedneſſe, and your ſinne ſhall not be your deſtruction. Ezek. 18.30.

Caſt away from you all your ungodlineſſe that ye have done: make you new hearts and a new ſpirit: Wherefore will ye die (O ye houſe of Iſrael) ſeeing that I have no pleaſure in the death of him that dieth, ſaith the Lord God? Turn you then, and ye ſhall live.

Although we have ſinned, yet have we an Advocate with the Father, Jeſus Chriſt the righteous, and he it is that obtaineth grace for our ſinnes. 1 John 2.12.

For he was wounded for our offences, and ſmitten for our wickedneſſe. Let us therefore return unto him, who is the mercifull receiver of all true penitent ſinners, aſſuring our ſelves that he is ready to receive us, and moſt willing to pardon us, if we come unto him with faithfull repentance, if we will ſubmit our ſelves unto him, and from henceforth walk in his wayes, if we will take his eaſie yoke, and light burden upon us, to follow him in lowlineſſe, patience, and charity, and be ordered by the governance of his holy Spirit, ſeeking alwayes his glory, and ſerving him duely in our vocation with thankſgiving. This if we do, Chriſt will deliver us from the curſe of the Law, and from the extream malediction, which ſhall light upon them that ſhall be ſet on the left hand, and he will ſet us on his right hand, and give us the Iſaiah 53.5. Matth. 11.29,30. Matth. 25.33,34.

Blessed benediction of his Father, commanding us to take possession of his glorious kingdome, unto the which he vouchsafe to bring us all for his infinite mercy. Amen.

¶ Then shall they all kneel upon their knees, and the Priest and Clerke kneeling (where they are accustomed to say the Letany) shall say this Psalme.

Miserere mei, Deus. Psal. 51.

HAve mercy upon me, O God after thy great goodnesse: according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickednesse: and cleanse me from my sinne.

For I acknowledge my faults: and my sinne is ever before me.

Against thee only have I sinned, and done this evill in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickednesse: and in sinne hath my mother conceived me.

But lo, thou requirest trueth in the inward parts: and shalt make me to understand wisdome secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shalbe whiter then snow.

Thou shalt make me hear of joy and gladnesse: that the bones which thou hast broken, may rejoyce.

Turn thy face from my sinnes: and put out all my misdeeds.

Make me a clean heart (O God:) and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy wayes unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lips, (O Lord:) and my mouth shall shew thy praise.

For thou desirest no sacrifice, els would I give it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the walles of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer young bullocks upon thine Altar.

Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.
Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

Our Father which art in heaven, &c.
And lead us not into temptation.

Answer.

But deliver us from evill. Amen.

Minister.

O Lord save thy servants.

Answer.

Which put their trust in thee.

Minister.

Send unto them help from above.

Answer.

And evermore mightily defend them.

Minister.

Help us, O God our Saviour.

Answer.

And for the glory of thy Names sake deliver us, be mercifull unto us sinners for thy Names sake.

Minister.

O Lord hear our prayer.

Answer.

And let our cry come unto thee.

¶ Let us pray.

O Lord, we beseech thee mercifully hear our prayers, and spare all those which confesse their sinnes to thee, that they, whose consciences by sinne are accused, by thy mercifull pardon may be absolved, through Christ our Lord. Amen.

O Most mighty God, and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turn from sinne, and be saved: mercifully forgive us our trespasses, receive and comfort us, which be grieved and wearied with the burden of our sinnes. Thy property is to have mercy, to thee onely it appertaineth to forgive sinnes. Spare us therefore, good Lord, spare thy people whom thou hast redeemed: enter not into judgement with thy servants which be vile earth, and miserable sinners, but so turn thine ire from us, which meekly knowledge our vilenesse, and truely repent us of our faults: so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth, after the Minister.

TUrn thou us, O good Lord, and so shall we be turned: be favourable, O Lord, be favourable to thy people, which turn to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pity. Thou sparest, when we deserve punishment, and in thy wrath thinkest upon mercie. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us.

¶ THE



¶ THE PSALMS OF DAVID, of that Translation which is commonly used in the CHURCHES.

Beatus vir qui non abiit. Psal. 1.

BLessed is the man that hath not walked in the counsell of the ungodly, nor stood in the way of sinners: and hath not sate in the seat of the scornfull.

2 But his delight is in the Law of the Lord: and in his Law will he exercise himself day and night.

3 And he shall be like a tree planted by the water side: that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look whatsoever he doth, it shall prosper.

5 As for the ungodly it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

Quare fremuerunt gentes? Psal. 2.

WHy do the heathen so furiously rage together: and why do the people imagine a vain thing?

2 The Kings of the earth stand up, and the rulers take counsell together: against the Lord, and against his Anointed.

3 Let us break their bonds asunder: and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath: and vex them in his sore displeasure.

6 Yet have I set my King: upon my holy hill of Sion.

7 I will preach the Law, whereof the Lord hath said unto me: Thou art my Sonne, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance: and the uttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potters vessell.

10 Be wise now therefore, O ye Kings: be learned ye that are judges of the earth.

11 Serve the Lord in fear: and rejoyce unto him with reverence.

12 Kisse the Sonne lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine, quid? Psal. 3.

LOrd, how are they increased that trouble me? many are they that rise against me.

2 Many one there be that say of my soul: There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voyce: and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thousands of people that have set themselves against me round about.

7 Up Lord, and help me, O my God: for thou smitest all mine enemies upon the cheek bone, thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon the people.

Cum invocarem. Psal. 4.

HEar me when I call, O God of my righteousnes: for thou hast set me at liberty when I was in trouble, have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe and sinne not: commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse: and put your trust in the Lord.

6 There be many that say: Who will shew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou hast put gladnesse in mine heart: since the time that their corn, and wine, and oyl increased.

9 I will lay me down in peace, and take my rest: for it is thou Lord onely that makest me dwell in safety.

Verba mea auribus. Psal. 5.

POnder my words, O Lord: consider my meditation.

2 O hearken thou unto the voice of my calling my King and my God: for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any evill dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhorre both the blood-thirsty and deceitfull man.

7 But as for me, I will come into thy house, even upon the multitude of thy mercy: and in thy fear will I worship towards thy holy Temple.

8 Lead me, O Lord, in thy righteousnesse, because of mine enemies: make thy way plain before my face.

9 For there is no faithfulnesse in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their own imaginations: cast them out in the multitude of their ungodlinesse, for they have rebelled against thee.

12 And let all them that put their trust in thee rejoyce: they shall ever be giving of thanks, because thou defendest them, they that love thy Name shall be joyfull in thee.

13 For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindnesse wilt thou defend him as with a shield.

Domine, ne in furore. Psal. 6.

Penitentiall prayer.

O Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord heal me, for my bones are vexed.

3 My soul is also sore troubled: but Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit.

6 I am weary of my groaning, every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

Domine, Deus meus. Psal. 7.

O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me.

2 Lest he devour my soul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, If I have done any such thing: or if there be any wickednesse in my hands.

4 If I have rewarded evill unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine enemy.

5 Then let mine enemie persecute my soul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up (O Lord) in thy wrath, and lift up thy self: because of the indignation of mine enemies, arise up for me in the judgement that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift up thy self again.

8 The Lord shall judge the people, give sentence with me, O Lord: according to my righteousnesse, and according to the innocency that is in me.

9 O let the wickednesse of the ungodly come to an end: but guide thou the just.

10 For the righteous God: trieth the very hearts and reins.

11 My help cometh of God: which preserveth them that are true of heart.

12 God is a righteous Judge, strong and patient: and God is provoked every day.

13 If a man will not turn, he will whet his sword: he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutours.

15 Behold, he travelleth with mischief: he hath conceived sorrow, and brought forth ungodlines.

16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

17 For his travell shal come upon his own head: and his wickednesse shall fall on his own pate.

18 I will give thanks unto the Lord according to his righteousnesse: and will praise the Name of the Lord the most High.

Domine Dominus. Psal. 8.

O Lord our Governour, how excellent is thy Name in all the world: thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger.

3 For I will consider the heavens, even the works of thy fingers: the Moon and the Starres which thou hast ordained.

4 What is man that thou art mindfull of him: and the sonne of man that thou visitest him?

5 Thou madest him lower then the Angels: to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet.

7 All sheep and oxen: yea, and the beasts of the field.

8 The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the seas.

9 O Lord our Governour: how excellent is thy Name in all the world!

Confitebor tibi. Psal. 9.

I Will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

2 I will be glad and rejoyce in thee: yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back: they shall fall and perish at thy presence;

4 For thou hast maintained my right and my cause: thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetuall end: even as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for ever: he hath also prepared his seat for judgement.

8 For he shall judge the world in righteousnesse: and minister true judgement unto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And they that know thy Name will put their trust in thee: for thou Lord hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoyce in thy salvation.

15 The heathen are sunk down in the pit that they made: in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgement: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

20 Put them in fear (O Lord:) that the heathen may know themselves to be but men.

Ut quid, Domine? Psal. 10.

WHy standest thou so farre off (O Lord:) and hidest thy face in the needfull time of trouble?

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wilinesse that they have imagined.

3 For the ungodly have made boast of his own hearts desire: and speaketh good of the covetous whom God abhorreth.

4 The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His wayes are alwayes grievous: thy judgements are farre above out of his sight; and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.

7 His mouth is full of cursing, deceit and fraud: under his tongue is ungodlinesse and vanitie.

8 He sitteth lurking in the theevish corners of the streets: and privily in his lurking dens doth he murder the innocent, his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den: that he may ravish the poor.

10 He doth ravish the poor: when he getteth him into his net.

11 He falleth down and humbleth himself: that the Congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will never see it.

13 Arise (O Lord God) and lift up thine hand: forget not the poor.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it?

15 Surely thou hast seen it: for thou beholdest ungodlinesse and wrong.

16 That thou maiest take the matter into thine hand: the poor committeth himself unto thee, for thou art the helper of the friendlesse.

17 Break thou the power of the ungodly and malicious: take away his ungodlinesse, and thou shalt finde none.

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkneth thereto.

20 To help the fatherlesse and poor unto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. 11.

IN the Lord put I my trust: how say ye then to my soul, that she should flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords seat is in heaven.

5 His eyes consider the poor: and his eye-lids trieth the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickednesse, doth his soul abhorre.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink.

8 For the righteous Lord loveth righteousnesse: his countenance will behold the thing that is just.

Salvum me fac. Psal. 12.

HElp me Lord, for there is not one godly man left: for the faithfull are minished from among the children of men. *Evening prayer.*

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble with their double heart.

3 The Lord shall root out all deceitfull lips: and the tongue that speaketh proud things.

4 Which have said, With our tongue we will prevail: we are they that ought to speak, who is Lord over us?

5 Now for the comfortlesse troubles sake of the needy: and because of the deep sighing of the poor.

6 I will up (saith the Lord:) and will help every one from him that swelleth against him: and will set him at rest.

7 The words of the Lord are pure words:

even

even as the silver which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

Vsquequo Domine? Psal. 13.

HOw long wilt thou forget me (O Lord) for ever: how long wilt thou hide thy face from me?

2 How long shall I seek counsell in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?

3 Consider and hear me, O Lord my God: lighten mine eyes that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoyce at it.

5 But my trust is in thy mercy: and my heart is joyfull in thy salvation.

6 I will sing unto the Lord, because he hath dealt so lovingly with me: yea, I will praise the Name of the Lord most Higheſt.

Dixit insipiens. Psal. 14.

THe fool hath said in his heart: There is no God.

2 They are corrupt and become abominable in their doings: there is not one that doth good (no not one.)

3 The Lord looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived: the poison of Asps is under their lips.

6 Their mouth is full of cursing and bitterneſſe: their feet are swift to shed blood.

7 Destruction and unhappineſſe is in their wayes, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread?

9 And call not upon the Lord, there were they brought in great fear (even where no fear was:) for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsell of the poor: because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion: when the Lord turneth the captivity of his people, then shall Jacob rejoyce, and Israel shall be glad.

Domine, quis habitabit? Psal. 15.

Morning prayer.

LOrd, who shall dwell in thy Tabernacle: or who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, or done evill to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hinderance.

6 He that hath not given his money upon usury: nor taken reward against the innocent.

7 Whoso doth these things: shall never fall.

Conserva me. Psal. 16.

PReserve me, O God: for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord: Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the Saints that are in the earth: and upon such as excell in vertue.

4 But they that run after another god: shall have great trouble.

5 Their drink offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen to me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night season.

9 I have set God alwayes before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoyced: my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell: neither shalt thou suffer thine holy One to see corruption.

12 Thou shalt shew me the path of life, in thy presence is the fulneſſe of joy: and at thy right hand there is pleasure for evermore.

Exaudi, Domine, justitiam. Psal. 17.

HEar the right, O Lord, consider my complaint: and hearken unto my prayer that goeth not out of fained lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equall.

3 Thou hast proved and visited mine heart in the night season, thou hast tried me, and shalt finde no wickednesse in me: for I am utterly purposed, that my mouth shall not offend.

4 Because of mens works that are done against the words of thy lips: I have kept me from the wayes of the destroyer.

5 O hold thou up my goings in thy paths: that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me: encline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving kindneſſe, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings.

9 From the ungodly that trouble me: mine enemies compasse me round about to take away my soul.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lions whelp lurking in secret places.

13 Up Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men I say, and from the evill world: which have

have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousnesse: and when I awake up after thy likenesse, I shall be satisfied with it.

Diligam te. Psal. 18.

I Will love thee (O Lord) my strength, the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me: and the overflowings of ungodlines made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voyce out of his holy Temple: and my complaint shall come before him: it shall enter even into his ears.

7 The earth trembled and quaked: the very foundations also of the hils shook, and were removed, because he was wroth.

8 There went a smoak out of his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also and came down: and it was dark under his feet.

10 He rode upon the Cherubims, and did flie: he came flying upon the wings of the winde.

11 He made darknesse his secret place: his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightnesse of his presence his clouds removed: hailstones and coals of fire.

13 The Lord also thundred out of heaven, and the highest gave his thunder: hail-stones and coals of fire.

14 He sent out his arrows, and scattered them: he cast forth lightnings and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send down from the high to fetch me: and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth also into a place of liberty: he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleannesse of my hands shall he recompense me.

21 Because I have kept the waies of the Lord: and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his Laws: and will not cast out his Commandments from me.

23 I was also uncorrupt before him: and eschewed mine own wickednesse.

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleannesse of my hands in his eye sight.

25 With the holy thou shalt be holy, and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be cleane, and with the froward thou shalt learn frowardnesse.

27 For thou shalt save the people that are in adversity: and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darknesse to be light.

29 For in thee I shall discomfit an host of men: and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord also is tried in the fire, he is the defender of all them that put their trust in him.

31 For who is God but the Lord: or who hath any strength except our God?

32 It is God that girdeth me with strength of warre: and maketh my way perfect.

33 He maketh my feet like Harts feet: and setteth me up on high.

34 He teacheth mine hands to fight: and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go: that my foot-steps shall not slide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand: but fall under my feet.

39 Thou hast girded me with strength unto the battell: thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them: yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the winde: I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I have not known: shall serve me.

45 Assoon as they hear of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall fail: and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation.

48 Even the God that seeth that I be avenged: and subdueth the people unto me.

49 It is he that delivereth me from my (cruell) enemies, and setteth me up above mine adversaries: thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee (O Lord) among the Gentiles: and sing praises unto thy Name.

51 Great prosperity giveth he unto his King: and sheweth loving kindnesse unto David his anointed, and unto his seed for evermore.

Cæli enarrant. Psal. 19.

THe heavens declare the glory of God: and the firmament sheweth his handy work. *Morning prayer.*

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voices are heard among them.

4 Their

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a Tabernacle for the Sunne: which cometh forth as a bridegroom out of his chamber, and rejoyceth as a giant to runne his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The Law of the Lord is an undefiled Law, converting the soul: the Testimony of the Lord is sure, and giveth wisdome unto the simple.

8 The Statutes of the Lord are right, and rejoyce the heart: the Commandment of the Lord is pure, and giveth light unto the eies.

9 The fear of the Lord is clean, and endureth for ever: the judgements of the Lord are true, and righteous altogether.

10 More to be desired are they then golde, yea, then much fine gold: sweeter also then honey, and the honey combe.

11 Moreover, by them is thy servant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sinnes, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength and my Redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord hear thee in the day of trouble: the name of the God of Jacob defend thee.

2 Send thee help from the Sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 We will rejoyce in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will hear him from his holy heaven: even with the wholesome strength of his right hand.

7 Some put their trust in charets, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save Lord, and hear us, O King of heaven: when we call upon thee.

Domine, in virtute. Psal. 21.

THe King shall rejoyce in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodnesse: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life: even for ever and ever.

5 His honour is great in thy salvation: glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most high he shall not miscarry.

8 All thine enemies shall feel thine hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischief against thee: and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine own strength: so will we sing and praise thy power.

Deus, Deus meus. Psal. 22.

MY God, my God look upon me, why hast thou forsaken me: and art so farre from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worm and no man: a very scorn of men, and the outcast of the people.

7 All they that see me, laugh me to scorn: they shoot out their lips, and shake their heads, saying,

8 He trusted in God that he would deliver him: let him deliver him, if he will have him.

9 But thou art he that took me out of my mothers wombe: thou wast my hope when I hanged yet upon my mothers breasts.

10 I have been left unto thee ever since I was born: thou art my God even from my mothers womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat buls of Basan close me in on every side.

13 They gape upon me with their mouths: as it were a ramping and roaring lion.

14 I am poured out like water: and all my bones are out of joynt: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gummes: and thou shalt bring me into the dust of death.

16 For (many) dogs are come about me: and the counsel of the wicked layeth siege against me.

17 They pierced my hands and my feet: I may tell all my bones: they stand staring and looking upon me.

18 They part my garments among them: and cast lots upon my vesture.

19 But be not thou far from me, O Lord: thou art my succour, haste thee to help me.

20 Deliver my soul from the sword: my darling from the power of the dog.

21 Save me from the lions mouth: thou hast heard me also from among the horns of the Unicorns.

22 I will declare thy Name unto my brethren: in the midst of the congregation will I praise thee:

23 O praiſe the Lord, ye that fear him: magnifie him all ye of the ſeed of Jacob, and fear him all ye ſeed of Iſrael.

24 For he hath not deſpiſed nor abhorred the low eſtate of the poor, he hath not hid his face from him: but when he called unto him, he heard him.

25 My praiſe is of thee in the great Congregation: my vows will I perform in the ſight of them that fear him.

26 The poor ſhall eat and be ſatisfied: they that ſeek after the Lord, ſhall praiſe him, your heart ſhall live for ever.

27 All the ends of the world ſhall remember themſelves, and be turned unto the Lord: and all the kindreds of the nations ſhall worſhip before him.

28 For the kingdome is the Lords: and he is the governour among the people.

29 All ſuch as be fat upon earth: have eaten and worſhipped.

30 All they that go down into the duſt, ſhall kneel before him: and no man hath quickned his own ſoul.

31 My ſeed ſhall ſerve him: they ſhall be counted unto the Lord for a generation.

32 They ſhall come, and the heavens ſhall declare his righteouſneſſe: unto a people that ſhall be born, whom the Lord hath made.

Dominus regit me. Pſal. 23.

THe Lord is my Shepherd: therefore can I lack nothing.

2 He ſhall feed me in a green paſture: and lead me forth beſide the waters of comfort.

3 He ſhall convert my ſoul: and bring me forth in the paths of righteouſnes for his Names ſake.

4 Yea, though I walk thorow the valley of the ſhadow of death, I will fear none evill: for thou art with me; thy rod and thy ſtaffe comfort me.

5 Thou ſhalt prepare a table before me, againſt them that trouble me: thou haſt anointed my head with oil, and my cup ſhall be full.

6 But thy loving kindneſſe and mercy ſhall follow me all the dayes of my life: and I will dwell in the houſe of the Lord for ever.

Domini eſt terra. Pſal. 24.

THe earth is the Lords, and all that therein is: the compaſſe of the world, and they that dwell therein.

2 For he hath founded it upon the ſeas: and prepared it upon the floods.

3 Who ſhall aſcend into the hill of the Lord: or who ſhall riſe up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his minde unto vanity, nor ſworn to deceive his neighbour.

5 He ſhall receive the bleſsing from the Lord: and righteouſnes from the God of his ſalvation.

6 This is the generation of them that ſeek him: even of them that ſeek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

8 Who is the King of glory: it is the Lord ſtrong and mighty, even the Lord mighty in battell.

9 Lift up your heads, O ye gates, and be ye lift up ye everlaſting doors: and the King of glory ſhall come in.

10 Who is the King of glory: even the Lord of hoſts, he is the King of glory.

Ad te, Domine. Pſal. 25.

UNto thee, O Lord, will I lift up my ſoul, my God, I have put my truſt in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee, ſhall not be aſhamed: but ſuch as tranſgreſſe without a cauſe ſhall be put to confuſion.

3 Shew me thy wayes, O Lord: and teach me thy paths.

4 Lead me forth in thy trueth, and learn me: for thou art the God of my ſalvation, in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindneſſe which hath been ever of old.

6 O remember not the ſinnes and offences of my youth: but according to thy mercy think thou upon me (O Lord) for thy goodneſſe.

7 Gracious and righteous is the Lord: therefore will he teach ſinners in the way.

8 Them that be meek ſhall he guide in judgement: and ſuch as be gentle, them ſhall he learn his way.

9 All the paths of the Lord are mercy and trueth: unto ſuch as keep his Covenant and his Teſtimonies.

10 For thy Names ſake, O Lord: be mercifull unto my ſinne, for it is great.

11 What man is he that feareth the Lord: him ſhall he teach in the way that he ſhall chuſe.

12 His ſoul ſhall dwell at eaſe: and his ſeed ſhall inherit the land.

13 The ſecret of the Lord is among them that fear him: and he will ſhew them his Covenant.

14 Mine eyes are ever looking unto the Lord: for he ſhall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am deſolate and in miſery.

16 The ſorrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon mine adverſity and miſery: and forgive me all my ſinne.

18 Conſider mine enemies how many they are: and they bear a tyrannous hate againſt me.

19 O keep my ſoul, and deliver me: let me not be confounded, for I have put my truſt in thee.

20 Let perfectneſſe and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Iſrael, O God: out of all his troubles.

Judica me, Domine. Pſal. 26.

BE thou my Judge, O Lord, for I have walked innocently: my truſt hath been alſo in the Lord, therefore ſhall I not fall.

2 Examine me, O Lord, and prove me: try out my reins, and my heart.

3 For thy loving kindneſſe is ever before mine eyes: and I will walk in thy trueth.

4 I have not dwelt with vain perſons: neither will I have fellowſhip with the deceitfull.

5 I have hated the congregation of the wicked: and will not ſit among the ungodly.

6 I will waſh mine hands in innocency, O Lord: and ſo will I go to thine Altar.

7 That I may ſhew the voice of thankſgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy houſe: and the place where thine honor dwelleth.

9 O ſhut not up my ſoul with the ſinners: nor my life with the blood-thirſty.

10 In whoſe hands is wickedneſſe: and their right hands are full of gifts.

11 But as for me, I will walk innocently: O Lord deliver me, and be mercifull unto me.

12 My foot ſtandeth right: I will praiſe the Lord in the Congregations.

Dominus illuminatio. Pſal. 27.

Evening prayer.

THe Lord is my light and my ſalvation, whom then ſhall I fear: the Lord is the ſtrength of my life, of whom then ſhall I be afraid?

2 When the wicked (even mine enemies and my foes) came upon me to eat up my fleſh: they ſtumbled and fell.

3 Though an hoſt of men were laid againſt me, yet ſhall not my heart be afraid: and though there roſe up warre againſt me, yet will I put my truſt in him.

4 One thing have I deſired of the Lord, which I will require: even that I may dwel in the houſe of the Lord all the days of my life, to behold the fair beauty of the Lord, and to viſit his Temple.

5 For in the time of trouble he ſhall hide me in his Tabernacle: yea, in the ſecret place of his dwelling ſhall he hide me, and ſet me up upon a rock of ſtone.

6 And now ſhall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladneſſe: I will ſing and ſpeak praiſes unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, ſeek ye my face: thy face Lord will I ſeek.

10 O hide not thou thy face from me: nor caſt thy ſervant away in diſpleaſure.

11 Thou haſt been my ſuccour: leave me not, neither forſake me, O God of my ſalvation.

12 When my father and my mother forſake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, becauſe of mine enemies.

14 Deliver me not over into the will of mine adverſaries: for there are falſe witneſſes riſen up againſt me, and ſuch as ſpeak wrong.

15 I ſhould utterly have fainted: but that I beleeve verily to ſee the goodneſſe of the Lord in the land of the living.

16 O tarry thou the Lords leiſure: be ſtrong, and he ſhall comfort thine heart, and put thou thy truſt in the Lord.

Ad te, Domine. Pſal. 28.

UNto thee will I cry, O Lord my ſtrength: think no ſcorn of me, leſt if thou make as though thou heareſt not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands toward the Mercy-ſeat of thy holy Temple.

3 O pluck me not away (neither deſtroy me) with the ungodly and wicked doers: which ſpeak friendly to their neighbours, but imagine miſchief in their hearts.

4 Reward them according to their deeds: and according to the wickedneſſe of their own inventions.

5 Recompenſe them after the work of their hands: pay them that they have deſerved.

6 For they regard not in their minde the works of the Lord, nor the operation of his hands: therefore ſhall he break them down and not build them up.

7 Praiſed be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my ſtrength and my ſhield, my heart hath truſted in him, and I am helped: therefore my heart danceth for joy, and in my ſong will I praiſe him.

9 The Lord is my ſtrength: and he is the wholeſome defence of his Anointed.

10 O ſave thy people, and give thy bleſſing unto thine inhetitance: feed them, and ſet them up for ever.

Afferte Domino. Pſal. 29.

BRing unto the Lord (O ye mighty) bring young rammes unto the Lord: aſcribe unto the Lord worſhip and ſtrength.

2 Give the Lord the honour due unto his Name: worſhip the Lord with holy worſhip.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the ſea, the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them alſo to skip like a calf: Libanus alſo and Syrion like a young Unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord ſhaketh the wilderneſſe: yea, the Lord ſhaketh the wilderneſſe of Cades.

8 The voice of the Lord maketh the Hindes to bring forth young, and diſcovereth the thick buſhes: in his Temple doth every man ſpeak of his honour.

9 The Lord ſitteth above the water flood: and the Lord remaineth a King for ever.

10 The Lord ſhall give ſtrength unto his people: the Lord ſhall give his people the bleſſing of peace.

Exaltabo te, Domine. Pſal. 30.

I Will magnifie thee, O Lord, for thou haſt ſet me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou haſt healed me.

3 Thou Lord haſt brought my ſoul out of hell: thou haſt kept my life from them that go down to the pit.

4 Sing praiſes unto the Lord (O ye Saints of his:) and give thanks to him for a remembrance of his holineſſe.

5 For his wrath endureth but the twinkling of an eye, and in his pleaſure is life: heavineſſe may endure for a night, but joy cometh in the morning.

6 And in my proſperity I ſaid, I ſhall never be removed: thou Lord of thy goodneſſe haſt made my hill ſo ſtrong.

7 Thou didſt turn thy face (from me:) and I was troubled.

8 Then cried I unto thee, O Lord: and gat me unto my Lord right humbly.

9 What profit is there in my blood: when I go down to the pit?

10 Shall the duſt give thanks unto thee: or ſhall it declare thy trueth?

11 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

12 Thou haſt turned my heavineſſe into joy: thou haſt put off my ſackcloth, and girded me with gladneſſe.

13 Therefore ſhall every good man ſing of thy praiſe without ceaſing: O my God, I will give thanks unto thee for ever.

In

In te, Domine, speravi. Psal. 31.

IN thee, O Lord, have I put my trust: let me never be put to confusion, deliver me in thy righteousnesse.

2 Bow down thine ear to me: make haste to deliver me.

3 And be thou my strong rock, and the house of defence: that thou mayest save me.

4 For thou art my strong rock, and my castle: be thou also my guide, and lead me for thy Names sake.

5 Draw me out of the net that they have laid privily for me: for thou art my strength.

6 Into thy hand I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will be glad and rejoyce in thy mercy: for thou hast considered my troubles, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy: but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is consumed for very heavinesse, yea, my soul and my body.

11 For my life is waxen old with heavinesse: and my yeers with mourning.

12 My strength faileth me because of mine iniquity: and my bones are consumed.

13 I became a reproof among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me: and they that did see me without, conveyed themselves from me.

14 I am clean forgotten as a dead man out of minde: I am become like a broken vessell.

15 For I have heard the blasphemy of the multitude: and fear is on every side, while they conspire together against me, and take their counsell to take away my life.

16 But my hope hath been in thee, O Lord: I have said, Thou art my God.

17 My time is in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

18 Shew thy servant the light of thy countenance, and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentifull is thy goodnesse, which thou hast laid up for them that fear thee: and that thou hast prepared for them that put their trust in thee, even before the sonnes of men!

22 Thou shalt hide them privily by thine own presence from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindnesse in a strong city.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer, when I cried unto thee.

26 O love the Lord, all ye his Saints: for the Lord preserveth them that are faithfull, and plentifully rewardeth the proud doer.

27 Be strong, and he shall stablish your heart: all ye that put your trust in the Lord.

Beati quorum. Psal. 32.

BLessed is he whose unrighteousnesse is forgiven: and whose sin is covered. *Evening prayer.*

2 Blessed is the man unto whom the Lord imputeth no sinne: and in whose spirit there is no guile.

3 For while I held my tongue, my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moisture is like the drought in Summer.

5 I will knowledge my sinne unto thee, and mine unrighteousnesse have I not hid.

6 I said, I will confesse my sinnes unto the Lord: and so thou forgavest the wickednesse of my sinne.

7 For this shall every one that is godly make his prayer unto thee in a time when thou mayest be found: but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compasse me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding: whose mouthes must be holden with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyfull all ye that are true of heart.

Exultate, justi. Psal. 33.

REjoyce in the Lord, O ye righteous: for it becometh well the just to be thankfull.

2 Praise the Lord with harp: sing Psalms unto him with the lute and instrument of ten strings.

3 Sing unto the Lord a new song: sing praises lustily (unto him) with a good courage.

4 For the word of the Lord is true: and all his works are faithfull.

5 He loveth righteousnesse and judgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as upon an heap: and layeth up the deep as in a treasure-house.

8 Let all the earth fear the Lord: stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsell of the heathen to nought: and maketh the devices of the people to be of none effect, and casteth out the counsels of Princes.

11 The counsell of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehovah: and blessed are the folk that he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he considereth all them that dwell in the earth.

14 He fashioneth all the hearts of them: and understandeth all their works.

15 There is no King that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.

18 A horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their trust in his mercy.

18 To deliver their souls from death, and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord: for he is our help and our shield.

20 For our heart shall rejoyce in him: because we have hoped in his holy Name.

21 Let thy mercifull kindnesse (O Lord) be upon us: like as we do put our trust in thee.

Benedicam Domino. Psal. 34.

I Will alway give thanks unto the Lord: his praise shall ever be in my mouth.

2 My soul shall make her boast of the Lord: the humble shall hear thereof, and be glad.

3 O praise the Lord with me: and let us magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightned: and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and saveth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O fear the Lord, ye that be his Saints: for they that fear him, lack nothing.

10 The lions do lack and suffer hunger: but they which seek the Lord, shall want no manner of thing that is good.

11 Come ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he that lusteth to live, and would fain see good dayes: keep thy tongue from evill, and thy lips that they speak no guile.

13 Eschew evill, and do good: seek peace, and ensue it.

14 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

15 The countenance of the Lord is against them that do evill: to root out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

17 The Lord is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord delivereth him out of all.

19 He keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the ungodly: and they that hate the righteous, shall be desolate.

21 The Lord delivereth the souls of his servants: and all they that put their trust in him, shall not be destitute.

Judica me, Domine. Psal. 35.

Morning prayer.

PLead thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler: and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded and put to shame, that seek after my soul: let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the winde: and the Angel of the Lord scattering them.

6 Let their way be dark and slippery: and let the Angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily, catch himself: that he may fall into his own mischief.

9 And my soul, be joyfull in the Lord: it shall rejoyce in his salvation.

10 All my bones shall say, Lord, who is like unto thee, which delivereſt the poor from him that is too strong for him: yea, the poor, and him that is in misery, from him that spoileth him.

11 False witnesses did rise up: they laid to my charge things that I knew not.

12 They rewarded me evill for good: to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosome.

14 I behaved my self as though it had been my friend or my brother: I went heavily as one that mourneth for his mother.

15 But in mine adversity they rejoyced, and gathered them together: yea, the very abjects came together against me unawares, making mows at me, and ceased not.

16 With the flatterers were busie mockers: which gnasheth upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly: neither let them wink with their eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on me with their mouthes, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord; hold not thy tongue then, go not farre from me, O Lord.

23 Awake, and stand up to judge my quarrell: avenge thou my cause, my God and my Lord.

24 Judge me, O Lord my God, according to thy righteousnesse: and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it: neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoyce at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoyce, that favour my righteous dealing: yea, let them say alway, Blessed be the Lord which hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousnesse: and of thy praise all the day long.

Dixit injustus, Psal. 36.

MY heart sheweth me the wickednesse of the ungodly: that there is no fear of God before his eies.

2 For he flattereth himself in his own sight: until his abominable sinne be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhorre any thing that is evill.

5 Thy mercy (O Lord) reacheth unto the heavens: and thy faithfulnesse unto the cloods.

6 Thy righteousnesse standeth like the strong mountains: thy Judgements are like the great deep.

7 Thou Lord shalt save both man and beast. How excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousnesse of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life: and in thy Light shall we see light.

10 O continue forth thy loving kindnesse unto them that know thee: and thy righteousnesse unto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen (all) that work wickednesse: they are cast down, and shall not be able to stand.

Noli æmulari, Psal. 37.

FRet not thy self because of the ungodly: neither be thou envious against the evill doers.

2 For they shall soon be cut down like the grasse, and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord, and he shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to passe.

6 He shall make thy righteousnesse as clear as the light: and thy just dealing as the noon day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thy self at him whose way doth prosper, against the man that doth after evill counsels.

8 Leave off from wrath, and let go displeasure: fret not thy self, else shalt thou be moved to do evill.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherite the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek spirited shall possesse the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsell against the just: and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow: to cast down the poor and needy, and to slay such as be of a right conversation.

15 Their sword shall go thorow their own heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better then great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the daies of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time: and in the daies of dearth they shall have enough.

20 As for the ungodly they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoke shall they consume away.

21 The ungodly borroweth, and payeth not again: but the righteous is mercifull and liberall.

22 Such as be blessed of God, shall possesse the land: and they that be cursed of him, shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever mercifull, and lendeth: and his seed is blessed.

27 Flee from evill, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preserved for ever.

29 The righteous shall be punished: as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherite the land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdome: and his tongue will be talking of Judgement.

32 The Law of his God is in his heart: and his goings shall not slide.

33 The ungodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemne him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee that thou shalt possesse the land: when the ungodly shall perish, thou shalt see it.

36 I my self have seen the ungodly in great power: and flourishing like a green bay-tree.

37 And I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keep innocencie, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together: and the end of the ungodly is, They shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Domine, ne in furore. Psal. 38.

Morning Prayer.

PVnish me not (O Lord) in thine anger: neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone over mine head: and are like a sore burden too heavy for me to bear.

5 My wounds stink, and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and misery: that I go mourning all the day long.

7 For my loins are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I have roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eies is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood afarre off.

12 They also that sought after my life, laid snares for me: and they that went about to do me evill talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumbe, which doeth not open his mouth.

14 I became even as a man that heareth not: and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust: thou shalt answer for me, O Lord my God.

16 I have required that they (even mine enemies) should not triumph over me: for when my foot slipt, they rejoyced greatly against me.

17 And I truely am set in the plague: and my heavinesse is ever in my sight.

18 For I will confesse my wickednesse: and be sorry for my sinne.

19 But mine enemies live, and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward evill for good, are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou farre from me.

22 Haste thee to help me: O Lord God of my salvation.

Dixi, custodiam. Psal. 39.

I Said, I will take heed to my waies: that I offend not in my tongue.

2 I will keep my mouth, as it were with a bridle: while the ungodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea even from good words, but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine end, and the number of my dayes: that I may be certified how long I have to live.

6 Behold, thou hast made my dayes as it were a span long: and mine age is even as nothing in respect of thee, and verely every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

8 And now Lord, what is my hope: truely my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sinne, thou makest his beauty to consume away like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

14 For I am a stranger with thee, and a sojournour: as all my fathers were.

15 O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Expectans expectavi. Psal. 40.

I Waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth: even a thanksgiving unto our God.

4 Many shall see it, and fear: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are thy wondrous works which thou hast done: like as be also thy thoughts which are to us-ward, and yet there is no man that ordereth them unto thee.

7 If I would declare them, and speak of them: they should be more then I am able to expresse.

8 Sacrifice and meat-offering thou wouldest not have: but mine ears hast thou opened.

9 Burnt-offerings and sacrifice for sinne hast thou not required: then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfill thy will, O my God: I am content to do it, yea thy Law is within my heart.

11 I have declared thy righteousnesse in the great Congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousnesse within my heart: my talking hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth: from the great Congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindnesse and thy truth alway preserve me.

15 For innumerable troubles are come about me, my sinnes have taken such hold upon me, that I am not able to look up: yea they are more in number then the hairs of mine head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste (O Lord) to help me.

17 Let them be ashamed and confounded together that seek after my soul to destroy it: let them be driven backward, and put to rebuke that wish me evill.

18 Let them be desolate and rewarded with shame, that say unto me: Fie upon thee, fie upon thee.

19 Let all those that seek thee, be joyfull and glad in thee: and let such as love thy salvation, say alway, The Lord be praised.

20 As for me, I am poor and needy: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarrying, O my God.

Beatus qui intelligit. Psal. 41.

BLessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sick upon his bed: make thou all his bed in his sickness.

4 I said, Lord, be mercifull unto me: heal my soul, for I have sinned against thee.

5 Mine enemies speak evill of me: When shall he die, and his name perish.

6 And if he come to see me, he speaketh vanity, and his heart conceiveth falshood within himself: and when he cometh forth, he telleth it.

7 All mine enemies whisper together against me: even against me do they imagine this evill.

8 Let the sentence of guiltinesse proceed against him: and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted: which did also eat of my bread, hath laid great wait for me.

10 But be thou mercifull unto me, O Lord: raise thou me up again, and I shall reward them.

11 By this I know thou favourest me: that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me: and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel: world without end. Amen.

Quemadmodum. Psal. 42.

LIke as the Hart desireth the water brooks: so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?

3 My tears have bin my meat day and night: while they daily say unto me, Where is now thy God?

4 Now when I think thereupon, I poure out my heart by my self: for I went with the multitude, and brought them forth into the house of God.

5 In the voyce of praise and thanksgiving: among such as keep holy day.

6 Why art thou so full of heavinesse, (O my soul) and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me: therefore will I remember thee, concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes: all thy waves and stormes are gone over me.

10 The Lord hath granted his loving kindnesse in the day time: and in the night season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me: Why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies (that trouble me) cast me in the teeth.

13 Namely, while they say daily unto me: Where is now thy God?

14 Why art thou so vexed, O my soul: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him which is the help of my countenance, and my God.

Judica me, Deus. Psal. 43.

GIve sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitfull and wicked man.

2 For thou art the God of my strength; why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the Altar of God, even unto the God of my joy and gladnesse: and upon the harp will I give thanks unto thee, O God my God.

5 Why art thou so heavy, O my soul: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Deus, auribus. Psal. 44.

WE have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old. *Morning prayer.*

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gate not the land in possession through their own sword: neither was it their own arm that helped them.

4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadest a favour unto them.

5 Thou art my King, O God: send help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under that rise up against us.

7 For I will not trust in my bow: it is not my sword that shall help me.

8 But it is thou that savest us from our enemies: and puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise thy Name for ever.

10 But now thou art farre off, and puttest us to confusion: and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies: so that they which hate us, spoil our goods.

12 Thou lettest us to be eaten up like sheep: and hast scattered us among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest us to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by word among the heathen: and that the people shake their heads at us.

16 My confusion is daily before me: and the shame of my face hath covered me.

17 For the voice of the slanderer and blasphemer: for the enemy and avenger.

18 And though all this be come upon us; yet do we not forget thee: not behave our selves frowardly in thy Covenant.

19 Our heart is not turned back: neither our steps gone out of thy way,

20 No not when thou hast smitten us into the place of Dragons: and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god: shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long; and are counted as sheep appointed to be slain.

23 Up Lord, why sleepest thou: awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our soul is brought low, even unto the dust: our belly cleaveth unto the ground.

26 Arise, and help us: and deliver us for thy mercies sake.

Eructavit cor meum. Psal. 45.

MY heart is inditing of a good matter: I speak of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most mightie: according to thy worship and renown.

5 Good luck have thou with thine honour: ride on, because of the word of truth, of meekness, and righteousnesse, and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee: even in the middest among the Kings enemies.

7 Thy seat (O God) endureth for ever: the Sceptre of thy kingdome is a right Sceptre.

8 Thou hast loved righteousnesse, and hated iniquitie: wherefore God (even thy God) hath anointed thee with the oyl of gladnesse above thy fellows.

9 All thy garments smell of Myrrhe, Aloes, and Casia: out of the Ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hand did stand the Queen in a vesture of gold (wrought about with divers colours.)

11 Hearken (O daughter) and consider, incline thine ear: forget also thine own people, and thy fathers house.

12 So shall the king have pleasure in thy beautie: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle-work: the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy & gladnes shall they be brought: and shall enter into the Kings palace.

17 In stead of thy fathers thou shalt have children: whom thou mayest make Princes in all lands.

18 I will remember thy Name from one generation unto another: therefore shall the people give thanks unto thee, world without end.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present help in trouble.

2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God: the holy place of the Tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

6 The heathen make much ado, and the kingdomes are moved: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.

9 He maketh warres to cease in all the world: he breaketh the bowe, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge.

Omnes gentes, plaudite. Psal. 47.

O Clap your hands together (all ye people:) O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 He shall chuse out an heritage for us: even the worship of Jacob whom he loved.

5 God is gone up with a merry noise: and the Lord with the sound of the trump.

6 O sing praises, sing praises unto (our) God: O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon his holy seat.

9 The Princes of the people are joyned unto the people of the God of Abraham: for God (which is very high exalted) doth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praised: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the North side lieth the city of the great King, God is well known in her palaces as a sure refuge.

3 For lo, the Kings of the earth: are gathered and gone by together.

4 They marvelled to see such things: they were astonied, and suddenly cast down.

5 Fear came there upon them, and sorrow: as upon a woman in her travell.

6 Thou shalt break the ships of the sea: thorow the East wind.

7 Like as we have heard, so have we seen in the

city

city of the Lord of hosts, in the city of our God: God upholdeth the same for ever.

8 We wait for thy loving kindnesse (O God:) in the midst of thy Temple.

9 O God, according unto thy Name, so is thy praise unto the worlds end: thy right hand is full of righteousnesse.

10 Let the mount Sion rejoyce, and the daughters of Judah be glad: because of thy judgements.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, set up her houses: that ye may tell them that come after.

13 For this God is our God for ever and ever: he shall be our guide unto death.

Audite hæc, omnes. Psal. 49.

O Hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world.

2 High and low, rich and poor: one with another.

3 My mouth shall speak of wisdome: and my heart shall muse of understanding.

4 I will encline mine ear to the parable: and shew my dark speech upon the harp.

5 Wherfore should I fear in the daies of wickednesse: and when the wickednesse of my heels compasseth me round about?

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him.

8 For it cost more to redeem their souls: so that he must let that alone for ever.

9 Yea, though he live long: and see not the grave.

10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever: and that their dwelling places shall endure from one generation to another, and call the lands after their own names.

12 Nevertheles, man will not abide in honour: seeing he may be compared unto the beasts that perish, this is the way of them.

13 This is their foolishnesse: and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell: for he shall receive me.

16 Be not thou afraid, though one be made rich: or if the glory of his house be increased.

17 For he shall carry nothing away with him when he dieth: neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man: and so long as thou doest well unto thy self, men will speak good of thee.

19 He shall follow the generation of his fathers: and shall never see light.

20 Man being in honour hath no understanding: but is compared unto the beasts that perish.

Deus deorum. Psal. 50.

THe Lord, even the most mighty God hath spoken: and called the world from the rising up of the Sunne, unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above: and the earth that he may judge his people.

5 Gather my Saints together unto me: those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousnesse: for God is judge himself.

7 Hear, O my people, and I will speak: I my self will testifie against thee; O Israel, for I am God, even thy God.

8 I will not reprove thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullock out of thine house: nor hee-goats out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels upon a thousand hils.

11 I know all the fowls upon the mountains: and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat buls flesh: and drink the blood of goats?

14 Offer unto God thanksgiving: and pay thy vowes unto the most Highest.

15 And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God: Why doest thou preach my Laws, and takest my Covenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my words behinde thee.

18 When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickednesse: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine own mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thy self: but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me: and to him that ordereth his conversation right, will I shew the salvation of God.

Miserere mei, Deus. Psal. 51.

HAve mercy upon me, O God, after thy great goodnesse: according to the multitude of thy mercies do away mine offences.

2 Wash me throughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledge my faults: and my sinne is ever before me.

4 Against thee only have I sinned, and done this evill in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdome secretly.

7 Thou shalt purge me with hysop, and I shall be clean: thou shalt wash me, and I shalbe whiter then snow.

8 Thou shalt make me hear of joy and gladnesse:

nesse: that the bones which thou hast brokē may rejoyce.

9 Turn thy face from my sinnes: and put out all my misdeeds.

10 Make me a clean heart (O God:) and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O give me the comfort of thy help again: and stablish me with thy free Spirit.

13 Then shall I teach thy wayes unto the wicked: and sinners shall be converted unto thee.

14 Deliver me from blood guiltines, O God: thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lips (O Lord:) and my mouth shall shew thy praise.

16 For thou desirest no sacrifice: else would I give it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the walles of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer young bullocks upon thine Altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy self, thou tyrant: that thou canst do mischief?

2 Whereas the goodnesse of God: endureth yet daily.

3 Thy tongue imagineth wickednes: and with lies thou cuttest like a sharp rasor.

4 Thou hast loved unrighteousnesse more then goodnesse: and to talk of lies more then righteousnesse.

5 Thou hast loved to speak all words that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear: and shall laugh him to scorn.

8 Lo, this is the man that took not God for his strength: but trusted unto the multitude of his riches, and strengthened himself in his wickednesse.

9 As for me, I am like a green Olive tree in the house of God: my trust is in the tender mercy of God for ever and ever.

10 I will alwayes give thanks unto thee for that thou hast done: and I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. Psal. 53.

Evening prayer.

THe foolish body hath said in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickednesse: there is none that doeth good.

3 God looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.

5 Are not they without understanding that work wickednesse: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of them that besieged thee: thou hast put them to confusion, because God hath despised them.

7 Oh that the salvation were given unto Israel out of Sion: Oh that the Lord would deliver his people out of captivitie!

8 Then should Jacob rejoyce: and Israel should be right glad.

Deus, in nomine. Psal. 54.

SAve me, O God, for thy Names sake: and avenge me in thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyrants (which have not God before their eyes) seek after my soul.

4 Behold, God is my helper: the Lord is with them that uphold my soul.

5 He shall reward evill unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord: because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.

Exaudi, Deus. Psal. 55.

HEar my prayer, O God: and hide not thy self from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemie crieth so, and the ungodly cometh on so fast: for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me: and the fear of death is fallen upon me.

5 Fearfulnesse and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I said, Oh that I had wings like a dove: for then would I flee away, and be at rest.

7 Lo, then would I get me away farre off: and remain in the wildernesse.

8 I would make haste to escape: because of the stormie winde and tempest.

9 Destroy their tongues (O Lord) and divide them: for I have spied unrighteousnesse and strife in the city.

10 Day and night they go about within the walles thereof: mischief also and sorrow are in the midst of it.

11 Wickednesse is therein: deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonour: for then I could have born it.

13 Neither was it mine adversary that did magnifie himself against me: for then (peradventure) I would have hid my self from him.

14 But it was even thou my companion: my guide, and mine own familiar friend.

15 We took sweet counsell together: and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell: for wickednes is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord shall save me.

18 In the evening and morning, and at noon day will I pray, and that instantly: and he shall hear my voyce.

19 It is he that hath delivered my soul in peace, from

from the battell that was against me: for there were many with me.

30 Yet, even God that endureth for ever shall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him: and he brake his Covenant.

22 The words of his mouth were softer then butter, having warre in his heart: his words were smoother then oyl, and yet be they very swords.

23 O cast thy burthen upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them, thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirstie and deceitfull men shall not live out half their dayes: nevertheless, my trust shall be in thee, O Lord.

Miserere mei, Deus. Psal. 56.

BE mercifull unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words: all that they imagine, is to do me evill.

6 They hold all together, and keep themselves close: and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickednesse? thou (O God) in thy displeasure shalt cast them down.

8 Thou tellest my flittings, put my tears into thy bottle: are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word will I rejoyce: in the Lords word will I comfort me.

11 Yea, in God have I put my trust: I will not be afraid what man can do unto me.

12 Unto thee (O God) will I pay my vowes: unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.

Miserere mei, Deus. Psal. 57.

BE mercifull unto me, O God, be mercifull unto me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge, untill this tyranny be overpast.

2 I will call unto the most high God: even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth: my soul is among lions.

5 And I lie even among the children of men (that are set on fire:) whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thy self, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing and give praise.

9 Awake up my glory, awake lute and harp: I my self will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11 For the greatnesse of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thy self, O God, above the heavens: and thy glory above all the earth.

Si vere utique. Psal. 58.

ARe your minds set upon righteousnesse, O ye Congregation: and do ye judge the thing that is right, O ye sonnes of men?

2 Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickednesse.

3 The ungodly are froward even from their mothers womb: assoon as they be born, they go astray and speak lies.

4 They are as venemous as the poison of a serpent: even like the deaf Adder that stoppeth her eare.

5 Which refuseth to hear the voyce of the charmer: charm he never so wisely.

6 Break their teeth (O God) in their mouthes, smite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace, and when they shoot their arrows, let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the Sunne.

8 Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoyce when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verely there is a reward for the righteous: doubtlesse there is a God that judgeth the earth.

Eripe me de inimicis. Psal. 59.

DEliver me from mine enemies (O God:) defend me from them that rise up against me. *Evening prayer.*

2 O deliver me from the wicked doers: and save me from the blood-thirstie men.

3 For lo, they lie waiting for my soul: the mightie men are gathered against me, without any offence or fault of me, O Lord.

4 They runne and prepare themselves without my fault: arise thou therefore to help me, and behold.

5 Stand up (O Lord God of hosts) thou God of Israel, to visit all the heathen: and be not mercifull unto them that offend of malicious wickednes.

6 They go to and fro in the evening: they grin like a dogge, and runne about through the city.

7 Behold, they speak with their mouth, and swords are in their lips: for who doeth hear.

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God sheweth me his goodnes plenteously: and God shal let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee (O my strength) will I sing: for thou, O God, art my refuge, & my mercifull God.

Deus, repulisti nos. Psal. 60.

O God, thou hast cast us out, and scattered us abroad: thou hast also been displeased, O turn thee unto us again.

2 Thou hast moved the land, and divided it: heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoyce and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Judah is my law-giver.

8 Moab is my washpot, over Edom will I cast out my shoe: Philistia be thou glad of me.

9 Who will lead me into the strong city: who will bring me into Edom?

10 Hast thou not cast us out, O God: wilt not thou, O God, go out with our hosts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that shall tread down our enemies.

Exaudi, Deus. Psal. 61.

HEar my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heaviness.

3 O set me up upon the rock that is higher than I: for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy Tabernacle for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name: that I may daily perform my vows.

Nonne Deo. Psal. 62.

Morning prayer.

MY soul truly waiteth still upon God: for of him cometh my salvation.

2 He verely is my strength and my salvation: he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man: ye shall be slain all the sort of you, yea as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul wait thou still upon God: for my hope is in him.

6 He truely is my strength and my salvation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my trust.

8 O put your trust in him alway (ye people): pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitfull upon the weights, they are altogether lighter than vanity it self.

10 O trust not in wrong and robbery, give not your selves unto vanity: if riches increase, set not your heart upon them.

11 God spake once and twice: I have also heard the same, that power belongeth unto God.

12 And that thou Lord art mercifull: for thou rewardest every man according to his work.

Deus, Deus meus. Psal. 63.

O God, thou art my God: early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land, where no water is.

3 Thus have I looked for thee in holiness: that I might behold thy power and glory.

4 For thy loving kindness is better than the life it self: my lips shall praise thee.

5 As long as I live will I magnifie thee on this manner: and lift up my hands in thy Name.

6 My soul shall be satisfied even as it were with marrow and fatness: when my mouth praiseth thee with joyfull lips.

7 Have I not remembred thee in my bed: and thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoyce.

9 My soul hangeth upon thee: thy right hand hath upholden me.

10 These also that seek the hurt of my soul: they shall go under the earth.

11 Let them fall upon the edge of the sword: that they may be a portion for foxes.

12 But the King shall rejoyce in God, all they also that swear by him shall be commended: for the mouth of them that speak lies shall be stopped.

Exaudi, Deus. Psal. 64.

HEar my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.

3 Which have whet their tongue like a sword: and shoot out their arrows, even bitter words.

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

5 They courage themselves in mischief: and commune among themselves how they may lay snares, and say that no man shall see them.

6 They imagine wickedness, and practise it: that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shall make them fall: insomuch that whoso seeth them, shall laugh them to scorn.

9 And all men that see it, shall say, This hath God done: for they shall perceive that it is his work.

10 The righteous shall rejoyce in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

Te decet hymnus. Psal. 65.

THou, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer: unto thee shall all flesh come.

3 My misdeeds prevail against me: O be thou merciful unto our sinnes.

4 Blessed is the man whom thou chusest, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy Temple.

5 Thou shalt shew us wonderfull things in thy righteousnesse, O God of our salvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Which in his strength setteth fast the mountains: and is girded about with power.

7 Which stilleth the raging of the sea: and the noise of his waves, and the madnes of his people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens: thou that makest the out-goings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crowndest the yeer with thy goodnes: and thy clouds drop fatnesse.

13 They shall drop upon the dwellings of the wildernesse: and the little hills shall rejoyce on every side.

14 The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing.

Jubilate Deo. Psal. 66.

O Be joyfull in God all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderfull art thou in thy works: through the greatnesse of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither, and behold the works of God: how wonderfull he is in his doing toward the children of men.

5 He turned the sea into dry land: so that they went thorow the water on foot, there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people: and such as will not beleeve, shall not be able to exalt themselves.

7 O praise our God (ye people:) and make the voice of his praise to be heard.

8 Which holdeth our soul in life: and sufferth not our feet to slip.

9 For thou (O God) hast proved us: thou also hast tried us like as silver is tried.

10 Thou broughtest us into the snare: and laidst trouble upon our loins.

11 Thou sufferedst men to ride over our heads: we went thorow fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thy house with burnt offerings: and will pay thee my vows which I promised with my lips, and spake with my mouth when I was in trouble.

13 I will offer unto thee fat burnt sacrifices, with the incense of rammes: I will offer bullocks and goats.

14 O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

15 I called unto him with my mouth: and gave him praises with my tongue.

16 If I encline unto wickednesse with my heart: the Lord will not hear me.

17 But God hath heard me: and considered the voice of my prayer.

18 Praised be God, which hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. 67.

GOd be mercifull unto us, and blesse us: and shew us the light of his countenance, and be mercifull unto us.

2 That thy way may be known upon earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, even our own God shall give us his blessing.

7 God shall blesse us: and all the ends of the world shall fear him.

Exurgat Deus. Psal. 68.

LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him. *Morning prayer.*

2 Like as the smoak vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad and rejoyce before God: let them also be merry and joyfull.

4 O sing unto God, and sing praises unto his Name: magnifie him that rideth upon the heavens, as it were upon an horse, praise him in his Name, yea, and rejoyce before him.

5 He is a father of the fatherlesse, and defendeth the cause of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one minde in an house, and bringeth the prisoners out of captivity: but letteth the runnagates continue in scarcenesse.

7 O God, when thou wentest forth before the people: when thou wentest thorow the wildernes,

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, which is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

10 Thy Congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the household divided the spoil.

13 Though

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hils? this is Gods hill, in the which is pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The charets of God are twenty thousand, even thousands of Angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: even the God which helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest: how thou my God and King goest in the Sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damosels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the Princes of Judah their counsell: the Princes of Zabulon, and the Princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us.

29 For thy Temples sake at Jerusalem: so shall Kings bring presents unto thee.

30 When the company of the spearmen, and multitude of the mighty are scattered abroad among the beasts of the people, (so that they humbly bring pieces of silver:) and when he hath scattered the people that delight in warre.

31 Then shall the Princes come out of Egypt: the Morians land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord.

33 Which sitteth in the heavens over all from the beginning: lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel: his worship and strength is in the clouds.

35 O God, wonderfull art thou in thy holy places: even the God of Israel, he will give strength and power unto his people; Blessed be God.

Salvum me fac. Psal. 69.

Evening prayer.

SAve me, O God: for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the flouds run over me.

3 I am weary of crying, my throat is dry: my sight faileth me, for waiting so long upon my God.

4 They that hate me without a cause are more then the hairs of my head: they that are mine enemies, and would destroy me guiltlesse, are mighty.

5 I payed them the things that I never took: God thou knowest my foolishnesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee, be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren: even an alient unto my mothers children.

9 For the zeal of thy house hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chastened my self with fasting: and that was turned to my reproof.

11 I put on sackcloth also: and they jested upon me.

12 They that sit in the gate speak against me: and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy salvation.

15 Take me out of the mire, that I sink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving kindnesse is comfortable: turn thee unto me, according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble: O haste thee, and hear me.

19 Draw nigh unto my soul, and save it: O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame and my dishonour: mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heavinesse: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirsty, they gave me vineger to drink.

23 Let their table be made a snare to take themselves withall: and let the things that should have been for their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded that they see not: and ever bow down their backs.

25 Poure out thine indignation upon them: and let thy wrathfull displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickednesse to another: and not come into thy righteousnesse.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heavinesse: thy help (O God) shall lift me up.

31 I will praise the Name of God with a song: and magnifie it with thanksgiving.

32 This also shall please the Lord: better then a bullock that hath horns and hoofs.

31 The humble shall consider this, and be glad: seek ye after God, and your soul shall live.

34 For the Lord heareth the poor: and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea and all that moveth therein.

36 For God will save Sion, and build the cities of Judah: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: and they that love his Name shall dwell therein.

Deus, in adjutorium. Psal. 70.

HAste thee, O God, to deliver me: make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward and put to confusion that wish me evill.

3 Let them (for their reward) be soon brought to shame: that cry over me, There, there.

4 But let all those that seek thee, be joyfull and glad in thee: and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor and in misery: make thee unto me (O God.)

6 Thou art my helper and my Redeemer: O Lord, make no long tarrying.

In te, Domine, speravi. Psal. 71.

IN thee, O Lord have I put my trust, let me never be put to confusion: but rid me and deliver me in thy righteousnesse: incline thine eare unto me and save me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's wombe, my praise shall be alwayes of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul, take their counsell together, saying: God hath forsaken him, persecute him, & take him, for there is none to deliver him.

10 Go not far from me, O God: my God, haste thee to help me.

11 Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evill.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousnesse and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousnesse only.

15 Thou (O God) hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousnesse (O God) is very high: and great things are they that thou hast done, O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me, and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thee and thy faithfulnesse (O God) playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy One of Israel.

21 My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousnesse all the day long: for they are confounded and brought unto shame that seek to do me evill.

Deus, judicium. Psal. 72.

GIve the King thy Judgements (O God:) and thy righteousnesse unto the King's sonne.

2 Then shall he judge the people according unto right: and defend the poor.

3 The mountains also shall bring peace: and the little hils righteousnesse unto the people.

4 He shall keep the simple folk by their right: defend the children of the poor, and punish the wrong doer.

5 They shall fear thee as long as the Sun and Moon endureth: from one generation to another.

6 He shall come down like the rain into a fleece of wooll: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moon endureth.

8 His dominion shall be also from the one sea to the other: and from the flood unto the worlds end.

9 They that dwell in the wildernesse shall kneel before him: his enemies shall lick the dust.

10 The kings of Tharsis, and of the iles shall give presents: the kings of Arabia and Saba shall bring gifts.

11 All Kings shall fall down before him: all nations shall do him service.

12 For he shall deliver the poor when he crieth: the needie also, and him that hath no helper.

13 He shall be favourable to the simple and needie: and shall preserve the souls of the poor.

14 He shall deliver their souls from falshood & wrong: & dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hils: his fruit shall shake like Libanus, and shall be green in the city, like grasse upon the earth.

17 His Name shall endure for ever, his Name shall remain under the sunne among the posteritie: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel: which onely doth wondrous things.

19 And blessed be the Name of his Majestie for ever: and all the earth shall be filled with his Majestie. Amen. Amen.

Quam bonus Israel! Psal. 73. *Evening Prayer.*

TRuely God is loving unto Israel: even unto such as are of a clean heart.

2 Nevertheless my feet were almost gone: my treadings had well nigh slipt.

3 And

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no perill of death: but are lustie and strong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they be so holden with pride: and overwhelmed with cruelty.

7 Their eies swell with fatnesse: and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy: their talking is against the most Highest.

9 For they stretch forth their mouth unto the heaven: and their tongue goeth thorow the world.

10 Therefore fall the people unto them: and thereout suck they no small advantage.

11 Tush (say they) how should God perceive it: is there knowledge in the most Highest?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished: and chastened every morning.

14 Yea, and I had almost said even as they: but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard for me.

16 Untill I went into the Sanctuary of God: then understood I the end of these men.

17 Namely, how thou doest set them in slipperie places: and castest them down, and destroyest them.

18 Oh how suddenly do they consume: perish, and come to a fearfull end!

19 Yea, even like as a dream when one awaketh: so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So foolish was I and ignorant: even as it were a beast before thee.

22 Nevertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsell: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee, shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works (in the gates of the daughter of Sion.)

Ut quid, Deus? Psal. 74.

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy Congregation: whom thou hast purchased and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evill in thy Sanctuary.

5 Thine adversaries roar in the midst of thy congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have set fire upon thy holy places: and have defiled the dwelling place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one Prophet more: no not one is there among us that understandeth any more.

11 O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemy?

13 For God is my King of old: the help that is done upon earth, he doth it himself.

14 Thou didest divide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wildernesse.

16 Thou broughtest out fountains and waters out of the hard rocks: thou driedst up mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the Sunne.

18 Thou hast set all the borders of the earth: thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the Covenant: for all the earth is full of darknesse, and cruell habitations.

22 Oh let not the simple go away ashamed: but let the poor & needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the presumption of them that hate thee, encreaseth ever more and more.

Confitebimur tibi. Psal. 75.

UNto thee (O God) do we give thanks: yea, unto thee do we give thanks.

2 Thy Name also is so nigh: and that do thy wondrous works declare.

3 When I receive the Congregation: I shall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and speak not with a stiffe neck.

7 For promotion cometh neither from the east, nor from the west: nor yet from the south.

8 And why? God is the Judge: he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But

11 But I will talk of the God of Jacob: and praise him [illegible] ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

Notus in Judæa. Psal. 76.

IN Jury is God known: his Name is great in Israel.

2 At Salem is his Tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bowe: the shield, the sword, and the battell.

4 Thou art of more honour and might: than the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men, whose hands are mighty, have found nothing.

6 At thy rebuke, O God of Jacob: both the charet and horse are fallen.

7 Thou, even thou art to be feared: and who may stand in thy sight when thou art angry?

8 Thou didst cause thy judgement to be heard from heaven: the earth trembled, and was still.

9 When God arose to judgement: and to help all the meek upon earth.

10 The fiercenesse of man shall turn to thy praise: and the fiercenesse of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that be round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of Princes: and is wonderfull among the Kings of the earth.

Voce mea ad Dominum. Psal. 77.

I Will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my sore ran, and ceased not, in the night season my soul refused comfort.

3 When I am in heavinesse, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speak.

5 I have considered the dayes of old: and the yeers that are past.

6 I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever: and will he be no more intreated?

8 Is his mercy clean gone for ever: and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he shut up his loving kindnes in displeasure?

10 And I said, It is mine own infirmity: but I will remember the yeers of the right hand of the most Higheſt.

11 I will remember the works of the Lord: and call to minde the wonders of old time.

12 I will think also of all thy works: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God (as our God?)

14 Thou art the God that doth wonders: and hast declared thy power among the people.

15 Thou hast mightily delivered thy people: even the sonnes of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds poured out water, the air thundred: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone upon the ground: the earth was moved, and shook withall.

19 Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheep: by the hand of Moses and Aaron.

Attendite, popule. Psal. 78.

HEar my Law, O my people: encline your ears unto the words of my mouth. Morning prayer.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we have heard and known: and such as our fathers have told us.

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderfull works that he hath done.

5 He made a Covenant with Jacob, and gave Israel a Law: which he commanded our forefathers to teach their children.

6 That their posterity might know it: and the children which were yet unborn.

7 To the intent that when they came up: they might shew their children the same.

8 That they might put their trust in God: and not to forget the works of God, but to keep his Commandments.

9 And not to be as their forefathers, a faithlesse and stubborn generation: a generation that set not their heart aright, and whose spirit cleaved not stedfastly unto God.

10 Like as the children of Ephraim: which having harnessed, and carrying bowes, turned themselves back in the day of battell.

11 They kept not the Covenant of God: and would not walk in his Law.

12 But forgat what he had done: and the wonderfull work that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers in the land of Egypt: even in the field of Zoan.

14 He divided the sea, and let them go thorow: he made the waters to stand on an heap.

15 In the day time also he led them with a cloud: and all the night thorow with a light of fire.

16 He clave the hard rocks in the wilderneſſe: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock: so that it gushed out like the rivers.

18 Yet for all this they sinned more against him: and provoked the most Higheſt in the wilderneſſe.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wilderneſſe?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withall: but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavie displeasure against Israel.

23 Because they beleeved not in God: and put not their trust in his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 He rained down Manna also upon them for to eat: and gave them food from heaven.

26 So man did eat Angels food: for he sent them meat enough.

27 He

27 He caused the East-winds to blow under heaven: and through his power he brought in the South-west winde.

28 He rained flesh upon them as thick as dust: and feathered fowls like as the sand of the sea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat and were well filled, for he gave them their own desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavie wrath of God came upon them, and slew the wealthiest of them: yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleeved not his wonderous works.

33 Therefore their dayes did he consume in vanity: and their yeers in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembred that God was their strength: and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his Covenant.

38 But he was so mercifull, that he forgave their misdeeds, and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a winde that passeth away, and cometh not again.

41 Many a time did they provoke him in the wildernesse: and grieved him in the desert.

42 They turned back, and tempted God: and moved the holy One in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpillar: and their labour unto the grashopper.

48 He destroyed their vines with hail-stones: and their mulbery trees with the frost.

49 He smote their cattell also with hail-stones: and their flocks with hot thunder-bolts.

50 He cast upon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent evill angels among them.

51 He made a way to his indignation, and spared not their soul from death: but gave their life over to the pestilence.

52 And smote all the first-born in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep: and carried them in the wildernesse like a flock.

54 He brought them out safely that they should not fear: and overwhelmed their enemies with the sea.

55 And brought them within the borders of his Sanctuary: even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his Testimonies.

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bowe.

59 For they grieved him with their hill altars: and provoked him to displeasure with their images.

60 When God heard this, he was wroth: and took sore displeasure at Israel.

61 So that he forsook the Tabernacle in Silo: even the tent that he had pitched among them.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their Priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 He refused the Tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Judah: even the hill of Sion, which he loved.

70 And there he builded his Temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheep-folds.

72 As he was following the ewes great with young ones, he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. 79.

O God, the heathen are come into thine inheritance: thy holy Temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy Saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousie burn like fire for ever?

6 Powre out thine indignation upon the heathen that have not known thee: and upon the kingdomes, that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling place.

8 O remember not our old sinnes, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be mercifull unto our sinnes, for thy Names sake.

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servants blood that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowfull sighing of the prisoners come before thee: according to the greatnesse of thy power preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward them (O Lord) seven fold into their bosome.

14 So we that be thy people, and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEar, O thou Shepherd of Israel, thou that leadest Joseph like a sheep: shew thy self also thou that sittest upon the Cherubims.

2 Before Ephraim, Benjamin, and Manasses: stirre up thy strength, and come and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts, how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of teares: and givest them plenteousnesse of tears to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest room for it: and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly Cedar-trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by, pluck off her grapes?

13 The wilde boar out of the wood doth root it up: and the wilde beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven: behold, and visit this vine.

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy self.

16 It is burnt with fire, and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the sonne of man whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

SIng we merrily unto God our strength: make a cheerfull noise unto the God of Jacob.

2 Take the Psalm, bring hither the tabret: the merry harp, with the lute.

3 Blow up the trumpet in the new Moon: even in the time appointed, and upon our solemne feast day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Joseph for a Testimonie: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also at the waters of strife.

9 Hear, O my people, and I will assure thee: O Israel, if thou wilt hearken unto me.

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice: and Israel would not obey me.

13 So I gave them up unto their own hearts lust: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Israel had walked in my wayes,

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat flowre: and with honey out of the stony rock should I have satisfied thee.

Deus stetit. Psal. 82.

GOd standeth in the Congregation of Princes: he is a Judge among gods. *Evening prayer.*

2 How long will ye give wrong judgement: and accept the persons of the ungodly?

3 Defend the poor and Fatherlesse: see that such as be in need and necessity have right.

4 Deliver the out-cast and poor: save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darknesse: all the foundations of the earth be out of course.

6 I have said, Ye are gods: and ye all are children of the most Highest.

7 But ye shall die like men: and fall like one of the Princes.

8 Arise, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus, quis similis. Psal. 83.

HOld not thy tongue, O God, keep not still silence: refrain not thy self, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily against thy people: and taken counsell against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee.

6 The tabernacles of the Edomites, and the Ismaelites: the Moabites, and Hagarens.

7 Gebal, and Ammon, and Amalek: the Philistines, with them that dwell at Tyre.

8 Assur also is joyned unto them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Sisera, and unto Jabin; at the brook of Kison.

10 Which perished at Endor: and became as the dung of the earth.

11 Make them and their Princes like Oreb and Zeb: yea, make all their Princes like as Zeba and Salmana.

12 Which say, Let us take to our selves: the houses of God in possession.

13 O my God, make them like unto a wheel: and as the stubble before the winde.

14 Like as the fire that burneth up the wood: and as the flame that consumeth the mountains.

13 Persecute them even so with thy tempest: and make them afraid with thy storm.

16 Make their faces ashamed, O Lord: that they may seek thy Name.

17 Let them be confounded and vexed ever more and more: let them be put to shame and perish.

18 And they shall know that thou, whose Name is Jehovah: art onely the most Highest over all the earth.

Quam dilecta! Psal. 84.

O How amiable are thy dwellings: thou Lord of hosts!

2 My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoyce in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young: even thy Altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee; in whose heart are thy wayes.

6 Which going thorow the vale of misery use it for a well: and the pools are filled with water.

7 They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and look upon the face of thine Anointed.

10 For one day in thy courts: is better then a thousand.

11 I had rather be a door-keeper in the house of my God: then to dwell in the tents of ungodlinesse.

12 For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Benedixisti, Domine. Psal. 85.

LOrd, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy self from thy wrathfull indignation.

4 Turn us then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord: and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and to his Saints that they turn not again.

9 For his salvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and trueth are met together: righteousnesse and peace have kissed each other.

11 Trueth shall flourish out of the earth: and righteousnesse hath looked down from heaven.

12 Yea, the Lord shall shew loving kindnesse: and our land shall give her increase.

13 Righteousnesse shall go before him: and he shall direct his going in the way.

Inclina, Domine. Psal. 86.

BOw down thine ear, O Lord, and hear me: for I am poor and in misery.

2 Preserve thou my soul, for I am holy: my God, save thy servant that putteth his trust in thee.

3 Be mercifull unto me, O Lord: for I will call daily upon thee.

4 Comfort the soul of thy servant: for unto thee (O Lord) do I lift up my soul.

5 For thou Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of mine humble desires.

7 In the time of my trouble I will call upon thee: for thou heares me.

8 Among the gods there is none like unto thee (O Lord:) there is not one that can do as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy trueth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy Name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou (O Lord God) art full of compassion and mercy: long-suffering, plenteous in goodnesse and trueth.

16 O turn thee then unto me, and have mercy upon me: give thy strength unto thy servant, and help the sonne of thine handmaid.

17 Shew some good token upon me for good, that they which hate me may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

Fundamenta ejus. Psal. 87.

HEr foundations are upon the holy hills: the Lord loveth the gates of Sion more then all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians, lo, there was he born.

5 And of Sion it shall be reported, that he was born in her: and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people: that he was born there.

7 The singers also and trumpetters shall be rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that be wounded and lie in the grave: which be out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkneſſe, and in the deep.

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy ſtorms.

7 Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am ſo faſt in priſon: that I cannot get forth.

9 My ſight faileth for very trouble: Lord, I have called daily upon thee, I have ſtretched out mine hands unto thee.

10 Doeſt thou ſhew wonders among the dead: or ſhall the dead riſe up again and praiſe thee?

11 Shall thy loving kindneſſe be ſhewed in the grave: or thy faithfulneſſe in deſtruction?

12 Shall thy wondrous works be known in the dark: and thy righteouſneſſe in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early ſhall my prayer come before thee.

14 Lord, why abhorreſt thou my ſoul: and hideſt thou thy face from me?

15 I am in miſery, and like unto him that is at the point to die: (even from my youth up) thy terrours have I ſuffered with a troubled minde.

16 Thy wrathfull diſpleaſure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compaſſed me together on every ſide.

18 My lovers and friends haſt thou put away from me: and hid mine acquaintance out of my ſight.

Miſericordias Domini. Pſal. 89.

MY ſong ſhall be alway of the loving kindneſſe of the Lord: with my mouth will I ever be ſhewing thy truth, from one generation to another.

2 For I have ſaid, Mercy ſhall be ſet up for ever: thy truth ſhalt thou eſtabliſh in the heavens.

3 I have made a Covenant with my choſen: I have ſworn unto David my ſervant.

4 Thy ſeed will I ſtabliſh for ever: and ſet up thy throne from one generation to another.

5 O Lord, the very heavens ſhall praiſe thy wondrous works: and thy truth in the Congregation of the Saints.

6 For who is he among the clouds: that ſhall be compared unto the Lord?

7 And what is he among the gods: that ſhall be like unto the Lord?

8 God is very greatly to be feared in the counſell of the Saints: and to be had in reverence of all them that are about him.

9 O Lord God of hoſts, who is like unto thee: thy truth (moſt mighty Lord) is on every ſide.

10 Thou ruleſt the raging of the ſea: thou ſtilleſt the waves thereof when they ariſe.

11 Thou haſt ſubdued Egypt, and deſtroyed it: thou haſt ſcattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth alſo is thine: thou haſt laid the foundation of the round world, and all that therein is.

13 Thou haſt made the north and the ſouth: Tabor and Hermon ſhall rejoyce in thy Name.

14 Thou haſt a mighty arm: ſtrong is thy hand, and high is thy right hand.

neſſe & equity is the habitation of
& truth ſhall go before thy face.

15 Bleſſed is the people (O Lord) that can rejoyce in thee: they ſhall walk in the light of thy countenance.

17 Their delight ſhall be daily in thy Name: and in thy righteouſneſſe ſhall they make their boaſt.

18 For thou art the glory of their ſtrength: and in thy loving kindneſſe thou ſhalt lift up our horns.

19 For the Lord is our defence: the holy One of Iſrael is our King.

20 Thou ſpakeſt ſometime in viſions unto thy Saints, and ſaideſt: I have laid help upon one that is mighty, I have exalted one choſen out of the people.

21 I have found David my ſervant: with my holy oyl have I anointed him.

22 My hand ſhall hold him faſt: and my arm ſhall ſtrengthen him.

23 The enemy ſhall not be able to do him violence: the ſon of wickedneſſe ſhall not hurt him.

24 I ſhall ſmite down his foes before his face: and plague them that hate him.

25 My truth alſo and my mercy ſhall be with him: and in my Name ſhall his horn be exalted.

26 I will ſet his dominion alſo in the ſea: and his right hand in the floods.

27 He ſhall call me, Thou art my Father: my God, and my ſtrong ſalvation.

28 And I will make him my firſt born: higher then the Kings of the earth.

29 My mercy will I keep for him for evermore: and my Covenant ſhall ſtand faſt with him.

30 His ſeed alſo will I make to endure for ever: and his throne as the dayes of heaven.

31 But if his children forſake my Law: and walk not in my Judgements.

32 If they break my Statutes: and keep not my Commandments; I will viſit their offences with the rod, and their ſinne with ſcourges.

33 Nevertheleſſe, my loving kindneſſe will I not utterly take from him: nor ſuffer my truth to fail.

34 My Covenant will I not break, nor alter the thing that is gone out of my lips: I have ſworn once by my holineſſe, that I will not fail David.

35 His ſeed ſhall endure for ever: and his ſeat is like as the Sunne before me.

36 He ſhall ſtand faſt for evermore as the Moon: and as the faithfull witneſſe in heaven.

37 But thou haſt abhorred and forſaken thine Anointed: and art diſpleaſed at him.

38 Thou haſt broken the Covenant of thy ſervant: and caſt his crown to the ground.

39 Thou haſt overthrown all his hedges: and broken down his ſtrong holds.

40 All they that go by, ſpoil him: and he is become a rebuke to his neighbours.

41 Thou haſt ſet up the right hand of his enemies: and made all his adverſaries to rejoyce.

42 Thou haſt taken away the edge of his ſword: and giveſt him not victory in the battell.

43 Thou haſt put out his glory: and caſt his throne down to the ground.

44 The dayes of his youth haſt thou ſhortned: and covered him with diſhonour.

45 Lord, how long wilt thou hide thy ſelf, for ever: and ſhall thy wrath burn like fire?

46 O remember how ſhort my time is: wherefore haſt thou made all men, for nought?

47 What man is he that liveth, and ſhall not ſee death: and ſhall he deliver his ſoul from the hand of hell?

48 Lord, where are thy old loving kindneſſes: which thou ſwareſt unto David in thy truth?

47 Remember (Lord) the rebuke that thy servants have: and how I do bear in my bosome the rebukes of many people.

48 Wherewith thine enemies have blasphemed thee, & slandred the footesteps of thine Anointed: Praised be the Lord for evermore. Amen. Amen.

Domine, refugium. Psal. 90.

Morning Prayer.

LOrd thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again thou sayest, Come again ye children of men.

4 For a thousand yeers in thy sight are but as yesterday: seeing that is past as a watch in the night.

5 Assoon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grasse.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dryed up, and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeeds before thee: and our secret sinnes in the light of thy countenance.

9 For when thou art angry, all our daies are gone: we bring our yeers to an end, as it were a tale that is told.

10 The daies of our age are threescore yeers and ten, and though men be so strong that they come to fourscore yeers, yet is their strength then but labour and sorrow, so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12 O teach us to number our daies, that we may apply our hearts unto wisdome.

13 Turn thee again (O Lord) at the last, and be gracious unto thy servants.

14 O satisfie us with thy mercy, and that soon: so shall we rejoyce and be glad all the daies of our life.

15 Comfort us again now after the time that thou hast plagued us, and for the yeers wherein we have suffered adversity.

16 Shew thy servants thy work: and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy work.

Psalm 91.

WHoso dwelleth under the defence of the most High, shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold, my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter, and from the noysome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulnesse and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terrour by night, nor for the arrow that flieth by day.

6 For the pestilence that walketh in darkenesse, nor for the sickenesse that destroyeth in the noon day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold, and see the reward of the ungodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no evill happen unto thee: neither shall any plague come nigh thy dwelling.

11 For he shall give his Angels charge over thee: to keep thee in all thy waies.

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go upon the Lion and Adder: the young Lion and the Dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore shall I deliver him: I shall set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him: yea, I am with him in trouble, I will deliver him, and bring him to honour.

16 With long life will I satisfie him: and shew him my salvation.

Bonum est confiteri. Psal. 92.

IT is a good thing to give thanks unto the Lord: and to sing praises unto thy Name, O most Highest.

2 To tell of thy loving kindnesse early in the morning: and of thy truth in the night season.

3 Upon an instrument of ten strings, & upon the Lute: upon a solemn instrument, and upon the Harp.

4 For thou Lord hast made me glad through thy works: and I will rejoyce in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works: and thy thoughts are very deep.

6 An unwise man doth not well consider this: and a fool doth not understand it.

7 When the ungodly are green as the grasse, and when all the workers of wickednesse do flourish: then shall they be destroyed for ever, but thou Lord art the most Highest for evermore.

8 For lo, thine enemies (O Lord) lo, thine enemies shall perish: and all the workers of wickednesse shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn: for I am anointed with fresh oyle.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree: and shall spread abroad like a Cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the Courts (of the house) of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no unrighteousnesse in him.

Dominus regnavit. Psal. 93.

THe Lord is King, and hath put on glorious apparell: the Lord hath put on his apparell, and girded himself with strength.

2 He hath made the round world so sure: that it cannot be moved.

3 Ever since the world began hath thy seat been prepared: thou art from everlasting.

4 The floods are risen (O Lord) the floods have lift up their voice: the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly: but yet the Lord that dwelleth on high is mightier.

6 Thy Testimonies, O Lord, are very sure: holinesse becometh thine house for





*5 Shew your selues Ioyfull vnto the Lord, all yee lands:
sing, reioyce, and giue thankes
6 Praise the Lord vppon the harpe: sing to the harpe with
a Psalme of thanksgiuing.

Deus ultionum. Psal. 94.

O Lord God, to whom vengeance belongeth; thou God, to whom vengeance belongeth shew thy self.

2 Arise thou judge of the world: and reward the proud after their deserving.

3 Lord, how long shall the ungodly, how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully: and make such proud boasting?

5 They smite down thy people, O Lord: and trouble thine heritage.

6 They murther the widow and the stranger: and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people: O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear: or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Blessed is the man whom thou chasteneſt (O Lord:) and teacheſt him in thy Law.

13 That thou mayeſt give him patience in time of adversity: untill the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forsake his inheritance.

15 Untill righteousnesse turn again unto judgement: all such as be true in heart shall follow it.

16 Who will rise up with me against the wicked: or who will take my part against the evill doers?

17 If the Lord had not helped me: it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipped: thy mercy (O Lord) held me up.

19 In the multitude of the sorrows that I had in my heart: thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickednesse: which imagineth mischief as a law?

21 They gather them together against the soul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their wickednesse, and destroy them in their own malice: yea, the Lord our God shall destroy them.

Venite, exultemus. Psal. 95.

O Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

2 Let us come before his presence with thanksgiving: and shew our selves glad in him with psalms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hands are all the corners of the earth: and the strength of the hills is his also.

5 The sea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worship and fall down: and kneel before the Lord our Maker.

7 For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

8 To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness.

9 When your fathers tempted me: proved me and saw my works.

10 Fourty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

11 Unto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing unto the Lord a new song: sing unto the Lord all the whole earth.

2 Sing unto the Lord, and praise his Name: be telling of his salvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared then all gods.

5 As for all the gods of the heathen, they be but idols: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his Sanctuary.

7 Ascribe unto the Lord (O ye kinreds of the people) ascribe unto the Lord worship & power.

8 Ascribe unto the Lord the honour due unto his Name: bring presents, and come into his Courts.

9 O worship the Lord in the beauty of holinesse: let the whole earth stand in aw of him.

10 Tell it out among the heathen, that the Lord is king: and that it is he which hath made the round world so fast that it cannot be moved, and how that he shall judge the people righteously.

11 Let the heavens rejoyce, and let the earth be glad: let the sea make a noise, & all that therein is.

12 Let the field be joyfull, and all that is in it: then shall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteousnesse to judge the world, and the people with his truth.

Dominus regnavit. Psal. 97.

THe Lord is King, the earth may be glad thereof: yea the multitude of the Iles may be glad thereof.

2 Clouds and darknesse are round about him: righteousnesse and judgement are the habitation of his seat.

3 There shall go a fire before him: and burn up his enemies on every side.

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

5 The hils melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousnesse: and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship him all ye gods.

8 Sion heard of it, and rejoyced: and the daughters of Judah were glad because of thy judgements, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted farre above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evill: the Lord preserveth the soules of his Saints, he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous: and joyfull gladnesse for such as be true hearted.

12 Rejoyce in the Lord ye righteous: and give thanks for a remembrance of his holinesse.

Cantate Domino. 98.

O Sing unto the Lord a new song: for he hath done marvellous thing.

2 With his own right hand, and with his holy arm: hath he gotten himself the victory.

Evening prayer.

3 The Lord declared his salvation: his righteousnesse hath he openly shewed in the sight of the heathen.

4 He hath remembred his mercy and trueth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

5 Shew your selves joyfull unto the Lord, all ye lands: sing, rejoyce, and give thanks.

6 Praise the Lord upon the harp: sing to the harp with a Psalm of thanksgiving.

7 With trumpets also and shawms: O shew your selves joyfull before the Lord the King.

8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyfull together before the Lord: for he is come to judge the earth.

10 With righteousnesse shall he judge the world: and the people with equity.

Dominus regnavit. Psal. 99.

THe Lord is King, be the people never so unpatient: he sitteth between the Cherubims, be the earth never so unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderfull, and holy.

4 The Kings power loveth judgement, thou hast prepared equity: thou hast executed judgement and righteousnesse in Jacob.

5 O magnifie the Lord our Lord: and fall down before his footstool, for he is holy.

6 Moses and Aaron among his Priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his Testimonies, and the Law that he gave them.

8 Thou heardest them (O Lord our God:) thou forgavest them, O God, and punishedst their own inventions.

9 O magnifie the Lord our God, & worship him upon his holy hill: for y Lord our God is holy.

Jubilate Deo. Psal. 100.

OBe joyfull in the Lord, all ye lands: serve the Lord with gladnesse, and come before his presence with a song.

2 Be ye sure that the Lord he is God, it is he that hath made us, and not we our selves: we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise: be thankfull unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting: and his trueth endureth from generation to generation.

Misericordiam & judicium. Psal. 101.

MY song shall be of mercy and judgement: unto thee, O Lord, will I sing.

2 O let me have understanding: in the way of godlinesse.

3 When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sinnes of unfaithfulnesse: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Whoso privily slandereth his neighbour: him will I destroy.

7 Whoso hath also a proud look, and high stomack: I will not suffer him.

8 Mine eyes look upon such as be faithfull in the land: that they may dwell with me,

9 Whoso leadeth a godly life: he shall be my servant.

10 There shall no deceitfull person dwell in my house: he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

Domine, exaudi. Psal. 102.

HEar my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: encline thine ears unto me when I call, O hear me, and that right soon.

3 For my dayes are consumed away like smoke: and my bones are burnt up as it were a firebrand.

4 My heart is smitten down, and withered like grasse: so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wildernesse: and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping.

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But thou (O Lord) shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the Kings of the earth thy Majesty.

16 When the Lord shall build up Sion: and when his glory shall appear.

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born, shall praise the Lord.

19 For he hath looked down from his Sanctuary: out of the heaven did the Lord behold the earth.

20 That he might hear the mournings of such as be in captivity: and deliver the children appointed unto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem.

22 When the people are gathered together: and the kingdomes also to serve the Lord.

23 He brought down my strength in my journey: and shortened my dayes.

24 But I said, O my God, take me not away in the midst of mine age: as for thy yeers, they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment.

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeers shall not fail.

28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

Benedic, anima mea. Psal. 103.

PRaise the Lord, O my soul: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soul: and forget not all his benefits.

3 Which forgiveth all thy sinne: and healeth all thine infirmities,

4 Which saveth thy life from destruction: and crowneth thee with mercy and loving kindnesse.

5 Which satisfieth thy mouth with good things: making thee young and lusty as an Eagle.

6 The Lord executeth righteousnes and judgement: for all them that are oppressed with wrong.

7 He shewed his wayes unto Moses: his works unto the children of Israel.

8 The Lord is full of compassion and mercy: long-suffering, and of great goodnesse.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our sinnes: nor rewarded us according to our wickednesse.

11 For look how high the heaven is in comparison of the earth: so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west: so farre hath he set our sinnes from us.

13 Yea, like as a father pitieth his own children: even so is the Lord mercifull unto them that fear him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of man are but as grasse: for he flourisheth as a flower of the field.

16 For assoon as the winde goeth over it, it is gone: & the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for ever & ever, upon them that fear him: and his righteousnesse upon childrens children.

18 Even upon such as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven: and his kingdome ruleth over all.

20 O praise the Lord, ye Angels of his, ye that excell in strength: ye that fulfill his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts: ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

Benedic, anima mea. Psal. 104.

PRaise the Lord, O my soul: O Lord my God, thou art become exceeding glorious, thou art clothed with majesty and honour.

2 Thou deckest thy self with light as it were with a garment: and spreadest out the heavens like a curtain.

3 Which layeth the beams of his chamber in the waters: and maketh the clouds his chare, and walketh upon the wings of the winde.

4 He maketh his Angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment: the waters stand in the hils.

7 At thy rebuke they flee: at the voyce of thy thunder they are afraid.

8 They go up as high as the hils, and down to the valleys beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not passe: neither turn again to cover the earth.

10 He sendeth his springs into the rivers: which runne among the hils.

11 All beasts of the field drink thereof: and the wilde asses quench their thirst.

12 Besides them shall the fowls of the air have their habitation: and sing among the branches.

13 He watereth the hils from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grasse for the cattell: and green herb for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyl to make him a cheerfull countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: even the Cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the firre-trees are a dwelling for the stork.

18 The high hils are a refuge for the wilde goats: and so are the stony rocks for the conies.

19 He appointed the Moon for certain seasons: and the Sunne knoweth his going down.

20 Thou makest darknesse, that it may be night: wherein all the beasts of the forrest do move.

21 The Lions roaring after their prey: do seek their meat at God.

22 The Sunne ariseth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: untill the evening.

24 O Lord, how manifold are thy works: in wisdome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

27 These wait all upon thee: that thou mayest give them meat in due season.

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shal endure for ever: the Lord shall rejoyce in his works.

32 The earth shall tremble at the look of him: if he do but touch the hils, they shall smoak.

33 I will sing unto the Lord as long as I live: I will praise my God, while I have my being.

34 And so shall my words please him: my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

Confitemini Domino. Psal. 105.

OGive thanks unto the Lord, and call upon his Name: tell the people what things he hath done. *Morning prayer.*

2 O let your songs be of him, and praise him: and let your talking be of all his wondrous works.

3 Rejoyce in his holy Name: let the heart of them rejoyce that seek the Lord.

4 Seek the Lord and his strength: seek his face evermore.

5 Remember the marvellous works that he hath done, his wonders & the judgements of his mouth.

6 O ye seed of Abraham his servant: ye children of Jacob his chosen.

7 He is the Lord our God: his judgements are in all the world.

8 He hath been alway mindfull of his Covenant and promise: that he made to a thousand generations.

9 Even the Covenant that he made with Abraham: and the oath that he sware unto Isaac.

10 And appointed the same unto Jacob for a law: and to Israel for an everlasting Testament.

11 Saying, unto thee will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land.

13 What time as they went from one nation to another: from one kingdome to another people.

14 He suffered no man to do them wrong: but reproved even Kings for their sakes.

15 Touch not mine Anointed: and do my Prophets no harm.

16 Moreover, he called for a dearth upon the land: and destroyed all the provision of bread.

17 But he had sent a man before them: even Joseph which was sold to be a bond-servant.

18 Whose feet they hurt in the stocks: the iron entred into his soul.

19 Untill the time came that his cause was known: the word of the Lord tried him.

20 The king sent and delivered him: the Prince of the people let him go free.

21 He made him lord also of his house: and ruler of all his substance.

22 That he might inform his Princes after his will: and teach his Senatours wisdome.

23 Israel also came into Egypt; and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned so, that they hated his people: and dealt untruely with his servants.

26 Then sent he Moses his servant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkness, and it was dark: and they were not obedient unto his word.

29 He turned their waters into bloud, and slew their fish.

30 Their land brought forth frogs: yea, even in their Kings chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hail-stones for rain: and flames of fire in their land.

33 He smote their vines also and fig-trees: and destroyed the trees that were in their coasts.

34 He spake the word, and the grashoppers came, and caterpillars innumerable: and did eat up all the grasse in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land: even the chief of all their strength.

36 He brought them forth also with silver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing; for they were afraid of them.

38 He spread out a cloud to be a covering: and fire to give light in the night season.

39 At their desire, he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out: so that rivers ran in dry places.

41 For why? he remembred his holy promise: and Abraham his servant.

42 And he brought forth his people with joy: and his chosen with gladnesse.

43 And gave them the lands of the heathen: and they took the labours of the people in possession.

44 That they might keep his Statutes: and observe his Laws.

Confitemini Domino. Psal. 106.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Ever prayer*

2 Who can expresse the noble acts of the Lord: or shew forth all his praise?

3 Blessed are they that alway keep judgement: and do righteousnesse.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people: O visit me with thy salvation.

5 That I may see the felicity of thy chosen: and rejoyce in the gladnesse of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers: we have done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but were disobedient at the sea, even at the red sea.

8 Nevertheless, he helped them for his Names sake: that he might make his power to be known.

9 He rebuked the red sea also, and it was dried up: so he led them thorow the deep, as thorow a wilderness.

10 And he saved them from the adversaries hand: and delivered them from the hand of the enemie.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then beleeved they his words: and sang praise unto him.

13 But within a while they forgate his works: and would not abide his counsell.

14 But lust came upon them in the wilderness: and they tempted God in the desert.

15 And he gave them their desire: and sent leanness withall into their soul.

16 They angred Moses also in the tents: and Aaron the Saint of the Lord.

17 So the earth opened, and swallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calf that eateth hay.

21 And they forgat God their Saviour: which had done so great things in Egypt.

22 Wondrous works in the land of Ham: and fearfull things by the red sea.

23 So he said he would have destroied them: had not Moses his chosen stood before him in the gap; to turn away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land: and gave no credence unto his word.

25 But murmured in their tents: and hearkned not unto the voice of the Lord.

26 Then

26 Then lift he up his hand against them: to overthrow them in the wilderneſſe.

27 To caſt out their ſeed among the nations: and to ſcatter them in the lands.

28 They joyned themſelves unto Baal-Peor: and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then ſtood up Phinees and prayed: and ſo the plague ceaſed.

31 And that was counted unto him for righteouſneſſe: among all poſterities for evermore.

32 They angred him alſo at the waters of ſtrife: ſo that he puniſhed Moſes for their ſakes.

33 Becauſe they provoked his ſpirit: ſo that he ſpake unadviſedly with his lips.

34 Neither deſtroyed they the heathen: as the Lord commanded them.

35 But were mingled among the heathen: and learned their works.

36 Inſomuch that they worſhipped their idols, which turned to their own decay: yea, they offered their ſonnes and daughters unto devils.

37 And ſhed innocent blood, even the blood of their ſons and of their daughters: whom they offered unto the idoles of Canaan, and the land was defiled with blood.

38 Thus were they ſtained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled againſt his people: inſomuch that he abhorred his own inheritance.

40 And he gave them over into the hands of the heathen: and they that hated them were lords over them.

41 Their enemies oppreſſed them: and had them in ſubjection.

42 Many a time did he deliver them: but they rebelled againſt him with their own inventions, and were brought down in their wickedneſſe.

43 Nevertheleſſe, when he ſaw their adverſity: he heard their complaint.

44 He thought upon his Covenant, and pitied them according to the multitude of his mercies: yea, he made all thoſe that led them away captive to pity them.

45 Deliver us (O Lord our God) and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boaſt of thy praiſe.

46 Bleſſed be the Lord God of Iſrael, from everlaſting, and world without end: and let all the people ſay, Amen.

Confitemini Domino. Pſal. 107.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemie.

3 And gathered them out of the lands, from the eaſt, and from the weſt: from the north, and from the ſouth.

4 They went aſtray in the wilderneſſe out of the way: and found no city to dwell in.

5 Hungry and thirſty: their ſoul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their diſtreſſe.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praiſe the Lord for his goodneſſe: and declare the wonders that he doth for the children of men.

9 For he ſatisfieth the empty ſoul: and filleth the hungry ſoul with goodneſſe.

10 Such as ſit in darkneſſe, and in the ſhadow of death: being faſt bound in miſery and iron.

11 Becauſe they rebelled againſt the words of the Lord: and lightly regarded the counſell of the moſt High.

12 He alſo brought down their heart through heavineſſe: they fell down, and there was none to help them up.

13 So when they cryed unto the Lord in their trouble he delivered them out of their diſtreſſe.

14 For he brought them out of darkneſſe, and out of the ſhadow of death: and brake their bonds in ſunder.

15 O that men would therefore praiſe the Lord for his goodneſſe: and declare the wonders that he doth for the children of men.

16 For he hath broken the gates of braſſe: and ſmitten the bars of iron in ſunder.

17 Fooliſh men are plagued for their offence: and becauſe of their wickedneſſe.

18 Their ſoul abhorred all manner of meat: and they were even hard at deaths door.

19 So when they cryed unto the Lord in their trouble: he delivered them out of their diſtreſſe.

20 He ſent his word and healed them: and they were ſaved from their deſtruction.

21 O that men would therefore praiſe the Lord for his goodneſſe: and declare the wonders that he doth for the children of men.

22 That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſſe.

23 They that go down to the ſea in ſhips: and occupie their buſineſſe in great waters.

24 Theſe men ſee the works of the Lord: and his wonders in the deep.

25 For at his word the ſtormy winde ariſeth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their ſoul melteth away becauſe of the trouble.

27 They reel to and fro, and ſtagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their diſtreſſe.

29 For he maketh the ſtorm to ceaſe: ſo that the waves thereof are ſtill.

30 Then are they glad, becauſe they be at reſt: and ſo he bringeth them unto the haven where they would be.

31 O that men would therefore praiſe the Lord for his goodneſſe: and declare the wonders that he doth for the children of men.

32 That they would exalt him alſo in the Congregation of the people: and praiſe him in the ſeat of the Elders.

33 Which turneth the flouds into a wilderneſſe: and drieth up the water ſprings.

34 A fruitfull land maketh he barren: for the wickedneſſe of them that dwell therein.

35 Again, he maketh the wilderneſſe a ſtanding water: and water ſprings of a dry ground.

36 And there he ſetteth the hungry: that they may build them a city to dwell in.

37 That they may ſowe their land, and plant vineyards: to yeeld them fruits of increaſe.

38 He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattell to decreaſe.

39 And again, when they are miniſhed and brought

brought low: through oppression, through any plague or trouble.

40 Though he suffer them to be evill intreated through tyrants: and let them wander out of the way in the wildernesse.

41 Yet helpeth he the poor out of misery: and maketh him houlholds like a flock of sheep.

42 The righteous will consider this, and rejoyce: and the mouth of all wickednesse shall be stopped.

43 Whoso is wise will ponder these things: and they shall understand the loving kindnesse of the Lord.

Paratum cor meum. Psal. 108.

Evening prayer.

O God, my heart is ready (my heart is ready:) I will sing and give praise with the best member that I have.

2 Awake thou lute and harp: I my self will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will sing praises unto thee among the nations.

4 For thy mercy is greater then the heavens: and thy truth reacheth unto the clouds.

5 Set up thy self (O God) above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand save them, and hear thou me.

7 God hath spoken in his holinesse: I will rejoyce therefore and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my Law-giver, Moab is my washpot: over Edom will I cast out my shoe, upon the Philistines will I triumph.

10 Who will lead me into the strong city: and who will bring me into Edom?

11 Hast not thou forsaken us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy: for vain is the help of man.

13 Through God we shall do great acts: and it is he that shall tread down our enemies.

Deus laudum. Psal. 109.

HOld not thy tongue, O God of my praise: for the mouth of the ungodly, yea, and the mouth of the deceitfull is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part: but I give my self unto prayer.

4 Thus have they rewarded me evill for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned: and let his prayer be turned into sinne.

7 Let his dayes be few: and let another take his office.

8 Let his children be fatherlesse: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.

11 Let there be no man to pity him: nor to have compassion upon his fatherlesse children.

12 Let his posterity be destroyed: and in the next generation let his name be clean put out.

13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memoriall of them from off the earth.

15 And that because his minde was not to do good: but persecuted the poor helplesse man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him: he loved not blessing, therefore shall it be farre from him.

17 He clothed himself with cursing, like as with a raiment: and it shall come into his bowels like water, and like oyl into his bones.

18 Let it be unto him as the cloak that he hath upon him: and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lord unto mine enemies: and to those that speak evill against my soul.

20 But deal thou with me (O Lord God) according unto thy Name: for sweet is thy mercy.

21 O deliver me, for I am helplesse and poor: and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driven away as the grashopper.

23 My knees are weak through fasting: my flesh is dried up for want of fatnesse.

24 I became also a rebuke unto them: they that looked upon me, shaked their heads.

25 Help me (O Lord my God:) oh save me according to thy mercy.

26 And they shall know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise up against me, but let thy servant rejoyce.

28 Let mine adversaries be clothed with shame: and let them cover themselves with their own confusion, as with a cloak.

29 As for me, I will give great thanks unto the Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poor: to save his soul from unrighteous Judges.

Dixit Dominus. Psal. 110.

Morning prayer.

THe Lord said unto my Lord: Sit thou on my right hand, untill I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion: be thou Ruler even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will-offerings with an holy worship: the dew of thy birth is of the wombe of the morning.

4 The Lord sware, and will not repent: Thou art a Priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand: shall wound even Kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill the places with the dead bodies: and smite in sunder the heads over divers countreys.

7 He shall drink of the brook in the way: therefore shall he lift up his head.

Confitebor tibi. Psal. 111.

I Will give thanks unto the Lord with my whole heart: secretly among the faithfull, and in the Congregation.

2 The works of the Lord are great: sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour: and his righteousnes endureth for ever.
4 The mercifull and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.
5 He hath given meat unto them that fear him: he shall ever be mindfull of his Covenant.
6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.
7 The works of his hands are verity and judgement: all his Commandments are true.
8 They stand fast for ever and ever: and are done in truth and equity.
9 He sent redemption unto his people: he hath commanded his Covenant for ever, holy and reverend is his Name.
10 The fear of the Lord is the beginning of wisdome: a good understanding have all they that do thereafter, the praise of it endureth for ever.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lord: he hath great delight in his Commandments.
2 His seed shall be mighty upon earth: the generation of the faithfull shall be blessed.
3 Riches and plenteousnes shalbe in his house: and his righteousnesse endureth for ever.
4 Unto the godly there ariseth up light in the darkneſse: he is mercifull, loving, and righteous.
5 A good man is mercifull, and lendeth: and will guide his words with discretion.
6 For he shall never be moved: and the righteous shalbe had in an everlasting remembrance.
7 He will not be afraid for any evill tidings: for his heart standeth fast, and beleeveth in the Lord.
8 His heart is stablished, and will not shrink: until he see his desire upon his enemies.
9 He hath dispersed abroad, and given to the poor: and his righteousnesse remaineth for ever, his horn shall be exalted with honour.
10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away, the desire of the ungodly shall perish.

Laudate, pueri. Psal. 113.

PRaise the Lord (ye servants:) O praise the Name of the Lord.
2 Blessed be the Name of the Lord: from this time forth for evermore.
3 The Lords Name is praised: from the rising up of the sun, unto the going down of the same.
4 The Lord is high above all heathen: and his glory above the heavens.
5 Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?
6 He taketh up the simple out of the dust: and lifteth the poor out of the mire.
7 That he may set him with the Princes: even with the Princes of his people.
8 He maketh the barren woman to keep house: and to be a joyfull mother of children.

In exitu Israel. Psal. 114.

WHen Israel came out of Egypt: and the house of Jacob from among the strange people,
2 Judah was his sanctuary: and Israel his dominion.
3 The sea saw that, and fled: Jordan was driven back.
4 The mountains skipped like rammes: and the little hills like young sheep.
5 What aileth thee, O thou sea that thou fleddest: and thou Jordan that thou wast driven back?
6 Ye mountains that ye skipped like rams: and ye little hills like young sheep?
7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.
8 Which turned the hard rock into a standing water: and the flint stone into a springing well.

Non nobis, Domine. Psal. 115.

NOt unto us, O Lord, not unto us, but unto thy Name give the praise: for thy loving mercy, and for thy truths sake.
2 Wherefore shall the heathen say: Where is now their God?
3 As for our God, he is in heaven: he hath done whatsoever pleased him.
4 Their idols are silver and gold: even the work of mens hands.
5 They have mouthes, and speak not: eyes have they, and see not.
6 They have ears, and hear not: noses have they, and smell not.
7 They have hands, and handle not, feet have they, and walk not: neither speak they thorow their throat.
8 They that make them are like unto them: and so are all such as put their trust in them.
9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.
10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.
11 Yea that fear the Lord, put your trust in the Lord: he is their helper and defender.
12 The Lord hath been mindfull of us, and he shall blesse us: even he shall blesse the house of Israel, he shall blesse the house of Aaron.
13 He shall blesse them that fear the Lord: both small and great.
14 The Lord shall increase you more and more: you and your children.
15 Ye are the blessed of the Lord: which made heaven and earth.
16 All the whole heavens are the Lords: the earth hath he given to the children of men.
17 The dead praise not thee, O Lord: neither all they that go down into the silence.
18 But we will praise the Lord: from this time forth for evermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

IAm well pleased: that the Lord hath heard the voice of my prayer. *Morning prayer.*
2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.
3 The snares of death compassed me round about: and the pains of hell gate hold upon me.
4 I shall finde trouble and heavinesse, and I shall call upon the Name of the Lord: O Lord, I beseech thee deliver my soul.
5 Gracious is the Lord, and righteous: yea, our God is mercifull.
6 The Lord preserveth the simple; I was in misery, and he helped me.
7 Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.
8 And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.
9 I will walk before the Lord: in the land of the living.
10 I beleeved, and therefore will I speak, but I was sore troubled; I said in mine haste, All men are liars.

11 What

12 What reward shall I give unto the Lord: for all the benefits that he hath done unto me?
13 I will receive the cup of salvation: and call upon the Name of the Lord.
14 I will pay my vows now in the presence of all his people: right dear in the sight of the Lord is the death of his Saints.
15 Behold (O Lord) how that I am thy servant: I am thy servant, and the sonne of thine handmaid, thou hast broken my bonds in sunder.
16 I will offer to thee the sacrifice of thanksgiving: and will call upon the Name of the Lord.
17 I will pay my vows unto the Lord, in the sight of all his people: in the courts of the Lords house, even in the midst of thee, O Hierusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord all ye heathen: praise him all ye nations.
2 For his mercifull kindnesse is ever more and more toward us: and the truth of the Lord endureth for ever. Praise the Lord.

Confitemini Domino. Psal. 118.

O Give thanks unto the Lord, for he is gracious: because his mercy endureth for ever.
2 Let Israel now confesse that he is gracious: and that his mercy endureth for ever.
3 Let the house of Aaron now confesse: that his mercy endureth for ever.
4 Yea, let them now that fear the Lord, confesse: that his mercy endureth for ever.
5 I called upon the Lord in trouble: and the Lord heard me at large.
6 The Lord is on my side: I will not fear what man doth unto me.
7 The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.
8 It is better to trust in the Lord: then to put any confidence in man.
9 It is better to trust in the Lord: then to put any confidence in Princes.
10 All nations compassed me round about: but in the Name of the Lord will I destroy them.
11 They kept me in on every side, they kept me in (I say) on every side: but in the Name of the Lord will I destroy them.
12 They came about me like Bees, and are extinct even as the fire among the thorns: for in the Name of the Lord I will destroy them.
13 Thou hast thrust sore at me, that I might fall: but the Lord was my help.
14 The Lord is my strength and my song: and is become my salvation.
15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to passe.
16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to passe.
17 I will not die, but live: and declare the works of the Lord.
18 The Lord hath chastened and corrected me: but he hath not given me over unto death.
19 Open me the gates of righteousnesse: that I may go into them, & give thanks unto the Lord.
20 This is the gate of the Lord: the righteous shall enter into it.
21 I will thank thee, for thou hast heard me: and art become my salvation.
22 The same stone which the builders refused: is become the head stone in the corner.
23 This is the Lords doing: and it is marvellous in our eyes.
24 This is the day which the Lord hath made: we will rejoyce and be glad in it.
25 Help me now, O Lord: O Lord send us now prosperity.
26 Blessed be he that cometh in the Name of the Lord: we have wished you good luck, ye that be of the house of the Lord.
27 God is the Lord which hath shewed us light: binde the sacrifice with cords, yea, even unto the horns of the Altar.
28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.
29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Beati immaculati. Psal. 119.

BLessed are those that are undefiled in the way: and walk in the Law of the Lord.
2 Blessed are they that keep his Testimonies: and seek him with their whole heart.
3 For they which do no wickednesse: walk in his wayes.
4 Thou hast charged: that we shall diligently keep thy Commandments.
5 O that my wayes were made so direct: that I might keep thy Statutes.
6 So shall I not be confounded: while I have respect unto all thy Commandments.
7 I will thank thee with an unfained heart: when I shall have learned the judgements of thy righteousnesse.
8 I will keep thy Ceremonies: O forsake me not utterly.

In quo corriget?

WHerewithall shall a young man cleanse his way: even by ruling himself after thy Word.
2 With my whole heart have I sought thee: O let me not go wrong out of thy Commandments.
3 Thy words have I hid within my heart: that I should not sinne against thee.
4 Blessed art thou, O Lord: O teach me thy Statutes.
5 With my lips have I been telling: of all the judgements of thy mouth.
6 I have had as great delight in the way of thy Testimonies: as in all manner of riches.
7 I will talk of thy Commandments: and have respect unto thy wayes.
8 My delight shall be in thy Statutes; and I will not forget thy Word.

Retribue servo tuo.

O Do well unto thy servant: that I may live, and keep thy Word.
2 Open thou mine eyes: that I may see the wonderous things of thy Law.
3 I am a stranger upon earth; O hide not thy Commandments from me.
4 My soul breaketh out for the very fervent desire: that it hath alway unto thy Judgements.
5 Thou hast rebuked the proud: and cursed are they that do erre from thy Commandments.
6 O turn from me shame and rebuke: for I have kept thy Testimonies.
7 Princes also did sit, and speak against me: but thy servant is occupied in thy Statutes.
8 For thy Testimonies are my delight: and my counsellers.

Adhæsit pavimento.

MY soul cleaveth to the dust: O quicken thou me according to thy Word.

2 I have

2 I have knowledged my wayes, and thou heardest me: O teach me thy Statutes.

3 Make me to understand the way of thy Commandments: and so shall I talk of thy wondrous works.

4 My soul melteth away for very heavinesse: comfort thou me according unto thy Word.

5 Take from me the way of lying: and cause thou me to make much of thy Law.

6 I have chosen the way of truth: and thy Judgements have I laid before me.

7 I have stycken unto thy testimonies: O Lord, confound me not.

8 I will run the way of thy Commandments: when thou hast set my heart at liberty.

Legem pone.

TEach me, O Lord, the way of thy Statutes: and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy Law: yea, I shall keep it with my whole heart.

3 Make me to go in the path of thy Commandments: for therein is my desire.

4 Incline my heart unto thy Testimonies: and not to covetousnesse.

5 O turn away mine eies, lest they behold vanity: and quicken thou me in thy way.

6 O stablish thy word in thy servant: that I may feat thee.

7 Take away the rebuke that I am afraid of: for thy Judgements are good.

8 Behold, my delight is in thy Commandments: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy loving mercy come also unto me, O Lord: even thy salvation, according unto thy Word.

2 So shall I make answer unto my blasphemers: for my trust is in thy Word.

3 O take not the Word of thy truth utterly out of my mouth: for my hope is in thy Judgements.

4 So shall I alway keep thy Law: yea, for ever and ever.

5 And I will walk at liberty: for I seek thy Commandments.

6 I will speak of thy Testimonies also even before Kings: and will not be ashamed.

7 And my delight shall be in thy Commandments: which I have loved.

8 My hands also will I lift up unto thy Commandments which I have loved: and my study shall be in thy Statutes.

Memor esto verbi tui.

OThink upon thy servant, as concerning thy Word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy Word hath quickned me.

3 The proud have had me exceedingly in derision: yet have I not shrinked from thy Law.

4 For I remembred thine everlasting Judgements, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forsake thy Law.

6 Thy Statutes have been my songs: in the house of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night season: and have kept thy Law.

8 This I had: because I kept thy Commandments.

Portio mea, Domine.

THou art my portion, O Lord: I have promised to keep thy Law.

2 I made my humble petition in thy presence with my whole heart: O be mercifull unto me according to thy Word.

3 I called mine own wayes to remembrance: and turned my feet unto thy Testimonies.

4 I made haste, and prolonged not the time: to keep thy Commandments.

5 The congregation of the ungodly have robbed me: but I have not forgotten thy Law.

6 At midnight I will rise to give thanks unto thee: because of thy righteous Judgements.

7 I am a companion of all them that feat thee: and keep thy Commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy Statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy servant: according unto thy Word.

2 O learn me true understanding and knowledge: for I have believed thy Commandments.

3 Before I was troubled, I went wrong: but now have I kept thy Word.

4 Thou art good and gracious: O teach me thy Statutes.

5 The proud have imagined a lie against me: but I will keep thy Commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy Law.

7 It is good for me that I have been in trouble: that I may learn thy Statutes.

8 The Law of thy mouth is dearer unto me: than thousands of gold and silver.

Manus tuæ fecerunt me.

THy hands have made me, and fashioned me: O give me understanding, that I may learn thy Commandments. *Evening Prayer.*

2 They that fear thee, will be glad when they see me: because I have put my trust in thy Word.

3 I know (O Lord) that thy Judgements are right: and that thou of very faithfulnesse hast caused me to be troubled.

4 O let thy merciful kindnesse be my comfort: according to thy Word unto thy servant.

5 O let thy loving mercies come unto me, that I may live: for thy Law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy Commandments.

7 Let such as fear thee, and have known thy Testimonies: be turned unto me.

8 O let my heart be sound in thy Statutes: that I be not ashamed.

Defecit anima mea.

MY soul hath longed for thy salvation: and I have a good hope because of thy Word.

2 Mine eies long sore for thy Word: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoak: yet do I not forget thy Statutes.

4 How many are the daies of thy servant: when wilt thou be avenged of them that persecute me?

5 The proud have digged pits for me: which are not after thy Law.

6 All thy Commandments are true: they persecute me falsly, O be thou my help.

7 They had almost made an end of me upon earth: but I forsook not thy Commandments.

8 O quicken me after thy loving kindnesse: & so shall I keep the Testimonies of thy mouth.

In

In æternum, Domine.

O Lord, thy Word: endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serve thee.

4 If my delight had not been in thy Law: I should have perished in my trouble.

5 I will never forget thy Commandments: for with them thou hast quickned me.

6 I am thine, O save me: for I have sought thy Commandments.

7 The ungodly laid wait for me, to destroy me: but I will consider thy Testimonies.

8 I see that all things come to an end: but thy Commandment is exceeding broad.

Quomodo dilexi!

O Lord, what love have I unto thy Law: all the day long is my study in it.

2 Thou through thy Commandments hast made me wiser then mine enemies: for they are ever with me.

3 I have more understanding then my teachers: for thy Testimonies are my study.

4 I am wiser then the aged: because I keep thy Commandments.

5 I have refrained my feet from every evill way: that I may keep thy Word.

6 I have not shrunk from thy Judgements: for thou teachest me.

7 O how sweet are thy words unto my throat: yea, sweeter then honey unto my mouth.

8 Through thy Commandments I get understanding: therefore I hate all evill waies.

Lucerna pedibus meis.

Morning Prayer.

THy Word is a lantern unto my feet: and a light unto my paths.

2 I have sworn, and am stedfastly purposed: to keep thy righteous Judgements.

3 I am troubled above measure: quicken me (O Lord) according to thy Word.

4 Let the free-will offerings of my mouth please thee, O Lord: and teach me thy Judgements.

5 My soul is alway in my hand: yet do I not forget thy Law.

6 The ungodly have laid a snare for me: but yet I swerved not from thy Commandments.

7 Thy Testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfill thy Statutes alway: even unto the end.

Iniquos odio habui.

I Hate them that imagine evill things: but thy Law do I love.

2 Thou art my defence and shield: and my trust is in thy Word.

3 Away from me, ye wicked: I will keep the Commandments of my God.

4 O stablish me according to thy Word, that I may live: and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy Statutes.

6 Thou hast troden down all them that depart from thy Statutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross: therefore I love thy testimonies.

8 My flesh trembleth for fear of thee: and I am afraid of thy Judgements.

Feci judicium.

I Deal with the thing that is lawfull and right: O give me not over unto mine oppressours.

2 Make thou thy servant to delight in that which is good: that the proud do me no wrong.

3 Mine eies are wasted away with looking for thy health: and for the word of thy righteousnesse.

4 O deal with thy servant according unto thy loving mercy: and teach me thy Statutes.

5 I am thy servant, O grant me understanding: that I may know thy Testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy Law.

7 For I love thy Commandments: above gold, and precious stone.

8 Therefore hold I straight all thy Commandments: and all false waies I utterly abhorre.

Mirabilia.

THy Testimonies are wonderfull: therefore doth my soul keep them.

2 When thy Word goeth forth: it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy Commandments.

4 O look thou upon me, and be mercifull unto me: as thou usest to do unto those that love thy Name.

5 Order my steps in thy Word: and so shall no wickednesse have dominion over me.

6 O deliver me from the wrongfull dealings of men: and so shall I keep thy Commandments.

7 Shew the light of thy countenance upon thy servant: and teach me thy Statutes.

8 Mine eies gush out with water: because men keep not thy Law.

Justus es, Domine.

RIghteous art thou, O Lord: and true is thy Judgement.

2 The Testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeal hath even consumed me: because mine enemies have forgotten thy words.

4 Thy Word is tried to the uttermost: and thy servant loveth it.

5 I am small, and of no reputation: yet do I not forget thy Commandments.

6 Thy righteousnesse is an everlasting righteousnesse: and thy Law is the truth.

7 Trouble and heaviness have taken hold upon me: yet is my delight in thy Commandments.

8 The righteousnesse of thy Testimonies is everlasting: O grant me understanding, and I shall live.

Clamavi in toto corde meo.

I Call with my whole heart: hear me, O Lord, I will keep thy Statutes.

2 Yea, even upon thee do I call: help me, and I shall keep thy Testimonies.

3 Early in the morning do I cry unto thee: for in thy Word is my trust.

4 Mine eies prevent the night watches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindnesse: quicken me according as thou art wont.

6 They draw nigh that of malice persecute me: and are farre from thy Law.

7 Be thou nigh at hand, O Lord: for all thy Commandments are true.

8 As concerning thy Testimonies, I have known long since: that thou hast grounded them for ever.

Vide humilitatem.

O Consider mine adversity, and deliver me: for I do not forget thy Law.

2 Avenge thou my cause, and deliver me: quicken me according unto thy word.

3 Health is farre from the ungodly: for they regard not thy Statutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and persecute me: yet do I not swerve from thy Testimonies.

6 It grieveth me when I see the transgressours: because they keep not thy Law.

7 Consider, O Lord, how I love thy Commandments: O quicken me according to thy loving kindnesse.

8 Thy word is true from everlasting: all the judgements of thy righteousnes endure for evermore.

Principes persecuti sunt.

PRinces have persecuted me without a cause: but my heart standeth in aw of thy word.

2 I am as glad of thy word: as one that findeth great spoils.

3 As for lies, I hate and abhorre them: but thy Law do I love.

4 Seven times a day do I praise thee: because of thy righteous judgements.

5 Great is the peace that they have which love thy Law: and they are not offended at it.

6 Lord, I have looked for thy saving health: and done after thy Commandments.

7 My soul hath kept thy Testimonies: and loved them exceedingly.

8 I have kept thy Commandments and Testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: give me understanding according to thy word.

2 Let my supplication come before thee: deliver me according to thy word.

3 My lips shall speak of thy praise: when thou hast taught me thy Statutes.

4 Yea, my tongue shall sing of thy word: for all thy Commandments are righteous.

5 Let thine hand help me: for I have chosen thy Commandments.

6 I have longed for thy saving health, O Lord: and in thy Law is my delight.

7 O let my soul live, and it shall praise thee: and thy judgements shall help me.

8 I have gone astray like a sheep that is lost: O seek thy servant, for I do not forget thy Commandments.

Ad Dominum. Psal. 120.



WHen I was in trouble, I called upon the Lord: and he heard me.

2 Deliver my soul, O Lord, from lying lips: and from a deceitfull tongue.

3 What reward shall be given, or done unto thee, thou false tongue: even mighty and sharp arrows, with hot burning coals.

4 Wo is me that I am constrained to dwell with Mesech: and to have mine habitation among the tents of Cedar.

5 My soul hath long dwelt among them: that be enemies unto peace.

6 I labour for peace, but when I speak unto them thereof: they make them ready to battell.

Levavi oculos. Psal. 121.

I Will lift up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the Lord: which hath made heaven and earth.

3 He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel: shall neither slumber nor sleep.

5 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand.

6 So that the Sunne shall not burn thee by day: neither the Moon by night.

7 The Lord shall preserve thee from all evill: yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out, & thy coming in: from this time forth for evermore.

Lætatus sum. Psal. 122.

I Was glad when they said unto me: We will go into the house of the Lord.

2 Our feet shall stand in thy gates: O Jerusalem.

3 Jerusalem is builded as a city: that is at unitie in it self.

4 For thither the tribes go up, even the tribes of the Lord: to testifie unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgement: even the seat of the house of David.

6 O pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls: and plentousnesse within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperity.

9 Yea, because of the house of the Lord our God: I will seek to do thee good.

Ad te levavi oculos meos. Psal. 123.

UNto thee lift I up mine eyes: O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistresse: even so our eyes wait upon the Lord our God until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised.

4 Our soul is filled with the scornfull reproof of the wealthy: and with the despitefulnesse of the proud.

Nisi quia Dominus. Psal. 124.

IF the Lord himself had not been on our side: now may Israel say; If the Lord himself had not been on our side, when men rose up against us.

2 They had swallowed us up quick: when they were so wrathfully displeased at us.

3 Yea the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord: which hath not given us over for a prey unto their teeth.

6 Our soul is escaped, even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord: which hath made heaven and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: even so standeth the Lord round about his people from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickednesse.

4 Do well, O Lord: unto those that be good and true of heart.

5 As for such as turn back unto their own wickedness: the Lord shall lead them forth with the evil doers, but peace shall be upon Israel.

In convertendo. Psal. 126.

Evening prayer.

WHen the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then said they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoyce.

5 Turn our captivity, O Lord: as the rivers in the South.

6 They that sowe in tears: shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtlesse come again with joy, and bring his sheaves with him.

Nisi Dominus. Psal. 127.

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulnesse: for so he giveth his beloved sleep.

4 Lo, children and the fruit of the wombe: are an heritage and gift that cometh of the Lord.

5 Like as the arrowes in the hand of the giant: even so are the young children.

6 Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Beati omnes. Psal. 128.

BLessed are all they that fear the Lord: and walk in his wayes.

2 For thou shalt eat the labours of thine handes: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitfull vine: upon the walles of thine house.

4 Thy children like the Olive branches: round about thy table.

5 Lo, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy children's children: and peace upon Israel.

Sæpe expugnarunt. Psal. 129.

MAny a time have they fought against me: from my youth up: (may Israel now say.)

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed against me.

3 The plowers plowed upon my back: and made long furrowes.

4 But the righteous Lord: hath hewen the snares of the ungodly in pieces.

5 Let them be confounded, and turned backward: as many as have will unto Sion.

6 Let them be even as the grasse growing upon the house tops: which withereth afore it be plucked up.

7 Wherewith the mower filleth not his hand: neither he that bindeth up the sheaves, his bosome.

8 So that they which go by, say not so much as: The Lord prosper you: We wish you good luck in the Name of the Lord.

De profundis. Psal. 130.

OUt of the deep have I called unto thee, O Lord: Lord hear my voice.

2 O let thine eares consider well: the voice of my complaint.

3 If thou, Lord, wilt be extream to mark what is done amisse: O Lord, who may abide it?

4 For, there is mercy with thee: therefore shalt thou be feared.

5 I look for the Lord, my soul doth wait for him: in his word is my trust.

6 My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord: for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel: from all his sins.

Domine, non est. Psal. 131.

LOrd, I am not high minded: I have no proud looks.

2 I do not exercise my self in great matters: which are too high for me.

3 But I refrain my soul, and keep it low: like as a childe that is weaned from his mother: yea, my soul is even as a weaned childe.

4 O Israel, trust in the Lord: from this time forth for evermore.

Memento, Domine. Psal. 132.

LOrd, remember David: and all his trouble.

2 How he sware unto the Lord: and vowed a vow unto the Almightie God of Jacob.

3 I will not come within the tabernacle of mine house: nor climbe up into my bed.

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber: neither the temples of my head to take any rest.

5 Untill I find out a place for the Temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 We will go into his Tabernacle: and fall low downe upon our knees before his footstool.

8 Arise, O Lord, into thy resting place: thou and the Arke of thy strength.

9 Let thy Priests be clothed with righteousnesse: and let thy Saints sing with joyfulnesse.

10 For thy servant David's sake: turn not away the presence of thine Anointed.

11 The Lord hath made a faithfull oath unto David: and he shall not shrink from it.

12 Of the fruit of thy body: shall I set upon thy seat.

13 If thy children will keep my Covenant and my Testimonie that I shall learn them: their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will blesse her victuals with increase: and will satisfie her poor with bread.

17 I will deck her Priests with health: and her Saints shall rejoyce and sing.

18 There shall I make the horn of David to flourish: I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

Ecce quam bonum. Psal. 133.

BEhold, how good and joyfull a thing it is: brethren to dwell together in unity.

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon, which fell upon the hill of Sion.

4 For there the Lord promised his blessing: and life for evermore.

Ecce nunc. Psal. 134.

BEhold, now, praise the Lord: all ye servants of the Lord:

2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

3 Lift up your hands in the Sanctuary: and praise the Lord.

4 The Lord that made heaven and earth: give thee blessing out of Sion.

Laudate Nomen. Psal. 135.

O Praise the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord.

2 Ye that stand in the houses of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself, and Israel for his own possession.

5 For I know that the Lord is great, and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven and in earth, and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt, both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh and all his servants.

10 He smote divers nations: and slew mighty kings.

11 Sehon King of the Amorites, and Og the King of Basan: and all the kingdoms of Canaan.

12 And gave their land to be an heritage: even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold: the work of men's hands.

16 They have mouths, and speak not: eyes have they, but they see not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion: which dwelleth at Jerusalem.

Confitemini. Psal. 136.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Which only doeth great marvels: for his mercy endureth for ever.

5 Which by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Which laid out the earth above the waters: for his mercy endureth for ever.

7 Which hath made great lights: for his mercy endureth for ever.

8 The Sun to rule the day: for his mercy endureth for ever.

9 The Moon and the Stars to govern the night: for his mercy endureth for ever.

10 Which smote Egypt with their first-born: for his mercy endureth for ever.

11 And brought out Israel from among them: for his mercy endureth for ever.

12 With a mighty hand, and a stretched-out arm: for his mercy endureth for ever.

13 Which divided the Red sea in two parts: for his mercy endureth for ever.

14 And made Israel to go through the midst of it: for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red sea: for his mercy endureth for ever.

16 Which led his people through the wilderness: for his mercy endureth for ever.

17 Which smote great Kings: for his mercy endureth for ever.

18 Yea, and slew mighty Kings: for his mercy endureth for ever.

19 Sehon King of the Amorites: for his mercy endureth for ever.

20 And Og the King of Basan: for his mercy endureth for ever.

21 And gave away their land for an heritage: for his mercy endureth for ever.

22 Even for an heritage unto Israel his servant: for his mercy endureth for ever.

23 Which remembered us when we were in trouble: for his mercy endureth for ever.

24 And hath delivered us from our enemies: for his mercy endureth for ever.

25 Which giveth food to all flesh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

Super flumina. Psal. 137.

BY the waters of Babylon we sate down, and wept: when we remembered thee, O Sion.

2 As for our harps, we hanged them up: upon the trees that are therein.

3 For they that led us away captive required of us then a song and melody in our heaviness: sing us one of the songs of Sion.

4 How shall we sing the Lord's song: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery: yea, happy shall he be, that rewardeth thee as thou hast served us.

9 Blessed shall he be, that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

2 I will worship toward thy holy Temple, and praise thy Name, because of thy loving kindness and truth: for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardest me: and enduedst my soul with much strength.

4 All the Kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness toward me: yea, thy mercy, O Lord, endureth for ever, despise not then the works of thine own hands.

Domine, probasti. Psal. 139.

Morning Prayer.

O Lord, thou hast searched me out and known me: thou knowest my down-sitting and mine uprising, thou understandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behinde and before: and laid thine hand upon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy Spirit: or whither shall I go then from thy presence?

7 If I climbe up into heaven, thou art there: if I go down into hell, thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the sea.

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me: then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light (to thee) are both alike.

12 For my reins are thine: thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eies did see my substance, yet being unperfect: and in thy book were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How dear are thy counsels unto me, O God: O how great is the summe of them!

18 If I tell them, they are more in number than the sand: when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me, ye bloody men.

20 For they speak unrighteously against thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?

22 Yea, I hate them right sore: even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me: and lead me in the way everlasting.

Eripe me, Domine. Psal. 140.

Deliver me, O Lord, from the evill man: and preserve me from the wicked man.

2 Which imagine mischief in their hearts: and stirre up strife all the day long.

3 They have sharpned their tongues like a serpent: adders poyson is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, which are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.

6 I said unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battell.

8 Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compasse me about.

10 Let hot burning coals fall upon them: let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth: evill shall hunt the wicked person to overthrow him.

12 Sure I am, that the Lord will avenge the poor: and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy sight.

Domine, clamavi. Psal. 141.

Lord, I call upon thee, haste thee unto me: and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice.

3 Set a watch (O Lord) before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evill thing: let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break mine head: yea, I will pray yet against their wickedness.

7 Let their Judges be overthrown in stony places: that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eies look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever escape them.

Voce mea ad Dominum. Psal. 142.

I Cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2 I poured out my complaint before him: and shewed him of my trouble.

3 When my spirit was in heavinesse, thou knewest my path: in the way wherein I walked, have they privily laid a snare for me.

4 I looked also upon my right hand, and saw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my soul.

6 I cryed unto thee, O Lord, and said: Thou art my hope and my portion in the land of the living.

7 Consider my complaint: for I am brought very low.

8 O deliver me from my persecuters: for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my company.

Domine exaudi. Psal. 143.

HEar my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousnesse sake.

2 And enter not into judgement with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground: he hath laid me in the darknesse, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past, I muse upon all thy works: yea, I exercise my self in the works of thy hands.

6 I stretch forth my hands unto thee: my soul gaspeth unto thee, as a thirsty land.

7 Heat me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving kindnesse betimes in the morning, for in thee is my trust: shew me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousnesse.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousnesse sake bring my soul out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vex my soul, for I am thy servant.

Benedictus Dominus. Psal. 144.

BLessed be the Lord my strength: which teacheth my hands to war, and my fingers to fight.

2 My hope, and my fortresse, my castle and deliverer, my defender in whom I trust: which subdueth my people that is under me.

3 Lord, what is man that thou hast such respect unto him: or the sonne of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow the heavens, O Lord, and come down: touch the mountains, and they shall smoak.

6 Cast forth thy lightning, and tear them: shoot out thine arrows, and consume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickednesse.

9 I will sing a new song unto thee, O God: and sing praises unto thee upon a ten stringed lute.

10 Thou hast given victory unto Kings: and hast delivered David thy servant from the perill of the sword.

11 Save me, and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sonnes may grow up as the young plants: and that our daughters may be as the polished corners of the Temple.

13 That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour: that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy are the people that be in such a case: yea, blessed are the people which have the Lord for their God.

Exaltabo te, Deus. Psal. 145.

I Will magnifie thee, O God, my King: and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous worthy to be praised: there is no end of his greatnesse.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worshipful glory, thy praise, and wondrous works.

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatnesse.

7 The memoriall of thine abundant kindnesse shall be shewed: and men shall sing of thy righteousnesse.

8 The Lord is gracious and mercifull: long-suffering, and of great goodnesse.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praise thee, O Lord: and thy Saints give thanks unto thee.

11 They shew the glory of thy kingdome: and talk of thy power.

12 That thy power, thy glory, and mightinesse of thy kingdome: might be known unto men.

13 Thy kingdome is an everlasting kingdome: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall: and lifteth up all those that be down.

15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

16 Thou openest thine hand: and fillest all things living with plenteousnesse.

17 The Lord is righteous in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.

19 He will fulfill the desire of them that fear him: he also will hear their cry, & will help them.

20 The Lord preserveth all them that love him: but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the

Lord: and let all flesh give thanks unto his holy Name for ever and ever. O

PRaise the Lord, my soul: while I live will I praise the Lord: yea as long as I have any being I will sing praises unto my God. O put not your trust in princes nor in any child of man: for there is no help in them. For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.

5 Happy is he that hath the God of Jacob for his help, and whose hope is in the Lord his God. Which made heaven and earth, the sea, and all that therein is: which keepeth his promise for ever. Which helpeth them to their right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giveth sight to the blind. The Lord helpeth them that are fallen: the Lord careth for the righteous. The Lord careth for the strangers: he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down. The Lord shall reign for ever, even thy God, O Sion, unto all generations. Praise the Lord.

Evening prayer.

Laudate Dominum. Psal. 147.

O Praise the Lord, for it is a good thing to sing praises unto our God: yea a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem: and gather together the out-casts of Israel.

3 He healeth those that are broken in heart: and giveth medicines to heal their sickness.

4 He telleth the number of the starres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea and his wisdom is infinite.

6 The Lord setteth up the meek: and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God.

8 Who covereth the heaven with clouds: and prepareth rain for the earth: and maketh the grasse to grow upon the mountains: and herb for the use of men.

9 Which giveth fodder unto the cattel: and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him: and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the barrs of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the finest of wheat.

15 He sendeth forth his commandment upon earth: and his word runneth very swiftly.

16 He giveth snow like wool: and scattereth the hoare-frost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He sendeth out his word and melteth them: he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob: his statutes and his judgements unto Israel.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

Laudate Dominum. Psal. 148.

O praise the Lord of heaven: praise him in the height.

2 Praise him all ye Angels of his: praise him all his hosts.

3 Praise him sun and moon: praise him all ye Starres and light.

4 Praise him all ye heavens: and ye waters that be above the heavens.

5 Let them praise the Name of the Lord: for he spake the word, and they were made: he commanded, and they were created.

6 He hath made them fast for ever and ever: he hath given them a Law which shall not be broken.

7 Praise the Lord upon earth: ye dragons and all deeps.

8 Fire and hail, snow and vapours: wind and storm fulfilling his word.

9 Mountains and all hills: fruitfull trees and all Cedars.

10 Beasts and all cattel: worms and feathered fowls.

11 Kings of the earth, and all people: Princes and all Judges of the world.

12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people: all his Saints shall praise him: even the children of Israel, even the people that serveth him.

Cantate Domino. Psal. 149.

O Sing unto the Lord a new song: let the congregation of Saints praise him.

2 Let Israel rejoyce in him that made him: and let the children of Sion be joyfull in their King.

3 Let them praise his Name in the dance: let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people: and helpeth the meek hearted.

5 Let the Saints be joyfull with glory: let them rejoyce in their beds.

6 Let the praises of God be in their mouth: and a two edged sword in their hands.

7 To be avenged of the heathen: and to rebuke the people.

8 To bind their Kings in chains: and their Nobles with links of iron.

9 That they may be avenged of them: as it is written: Such honour have all his Saints.

Laudate Dominum. Psal. 150.

O Praise God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Praise him in the sound of the Trumpet: praise him upon the Lute and Harp.

4 Praise him in the Cymbals and dances: praise him upon the strings and Pipe.

5 Praise him upon the well tuned Cymbals: praise him upon the loud Cymbals.

6 Let every thing that hath breath: praise the Lord.

FINIS.

GODLY PRAYERS.

A Prayer containing the duty of every true Christian.

O Most mighty God, mercifull and loving Father, I wretched sinner come unto thee in the Name of thy deerly beloved Sonne Jesus Christ my only Saviour and Redeemer: and most humbly beseech thee for his sake, to be mercifull unto me, and to cast all my sinnes out of the sight and remembrance, through the merits of his bloody death and passion.

Poure upon me (O Lord) thy holy Spirit of wisdome and grace: govern and leade me by thy holy Word, that it may be a lanthorn unto my feet, and a light unto my steps. Shew thy mercy upon me, and so lighten the naturall blindnesse and darknesse of my heart through thy grace, that I may daily be renewed by the same Spirit and grace, by the which (O Lord) purge the grossenesse of my hearing and understanding, that I may profitably read, hear, and understand thy Word, and heavenly will, believe and practise the same in my life and conversation, and evermore hold fast that blessed hope of everlasting life.

Mortifie and kill all vice in me, that my life may expresse my faith in thee: mercifully hear the humble suit of thy servant, and grant me thy peace all my dayes: graciously pardon mine infirmities, and defend me in all dangers of body, goods, and name: but most chiefly my soul, against all assaults, temptations, and illusions of the haltie and sleights of that old enemy of mankinde, Satan, that roaring lion, ever seeking whom he may devour.

And heere (O Lord) I prostrate with most humble minde crave of thy divine Majestie to be mercifull unto the universall Church of thy Sonne Christ: and especially according to my bounden duty, beseech thee for his sake, to blesse, save, and defend the principall member thereof, thy servant our most dear and soveraign lord, King Charles, increase in his royall heart true faith, godly zeal, and love of the same: and grant him victory over all his enemies, a long, prosperous, and honourable life upon earth, a blessed end, and life everlasting.

Moreover, O Lord, grant unto his Majesties most honourable Counsellers, and every other member of this thy Church of England, that they serving thee in their severall callings, may truly and godly feare thee: plant in our hearts true feare and honour of thy Name, obedience to our Prince, and love to our neighbours: increase in us true faith and Religion: Replenish our minds with all goodnesse, and of thy great mercy keep us in the same till the end of our lives: give unto us a godly zeal in prayer, true humility in prosperity, perfect patience in adversity, and continuall joy in the holy Ghost.

And lastly, I commend unto thy fatherly protection, all that thou hast given me, as wife, children, and servants: And me, O Lord, that I may govern, nourish, and bring them up in thy feare and service. And forasmuch as in this world I must alwayes be at warre and strife, not with one foe or enemie, but with an infinite number, not only with flesh and blood, but with the devill, prince of darknesse, and with wicked unexpectors of his most damnable will: grant me therefore thy grace, that being armed with thy defence, I may stand at the battell with an invincible constancy against all corruption, which I am compassed with on every side, untill such time as I having ended the combate which during this life I must sustaine, I may attaine to thy heavenly rest, which is prepared for me, and all thine elect through Christ our Lord and onely Saviour. Amen.

Certain godly Prayers for certain dayes.

Monday.

ALmighty God the Father of mercy, and God of all comfort, which onely forgivest sinne: forgive unto us our sinnes good Lord, forgive unto us our sinnes, that by the multitude of thy mercies they may be covered, and not imputed unto us: & by the operation of the holy Ghost we may have power and strength hereafter to resist sinne, by our Saviour and Lord Jesus Christ. Amen.

Tuesday.

O Lord God, which desirest not a contrite heart, and forgivest the sinne and wickednesse of a sinner, in whatsoever he doth mourn and lament his old manner of living: grant unto us (O Lord) true contrition of heart, that we may vehemently despise our sinfull life past, and wholly be converted unto thee, by our Saviour and Lord Jesus Christ. Amen.

Wednesday.

O Merciful Father, by whose power and strength we may overcome the enemies both bodily and ghostly: grant unto us, O Lord, according to our promise made in our baptisme, we may overcome the carnall affections of our soul, that is the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit: and so after lead our lives in holinesse and righteousnesse, that we may serve thee in spirit and truth, and that by our Saviour and Lord Jesus Christ. Amen.

Thursday.

O Almighty and everliving God, which onely giveest every good and perfect gift: both also increasest those gifts that thou hast given, we most humbly beseech thee (merciful God) to increase in us the gift of faith, that we may truly believe in thee, in the promise made unto us: and that neither our negligence, nor infirmity of the flesh, nor by grievousnesse of temptation, neither by the subtill crafts and assaults of the devill, we be driven from faith in the blood of our Saviour and Lord Jesus Christ. Amen.

Friday.

GRant unto us, O merciful God (we most heartily beseech thee) knowledge and true understanding of thy Word, that all ignorance being expelled, we may know what thy will and pleasure is in all things, so now to do our duties,

and truly to walk in our vocation? and that also we may expresse in our living those things that we do know, that we be not only knowers of thy Word, good Lord, but also be workers of the same, by our Saviour and Lord Jesus Christ. Amen.

Saturday.

O Almighty God, which hast prepared everlasting life to all those which be thy faithfull servants: grant unto us, Lord, sure hope of the life everlasting, that we being in this miserable world, may have some taste and feeling of it in our heart, and that not by our deserving, but by the merits and deserving of our Saviour Jesus Christ. Amen.

O Mercifull God, our only aid, succour, and strength at all times: grant unto us, O Lord, that in the time of prosperity we be not proud, and so forget thee, but that with our whole heart and strength we may alwayes serve thee: and in the time of adversity, that we fall not into infidelity and desperation; but that alwayes with a constant faith, we may call for help unto thee: grant this, O Lord, for our Advocates sake, and Saviour Jesus Christ. Amen.

Sunday.

O Almighty and mercifull Lord, which giveth unto thy Elect people the holy Ghost, as a sure pledge of thy heavenly kingdome: grant unto us, O Lord, thy holy Spirit, that he may bear witnesse with our spirit, that we be thy children, and heirs of thy kingdome: and that by the operation of this Spirit, we may kill all carnal lusts, unlawfull pleasures, concupiscences, evill affections, contrary unto thy will, by our Saviour and Lord Jesus Christ. Amen.

A prayer for trust in God.

THe beginning of the fall of man was trust in himself. The beginning of the restoring of man was distrust in himself, and trust in God. O most gracious, and most wise guide, our Saviour Christ, which doth lead them the right way to immortall blessednesse, which truely and unfeignedly trusting in thee, commit themselves to thee: grant us, that like as we be blinde, and feeble indeed, so we may take and repute our selves, that we presume not of our selves to see to our selves, but so farre to see, that alway we may have thee before our eyes, to follow thee being our guide, to be ready at thy call most obediently, and to commit our selves wholly unto thee, that thou which onely knowest the way, mayest lead us the same way unto our heavenly desires, to thee with the Father and the holy Ghost be glory for ever. Amen.

¶ Certain godly Prayers to be used for sundry purposes.

¶ A generall confession of sinnes to be said every Morning.

O Almighty God our heavenly Father, I confesse and acknowledge that I am a miserable and a wretched sinner, and have manifold wayes most grievously transgressed thy most godly Commandments through wicked thoughts, ungodly lusts, sinfull words and deeds, committed in my whole life. In sinne am I born and conceived, and there is no goodnesse in me, but if thou shouldest enter into thy judgement with me, judging me according unto the same, I were never able to suffer and abide it, but must needs perish, and be damned for ever: so little help, comfort, or succour, is there either in me, or in any other creature. Onely this is my comfort (O heavenly Father) that thou didst not spare thy onely dear beloved Sonne, but didst give him up unto the most bitter, and most vile and slanderous death of the crosse for me, that he might so pay the ransome for my sinnes, satisfie thy judgement fully, and pacifie thy wrath, reconcile me again unto thee, and purchase me thy grace and favour, and everlasting life. All manner through the merit of his most bitter death, and passion, & through his innocent blood-shedding: I beseech thee, O heavenly Father, that thou wilt vouchsafe to be gracious and mercifull unto me, to forgive and pardon me all my sinnes, to lighten my heart with thy holy Spirit, to renew, confirme and strengthen me with a right and perfect faith, and to inflame me in love toward thee and my neighbour, that I may henceforth with a willing and glad heart walk as it becometh me, in thy most godly Commandments, and so glorifie and praise thee everlastingly. And also that I may with a free conscience and quiet heart, in all manner of temptations, afflictions, or necessities, and even in the very pangs of death, cry boldly and merrily unto thee, and say, *I believe in God the Father Almighty, Maker of heaven and earth, &c.* But O Lord God, heavenly Father, to comfort my self in affliction and temptation with these Articles of the Christian faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayed unto and called upon for it, I come unto thee, to pray and beseech thee, both for that, and for all other my necessities, even as thy dearly beloved Sonne our Saviour Jesus Christ hath taught us. And from the very bottome of my heart, I cry and say, *Our Father which art in heaven, &c.*

¶ Prayers to be said in the Morning.

O Mercifull Lord God, heavenly Father, I render most high laudes, praise, and thankes unto thee, that thou hast preserved me, both this night, and all the time and dayes of my life hitherto under thy protection, and hast suffered me to live unto this present hour. And I beseech thee heartily that thou wilt vouchsafe to receive me this day, and the residue of my whole life from henceforth unto thy tuition, ruling and governing me with thy holy Spirit, that all manner of darknesse, of unbelief, infidelity, and of carnall lusts and affections may be utterly chased and driven out of my heart, and that I may be justified and saved both body and soule, through a right and perfect faith, and so walk in the light of thy most godly truth, to thy glory and praise, and to the profit and furtherance of my neighbour, through Jesus Christ our Lord and Saviour. Amen.

ALl posible thanks that we are able, we render unto thee, O Lord Jesus Christ, for that thou hast willed this night past to be prosperous unto us: and we beseech thee likewise to prosper all this same day unto us, for thy glory, and for the health of our soul, and that thou which art the true light, not knowing any going down, and which art the Sunne eternall giving life, food, and gladnesse unto all things, vouchsafe to shine into our minds, that we may

not

hou any where stumble to fall into any sinne, but may through thy good guiding and conducting come to the life everlasting. Amen.

O Lord Jesus Christ, which art the true Sunne of the world, evermore arising, and never going down, which by thy most wholesome appearing and sight, dost bring forth, preserve, nourish and refresh all things, as well that are in heaven, as also that are on earth: we beseech thee mercifully and favourably to shine into our hearts, that the night and darknesse of sinnes, and the mists of errours on every side driven away, thou brightly shining within our hearts, we may all our life space go without any stumbling or offence, and may decently and seemly walk (as in the day time) being pure and clean from the works of darknesse, and abounding in all good works, which God hath prepared for us to walk in, which with the Father, and the holy Ghost, livest and reignest for ever and ever. Amen.

O God, and Lord Jesus Christ, thou knowest, yea, and hast also taught us how great the infirmity and weaknesse of man is, and how certain a thing it is, that he can do nothing without thy godly help. If man trust in himself, it cannot be avoided, but that he must runne headlong, and fall into a thousand undoings and mischiefs. Oh our Father, have thou pity and compassion upon the weaknesse of us thy children, be thou prest and ready to help us, alwaies shewing thy mercy upon us, and prospering whatsoever we godly go about, so that thou giving us light, we may see what things are truly good indeed: thou encouraging us, we may have an earnest desire to the same: and thou being our guide, we may come where to obtain them: for we having nothing but mistrust in our selves, do yeeld and commit our selves fully and wholly unto thee alone, which workest all things in all creatures, to thy honour and glory. So be it.

A Prayer against temptation.

O Lord Jesus Christ, the only stay and fence of our mortall state, our only hope, our only salvation, our glory, and our triumph, who in the flesh (which thou hadst for our only cause taken upon thee) didst suffer thy self to be tempted of Satan, and who only and alone of all men didst utterly overcome and vanquish sinne, death, the world, the devill, and all the kingdome of hell: and whatsoever thou hast so overcomed, for our behoof it is that thou hast overcomed it; neither hath it been thy will to have any of thy servants to keep battell or fight with any of the foresaid evils, but of purpose to reward us with a crown of the more glory for it: And to the intent that thou mightest likewise overthrow Satan in thy members, as thou hadst before done in thine own person, give thou (we beseech thee) unto us thy souldiers, (O Lion most victorious of the tribe of Judah) strength against the roaring lion which continually wandreth to and fro, seeking whom he may devoure. Thou being that same Serpent, the true giver of health and life, that was nailed on high upon a tree, give unto us (thy silly ones) wilinesse against the deceitfull awaiting of the most subtill serpent. Thou being a lamb as white as snow, the vanquisher of Satans tyranny, give unto us thy little sheep the strength and vertue of thy Spirit, that being in our own selves weak and feeble, and in thee strong and valiant, we may withstand and overcome all assaults of the devill, that our ghostly enemy may not glory on us being conquered through thee, we may give thanks to thy mercy, which never leavest them destitute that put their trust in thee: who livest and reignest God for ever without end. Amen.

A Prayer for the obtaining of Wisdome.

O God of our fathers and Lord of mercy, thou that hast made all things with thy word, and ordained man through thy wisdome, that he should have dominion over the creatures which thou hast made, that he should order the world according to equity and righteousnesse, and execute judgement with a true heart: give me wisdome which is ever about thy seat, and put me not out from among thy children: for I thy servant, and sonne of thy handmaid, am a feeble person of a short time, and too young to the understanding of thy Judgements and Laws: yea, though a man be never so perfect among the children of men, yet if thy wisdome be not with him, he shall be nothing worth. O send thy wisdome out of thy holy heavens, and from the throne of thy Majesty, that she may be with me, and labour with me, that I may know what is acceptable in thy sight, for she knoweth and understandeth all things, and she shall conduct me right soberly in thy works, and preserve me in her power, so shall my works be acceptable. Amen.

A Prayer against worldly carefulnesse.

O Most dear and tender Father, our defender and nourisher, endue us with thy grace, that we may cast off the great blindnesse of our mindes, and carefulnesse of worldly things, and may put our whole study and care in keeping of thy holy Law, and that we may labour and travell for our necessities in this life, like the birds of the ayr, and the lilies of the field, without care. For thou hast promised to be carefull for us, and hast commanded that upon thee we should cast all our care: which livest and reignest world without end. Amen.

A Prayer necessary for all persons.

O Mercifull God, I a wretched sinner reknowledge my self bound to keep thy holy Commandments, but yet unable to perform them, and to be accepted for just without the righteousnesse of Jesus Christ thy only Sonne, who hath perfectly fulfilled thy Law, to justifie [illegible] that beleeve and trust in him. Therefore grant me grace, I beseech thee, to be occupied in doing of good works, which thou commandest in holy Scripture, all the daies of my life, to thy glory: and yet to trust only in thy mercy, and in Christs merits, to be purged from my sinnes, and not in my good works, be they never so many. Give me grace to love thy holy Word fervently, to search the Scriptures diligently, to read them humbly, to understand them truly, to live after them effectually. Order my life, O Lord, that it may be alway acceptable unto thee. Give me grace not to rejoyce in any thing that displeaseth thee, but evermore to delight in those things that please thee, be they never so contrary to my desires. Teach me so to pray, that my petitions may be graciously heard of thee. Keep me upright among diver-

sities

HOw hast thou O Lord humbled, and plucked me down? I dare now unneaths make my prayers unto thee for thou art angry with me, but not without my deserving. Certainly I have sinned Lord, I confesse it: I will not deny it: but O my God, I pardon, my trespasse, release my debts, render now thy grace again unto me, stop my wounds, for I am all to-torne and pestered yet Lord this notwithstanding, I abide patiently, and give mine attendance on thee continually waiting for relief at thy hand, and that not with out faith, for I have received a token of thy favour and grace toward me, I mean thy word of promise concerning Christ, who for me was set forth on the roode tree a sacrifice, and a propiciation for my sinnes: wherefore according to that thy promise, defend me, Lord, by thy right hand, and give grace that all mans frayes are but vain. Beat down therefore mine enemies thine own selfe with thy power, which art my onely aide and protectour, O Lord God almighty. Amen.

O Mercifull Lord God heavenly Father, whether we sleep or wake, live or die, we are thine. Wherefore I beseech thee, even as thou wilt vouchsafe to take care of me, and not suffer me to perish in my works of darkenesse, but to kindle the light of thy countenance in my heart: that thy godly knowledge

FINIS.

O

O Lord Jesus, which art the onely saviour of all men living, and the everlasting life of them which die in faith, I betake [illegible] and submit my self wholly unto thy most blessed will. And being sure that the thing cannot perish which is committed unto thy mercy, willingly now I leave this frail and wicked flesh, for hope of the resurrection, which in better wise shall be restored to me again. I beseech thee most mercifull Lord Jesus Christ, that thou wilt by thy grace make strong my soul against all temptations, and that thou wilt save and defend me with the buckler of thy mercy, against all the assaults of the devill: I see and acknowledge that there is in my self no help of salvation, but all my confidence, hope and trust is in thy most merciefull goodnesse. I have no merits nor good works which I may alledge before thee. Of sinnes and evill works (alas) I have great heap, but through thy mercy, I trust to be in the number of them to whom thou wilt not impute their sinnes, but take and accept me for righteous and just, and to be the Inheritour of everlasting life. Thou most merciefull Lord, wast born for my sake, thou didst fast for both hunger and thirst for my sake, thou didst pray and fast for my sake, thou didst all good works and deeds for my sake, thou sustainedst most grievous pains and torments for my sake, and finally, thou gavest thy most precious body to die, and thy blood to be shed on the crosse for my sake. Most merciefull Saviour, let all these things profit me, which thou hast freely given me, and hast given thy self for me. Let thy blood cleanse and wash away the spots and foulnesse of my sinnes. Let thy righteousnesse hide and cover mine unrighteousnesse. Let the merits of thy passion and blood, be the satisfaction for my sinnes. Give me, Lord, thy grace, that my faith and salvation in thy blood never waver in me, but be ever firm and constant, that the hope of thy mercy, and life everlasting never decay in me, that charity wax not cold in me. Finally, that the weakenesse of my flesh be not overcome with the fear of death. Grant me merciefull Saviour, that when death hath shut up the eyes of my body, yet that the eyes of my soul may fully behold and look upon thee, that when death hath taken away the use of my tongue and speech, yet that my heart may cry, and say unto thee, *In manus tuas Domine, commendo spiritum meum*, (that is to say) O Lord into thy hands I give and commit my soule. *Domine Jesu, accipe spiritum meum*, Lord Jesus receive my soule unto thee. Amen.

THE GOSPEL ACCORDING TO S. MATTHEW.

CHAP. I.

1 *The genealogie of Christ from Abraham to Joseph.* 18 *He was conceived by the holy Ghost, and born of the virgin Mary, when she was espoused to Joseph.* 19 *The angel satisfieth the misdeeming thoughts of Joseph, and interpreteth the names of Christ.*

THE Book of the * generation of JESUS CHRIST, the son of David, the son of Abraham.

2 * Abraham begat Isaac, and * Isaac begat Jacob, and * Jacob begat Judas and his brethren.

3 And * Judas begat Phares and Zara of Thamar, and * Phares begat Esrom, and Esrom begat Aram.

4 And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon.

5 And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse.

6 And Jesse begat David the king, and * David the king begat Solomon of her *that had been* the wife of Urias.

7 And * Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa.

8 And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias.

9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias.

10 And * Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias.

11 And ‖ Josias begat Jechonias and his brethren about the time they were carried away to Babylon.

12 And after they were brought to Babylon, * Jechonias begat Salathiel, and Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.

15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob.

16 And Jacob begat Joseph the husband of Mary, of whom was borne Jesus, who is called Christ.

17 So all the generations from Abraham to David, are fourteen generations; and from David until the carrying away into Babylon, are fourteen generations: and from the carrying away into Babylon unto Christ, are fourteen generations.

18 ¶ Now the * birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, (before they came together) she was found with child of the holy Ghost.

19 Then Joseph her husband being a just man, and not willing to make her a publique example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the holy Ghost.

21 * And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins.

22 ¶ Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 * Behold, a virgin shall be with childe, and shall bring forth a son, and ‖ they shall call his name Emmanuel, which being interpreted, is, God with us.

24 Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her first-born son: and he called his name Jesus.

CHAP. II.

1 *The wise men out of the east are directed to Christ by a star.* 11 *They worship him, and offer their presents.* 14 *Joseph flieth into Egypt with Jesus and his mother.* 16 *Herod slayeth the children to himself destroyed.* 23 *Christ is brought back again into Galilee to Nazareth.*

NOw when * Jesus was born in Bethlehem of Judea in the daies of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the King had heard *those things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and Scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet:

6 * And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governour that shall ‖ rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the ‖ *Or, first.* star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young childe, and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed, and lo, the star which they saw in the east, went before them, till it came and stood over where the young childe was.

10 When they saw the star, they rejoyced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young childe with Mary his mother, and fell down, and worshipped him: & when they had opened their treasures, they ‖ presented unto him *Or, offered.*

him gifts, gold, and frankincense, and myrrhe.

12 And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young childe, and his mother, and flee into Egypt, and bee thou there untill I bring thee word: for Herod will seek the young childe to destroy him.

14 When he arose, he took the young childe and his mother by night, and departed into Egypt:

15 And was there untill the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, * Out of Egypt have I called my son.

* Hosea 11. 1.

16 ¶ Then Herod when hee saw that hee was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by * Jeremie the prophet, saying,

* Jerem. 31. 15.

18 In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young childe and his mother, and go into the land of Israel: for they are dead which sought the young childes life.

21 And he arose, and took the young childe and his mother, and came into the land of Israel.

22 But when he heard that Archilaus did reigne in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, hee turned aside into the parts of Galilee:

23 And he came, & dwelt in a citie called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAP. III.

1 *John preacheth: his office, life, and baptisme,* 7 *Hee reprehendeth the Pharisees,* 13 *and baptiseth Christ in Jordan.*

IN those dayes came * John the Baptist, preaching in the wilderneſſe of Judea,

* Mark 1. 4. Luke 3. 3.

2 And saying, Repent yee: for the kingdome of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, * The voice of one crying in the wilderneſſe, Prepare ye the way of the Lord, make his pathes straight.

* Isaiah 40. 3. Mark 1. 3.

4 And the same John had his raiment of camels hair, and a leathern girdle about his loyns, and his meat was locusts and wilde honey.

5 Then went out to him Jerusalem and all Judea, and all the region round about Jordan,

6 And were baptised of him in Jordan, confessing their sins.

7 ¶ But when hee saw many of the Pharisees and Sadducees come to his baptisme, he said unto them, * O generation of vipers, who hath warned you to flee from the wrath to come?

* Chap. 12. 34. Or, answerable to amendment of life, * John 8. 39.

8 Bring forth therefore fruits ‖ meet for repentance.

9 And think not to say within your selves, * We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also is the axe laid unto the root of the trees: * therefore every tree which bringeth not forth good fruit is hewen down, and cast into the fire.

* Chap. 7. 19.

11 * I indeed baptize you with water unto repentance: but he that cometh after me is mightier then I, whose shoes I am not worthie to bear: he shall baptize you with the holy Ghost, and with fire.

* Mark 1. 8. Luke 3. 16. John 1. 26.

12 Whose fan is in his hand, & he will throughly purge his floore, and gather his wheat into the garner: but hee will burn up the chaff with unquenchable fire.

13 ¶ * Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

* Mark 1. 9. Luke 3. 21.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousnesse. Then he suffered him.

16 And Jesus when hee was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, & he saw the Spirit of God descending like a dove, and lighting upon him.

17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

CHAP. IIII.

1 *Christ fasteth, and is tempted.* 11 *The angels ministers unto him,* 13 *He dwelleth in Capernaum,* 17 *beginneth to preach,* 18 *calleth Peter & Andrew,* 21 *James & John,* 23 *and healeth all the diseased.*

THen was * Jesus led up of the Spirit into the wilderneſſe, to be tempted of the devil.

* Mark 1. 12. Luke 4. 1.

2 And when hee had fasted fourtie dayes and fourtie nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou bee the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, * Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

* Deut. 8. 3.

5 Then the devil taketh him up into the holy citie, and setteth him on a pinacle of the temple,

6 And saith unto him, If thou bee the son of God cast thy self down: for it is written, * Hee shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

* Psal. 91. 11.

7 Jesus said unto him, It is written again, * Thou shalt not tempt the Lord thy God.

* Deut. 6. 16.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdomes of the world, and the glorie of them:

9 And saith unto him, All these things will I give thee: if thou wilt fall down, & worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, * Thou shalt worship the Lord thy God, and him only shalt thou serve.

* Deut. 6. 13. and 10. 20.

11 Then the devil leaveth him, and behold, angels came and ministred unto him.

12 ¶ * Now when Jesus had heard that John was ‖ cast into prison, he departed into Galilee,

* Mark 1. 14. Luke 4. 14. John 4. 43. ‖ Or, betrayed.

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthali:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 * The land of Zabulon, and the land Nephthali, by the way of the sea beyond Jordan, Galilee of the Gentiles:

* Isa. 9. 1.

16 The people which sate in darkneſſe, saw great light: and to them which sate in the region and shadow of death, light is sprung up.

17 ¶ * From

17 ¶ * From that time Jesus began to preach, and to say, Repent, for the kingdome of heaven is at hand.

18 ¶ * And Jesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers)

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And going on from thence, hee saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, & preaching the Gospel of the kingdome, and healing all manner of sickneſſe, and all manner of diſeaſe among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with diverſe diſeaſes, and torments, and thoſe which were poſſeſſed with devils, and thoſe which were lunatick, and thoſe that had the palſie, and he healed them.

25 And there followed him great multitudes of people, from Galilee, and from Decapolis, and from Jeruſalem, and from Judea, and from beyond Jordan.

CHAP. V.

1 *Christ beginneth his sermon in the mount:* 3 *declaring who are bleſſed,* 13 *who are the ſalt of the earth,* 14 *the light of the world, the citie on an hill,* 15 *the candle,* 17 *that hee came to fulfill the law.* 21 *What it is to kill,* 27 *to commit adulterie,* 33 *to ſwear:* 38 *exhorteth to ſuffer wrong,* 44 *to love even our enemies,* 48 *and to labour after perfection.*

AND ſeeing the multitudes, he went up into a mountain: and when he was ſet, his diſciples came unto him.

2 And hee opened his mouth, and taught them, ſaying,

3 * Bleſſed *are* the poore in ſpirit: for theirs is the kingdome of heaven.

4 Bleſſed *are* they that mourn: for they ſhall be comforted.

5 * Bleſſed *are* the meek: for they ſhall inherit the earth.

6 Bleſſed *are* they which do hunger and thirſt after righteouſneſſe: * for they ſhall be filled.

7 Bleſſed *are* the mercifull: for they ſhall obtain mercie.

8 * Bleſſed *are* the pure in heart: for they ſhall ſee God.

9 Bleſſed *are* the peace-makers: for they ſhall be called the children of God.

10 * Bleſſed *are* they which are perſecuted for righteouſneſſe ſake: for theirs is the kingdome of heaven.

11 Bleſſed *are* yee when men ſhall revile you, and perſecute you, and ſhall ſay all manner of * evil againſt you † falſely for my ſake.

12 Rejoyce, and be exceeding glad: for great is your reward in heaven: for ſo perſecuted they the prophets which were before you.

13 ¶ Ye are the ſalt of the earth: * but if the ſalt have loſt his ſavour, wherewith ſhall it bee ſalted? it is thenceforth good for nothing, but to be caſt out, and to be troden under foot of men.

14 Ye are the light of the world. A citie that is ſet on an hill, cannot be hid.

15 Neither do men * light a candle, and put it under a buſhel: but on a candleſtick, and it giveth light unto all that are in the houſe.

16 Let your light ſo ſhine before men, * that they may ſee your good works, and glorifie your Father which is in heaven.

17 ¶ Think not that I am come to deſtroy the law or the prophets: I am not come to deſtroy, but to fulfill.

18 For verily I ſay unto you, * Till heaven and earth paſſe, one jote, or one title ſhall in no wiſe paſſe from the law, till all be fulfilled.

19 * Whoſoever therefore ſhall break one of theſe leaſt commandments, and ſhall teach men ſo, hee ſhall bee called the leaſt in the kingdome of heaven: but whoſoever ſhall do, and teach *them*, the ſame ſhall be called great in the kingdome of heaven.

20 For I ſay unto you, That except your righteouſneſſe ſhall exceed *the righteouſneſſe* of the Scribes and Phariſees, yee ſhall in no caſe enter into the kingdome of heaven.

21 ¶ Ye have heard, that it was ſaid ‖ by them of old time, * Thou ſhalt not kill: and whoſoever ſhall kill, ſhall be in danger of the judgement.

22 But I ſay unto you, that whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgement: and whoſoever ſhall ſay to his brother, Racha, ſhall be *in* danger of the counſel: and whoſoever ſhall ſay, Thou fool, ſhall be in danger of hell fire.

23 Therefore, if thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee;

24 Leave there thy gift before the altar, and go thy way, firſt bee reconciled to thy brother, and then come and offer thy gift.

25 * Agree with thine adverſary quickly, whiles thou art in the way with him; leſt at any time the adverſarie deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon.

26 Verily, I ſay unto thee, thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt farthing.

27 ¶ Ye have heard that it was ſaid by them of old time, * Thou ſhalt not commit adulterie.

28 But I ſay unto you, That whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.

29 * And if thy right eye offend thee, pluckt it out, and caſt it from thee: for it is profitable for thee, that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.

30 And if thy right hand offend thee, cut it off, and caſt it from thee: for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.

31 It hath been ſaid, * Whoſoever ſhall put away his wife, let him give her a writing of divorcement.

32 But I ſay unto you, that * whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery: and whoſoever ſhall marry her that is divorced, committeth adultery.

33 ¶ Again, yee have heard that it hath been ſaid by them of old time, * Thou ſhalt not forſwear thy ſelf, but ſhalt perform unto the Lord thine oathes.

34 But I ſay unto you, Swear not at all, neither by heaven, for it is Gods throne:

35 Nor by the earth, for it is his footſtool: neither

* Mark 4. 21. Luke 8. 16. and 11. 33.

‖ The word in the originall ſignifieth *a meaſure containing about a pinte leſſe then a peck.*

* 1 Pet. 2. 12.

* Luke 16. 17.

* Jam. 2. 10.

‖ Or, *to them.*

* Exod. 20. 13. Deut. 5. 17.

* Luke 12. 58.

* Exod. 20. 14.

* Chap. 18. 8. Mark 9. 47.

‖ Or, *do cauſe them to offend.*

* Deut. 24. 1.

* Luke 16. 18. 1 Cor. 7. 10.

* Exod. 20. 7. Levit. 19. 12. Deut. 5. 11.

ther by Jerusalem, for it is the citie of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 * But let your communication be, Yea, yea; Nay, nay: for whatsoever is more then these, cometh of evil.

38 ¶ Ye have heard that it hath been said, * An eye for an eye, and a tooth for a tooth.

39 But I say unto you, * that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compell thee to go a mile, go with him twain.

42 Give to him that asketh thee, and * from him that would borrow of thee, turn not thou away.

43 ¶ Ye have heard that it hath been said, * Thou shalt love thy neighbour, and hate thine enemy:

44 But I say unto you, * Love your enemies, blesse them that curse you, do good to them that hate you, and pray * for them which despitefully use you, and persecute you:

45 That ye may be the children of your Father which is in heaven, for hee maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 * For if ye love them which love you, what reward have ye? do not even the Publicanes the same?

47 And if ye salute your brethren only, what do you more *then others*? do not even the Publicanes so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAP. VI.

1 *Christ continueth his sermon in the mount, speaking of almes,* 5 *prayer,* 14 *forgiving our brethren,* 16 *fasting,* 19 *where our treasure is to bee laid up,* 24 *of serving God and mammon:* 25 *exhorteth, not to be carefull for worldly things;* 33 *but to seek Gods kingdome.*

TAke heed that yee do not your almes before men, to be seen of them: otherwise ye have no reward ‖ of your Father which is in heaven.

2 Therefore, * when thou doest thine almes, ‖ do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glorie of men. Verily, I say unto you, they have their reward.

3 But when thou doest almes, let not thy left hand know what thy right hand doth:

4 That thine almes may be in secret: and thy father which seeth in secret, himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not bee as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may bee seen of men. Verily, I say unto you, they have their reward.

6 But thou when thou prayest, enter into thy closet, and when thou hast shut thy doore, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain * repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Bee not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: * Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdome come. Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debters.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdome, and the power, and the glory, for ever. Amen.

14 * For, if ye forgive men their trespasses, your heavenly Father will also forgive you.

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face:

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where theeves break through and steal.

20 * But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, & where theeves do not break through nor steal.

21 For where your treasure is, there will your heart be also.

22 * The light of the bodie is the eye: if therefore thine eye be single, thy whole bodie shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darknesse. If therefore the light that is in thee be darknesse, how great is that darknesse!

24 ¶ * No man can serve two masters: for either hee will hate the one and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, * Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what yee shall put on: Is not the life more then meat, and the body then raiment?

26 Behold the fowls of the aire: for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are yee not much better then they?

27 Which of you by taking thought can adde one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin.

29 And yet I say unto you, that even Solomon in all his glorie was not arayed like one of these.

30 Wherefore if God so clothe the grasse of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithall shall we be clothed?

32 (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.

33 But seek yee first the kingdome of God, and his righteousnesse, and all these things shall bee adde unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of it selfe: sufficient unto the day is the evil thereof.

CHAP.

30 And their eyes were opened, and Jesus straitly charged them, saying, See that no man know it.

31 But they, when they were departed, spread abroad his fame in all that countrey.

32 ¶ * As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, *He casteth out the devils through the prince of the devils.

35 * And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdome, and healing every sickness, and every disease among the people.

36 ¶ * But when he saw the multitudes, he was moved with compassion on them, because they ‖ fainted, and were scattered abroad, *as sheep having no shepherd.

37 Then saith he unto his disciples, *The harvest truly is plenteous, but the labourers are few.

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

CHAP. X.

1 Christ sendeth out his twelve apostles, enabling them with power to do miracles, 5 giveth them their charge, teacheth them, 16 comforteth them against persecutions, 40 and promiseth a blessing to those that receive them.

AND *when he had called unto him his twelve disciples, he gave them power ‖ *against* unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve apostles are these, The first, Simon, who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother.

3 Philip, and Bartholomew, Thomas, and Matthew the Publicane, James the son of Alpheus, and Lebbeus, whose surname was Thaddeus.

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritanes enter ye not.

6 * But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, * the kingdome of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 * ‖ Provide neither gold, nor silver, nor brasse in your purses:

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (* for the workman is worthy of his meat)

11 * And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 *And whosoever shall not receive you, nor hear your words: when ye depart out of that house, or city, *shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha, in the day of judgement, then for that city.

16 ¶ * Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and ‖ harmlesse as doves.

17 But beware of men, for they will deliver you up to the councels, and they will scourge you in their synagogues.

18 And ye shall be brought before governours and kings for my sake, for a testimony against them and the Gentiles.

19 *But when they deliver you up, take no thought how or what ye shall speak, for it shal be given you in that same houre what ye shal speak.

20 For it is not ye that speak, but the spirit of your Father which speaketh in you.

21 * And the brother shall deliver up the brother to death, and the father the childe: and the children shall rise up against their parents, and cause them to be put to death.

22 And ye shall be hated of all men for my names sake: * but he that endureth to the end, shall be saved. ‖ Or, *end*, or *finish*.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not ‖ have gone over the cities of Israel till the Son of man be come.

24 *The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, how much more shall they call them of his houshold?

26 Fear them not therefore: * for there is nothing covered that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, that preach ye upon the house tops.

28 * And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a ‖ farthing? and one of them shall not fall on the ground without your Father.

30 * But the very hairs of your head are all numbred.

31 Fear ye not therefore, ye are of more value, then many sparrows. •

32 * Whosoever therefore shall confesse me before men, him will I confesse also before my Father which is in heaven.

33 *But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 * Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance * against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a mans foes *shall be* they of his own houshold.

37 *He that loveth father or mother more then me, is not worthy of me: and he that loveth son or daughter more then me, is not worthy of me.

38 *And he that taketh not his crosse, and followeth after me, is not worthy of me.

39 * He that findeth his life shall lose it: and he that loseth his life for my sake, shall finde it.

40 ¶ *He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet, shall receive a prophets reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous mans reward.

42 * And whosoever shall give to drink unto

‖ *It is in value half peny farthing, in the original, as being the tenth part of the Romane peny.*

one

one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAP. XI.

2 John sendeth his disciples to Christ. 7 Christs testimonie concerning John. 18 The opinion of the people, both concerning John and Christ. 20 Christ upbraideth the unthankfulnesse, and unrepentance of Chorazin, Bethsaida, and Capernaum: 25 and praising his Fathers wisedome in revealing the gospel to the simple, 28 he calleth to him all such as feel the burden of their sins.

AND it came to passe, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

*Luke 7. 18. 2 * Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

* Isa. 35. 6. *Isa. 61. 1. 5 * The blinde receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and * the poore have the gospel preached to them.

6 And blessed is he whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wildernesse to see? A reed shaken with the winde?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing, are in kings houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more then a prophet.

*Mal. 3. 1. 10 For this is he of whom it is written, * Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, among them that are born of women, there hath not risen a greater then John the baptist: notwithstanding, he that is least in the kingdome of heaven, is greater then he.

*Luke 16. 16. ‖ Or, *are gotten by force, and they that thrust men.* 12 * And from the dayes of John the Baptist, untill now, the kingdome of heaven ‖ suffereth violence, and the violent take it by force.

13 For all the prophets, and the law prophesied untill John.

14 And if ye will receive *it*, this is * Elias which was for to come.

15 He that hath eares to hear, let him hear.

*Mal. 4. 5. *Luke 7. 31. 16 ¶ * But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold, a man gluttonous, and a wine-bibber, a friend of Publicanes and sinners: but wisedome is justified of her children.

* Luke 10. 13. 20 ¶ * Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21 Wo unto thee Chorazin, wo unto thee Bethsaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgement, then for you.

23 And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained untill this day.

24 But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgement, then for thee.

25 ¶ * At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. * Luke 10. 21.

26 Even so Father, for so it seemed good in thy sight.

27 * All things are delivered unto me of my Father: and no man knoweth the Son but the Father: * neither knoweth any man the father, save the Son, and he to whomsoever the Son will reveal him. * John 35. *John 46.

28 ¶ Come unto me all ye that labour, and are heavie laden, and I will give you rest.

29 Take my yoke upon you, and learn of me, for I am meek and lowly in heart: *and ye shall finde rest unto your souls. * Jer. 6. 16.

30 * For my yoke is easie, and my burden is light. * 1 Jo 5. 3.

CHAP. XII.

1 Christ reproveth the blindnesse of the Pharisees concerning the breach of the sabbath, 3 by scriptures, 9 by reason, 13 and by a miracle. 22 He healeth the man possessed that was blinde and dumb. 31 Blasphemie against the holy Ghost shall never be forgiven. 36 Account shall be made of idle words. 38 He reproveth the unfaithfull who seek after a signe, 49 and sheweth who is his brother, sister, and mother.

AT that time * Jesus went on the sabbath-day through the corn, and his disciples were an hungred, and began to pluck the eares of corn, and to eat. *Deut. 23. 25. Mark 2. 23.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawfull to do upon the sabbath-day. Luke 6. 1.

3 But he said unto them, Have ye not read what David did when he was an hungred, and they that were with him, * 1 Sam. 21. 6.

4 How he entred into the house of God, and did eat the shew-bread, which was not lawfull for him to eat, neither for them which were with him, but only for the priests? *Exod. 29. 32. 33. Levit. 8. 31. and 24. 9.

5 Or have ye not read in the * law, how that on the sabbath-dayes the priests in the temple profane the sabbath, and are blamelesse?

6 But I say unto you, that in this place is *one* greater then the temple.

7 But if ye had known what this meaneth, * I will have mercie and not sacrifice, ye would not have condemned the guiltlesse. * Num. 28. 9. * Hos. 6. Chap.

8 For the Son of man is Lord even of the sabbath-day.

9 * And when he was departed thence, he went into their synagogue. 13. * Mark 3. 1. Luk. 6.

10 ¶ And behold, there was a man which had his hand withered: and they asked him, saying, Is it lawfull to heal on the sabbath-dayes? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out?

12 How



The Offering of the three Kings.



10. When they saw the starre, they reioyced. etc.
11. And when they were come into the house, they saw the young child with Mary his mother, and fell downe and worshiped him: and when they had opened there treasures, they presented vnto him gifts, Gold, and Frankincense, and Myrrhe.
12. And being warned of God in a dreame, that they should not returne to Herode, they departed into there owne countrey another way.

CHAP. VII.

1 Christ ending his sermon in the mount, reproveth rash judgement, 6 forbiddeth to cast holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the strait gate, 15 to beware of false prophets, 21 not to be hearers, but doers of the word: 24 like houses builded on a rock, 26 and not on the sand.

Luke 6. * JUdge not, that ye be not judged.

7. 2 For with what judgement ye judge, ye
om. 2. shall be judged: * and with what measure ye mete, it shall be measured to you again.

Mark 3 * And why beholdest thou the mote that is
24. in thy brothers eye, but considerest not the beam
uke 6. that is in thine own eye?

4 Or how wilt thou say to thy brother, Let
uke 6. me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brothers eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you.

Chap. 7 ¶ * Ask, and it shall be given you: seek, and
.22. ye shall finde: knock, and it shall be opened unto
ark you.
.24.
ke 11. 8 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

m 16. 9 Or what man is there of you, whom if his
s 1. son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good
uke 6. things to them that ask him?

12 Therefore all things *whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Luke 13 ¶ *Enter ye in at the strait gate; for wide is
24. the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat.

,how. 14 ‖ Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that finde it.

15 ¶ Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ra-
ke 6. vening wolves.

16 Ye shall know them by their fruits: * Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit.

hap. 19 * Every tree that bringeth not forth good
0. fruit, is hewen down and cast into the fire.

20 Wherefore by their fruits ye shal know them.

om. 2. 21 ¶ Not every one that saith unto me, *Lord,
es 1. Lord, shall enter into the kingdome of heaven: but he that doth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderfull works?

nke 23 And then will I professe unto them, *I ne-
27. ver knew you: * depart from me ye that work
al. 6. iniquitie.

nke 24 ¶ Therefore, *whosoever heareth these sa-
7. yings of mine, and doth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the raine descended, and the flouds came, and the windes blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man which built his house upon the sand:

27 And the raine descended, and the flouds came, and the windes blew, and beat upon that house; and it fell, and great was the fall of it.

28 And it came to passe when Jesus had ended these sayings, * the people were astonished at his doctrine, *Mark 1.22. Luke 4. 32.

29 For he taught them as one having authority, and not as the Scribes.

CHAP. VIII.

2 Christ cleanseth the leper, 5 healeth the centurions servant, 14 Peters mother in law, 16 and many other diseased, 18 sheweth how he is to be followed: 23 stilleth the tempest on the sea, 28 driveth the devils out of two men possessed, 31 and sutfereth them to go into the swine.

WHen he was come down from the mountain, great multitudes followed him.

2 * And behold, there came a leper and wor- *Mark
shipped him, saying, Lord, if thou wilt, thou canst 1.40.
make me clean. Luke 5.
12.

3 And Jesus put forth his hand and touched him, saying, I will, be thou clean. And immediatly his leprosie was cleansed.

4 And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to the priest, and offer the gift that * Moses commanded, for a *Levit.
testimony unto them. 14.4.

5 ¶ * And when Jesus was entred into Caper- * Luke
naum, there came unto him a centurion, beseeching 7.1.
him,

6 And saying, Lord, my servant lieth at home sick of the palsie, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having souldiers under me: and I say to this man, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it.

10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel.

11 And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdome of heaven.

12 But the children of the kingdome shall be cast out into outer darkenesse: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way, and as thou hast beleeved, so be it done unto thee. And his servant was healed in the self same houre.

14 ¶ * And when Jesus was come into Peters *Mark
house, he saw his wives mother laid, and sick of 1.29.
a fever. Luke 4.
38.

15 And he touched her hand, and the fever left her: and she arose and ministred unto them. *Mark
1.32.

16 ¶ *When the even was come, they brought Luke 4.
unto him many that were possessed with devils: 40.
and he cast out the spirits with his word, and *Isa. 53.
healed all that were sick: 4.

17 That it might be fulfilled which was spoken 1 Pet
by Esaias the prophet, saying, *Himself took our 2.24.
infirmities, and bare our sicknesses.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 * And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. * Luke 9. 57.

20 And Jesus saith unto him, The foxes have holes, and the birds of the aire have nests; but the Son of man hath not where to lay his head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me, and let the dead bury their dead.

23 ¶ And when he was entred into a ship, his disciples followed him.

24 * And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. *Mar. 4. 37. Luke 8. 23.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearfull, O ye of little faith? Then he arose and rebuked the windes and the sea, & there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the windes and the sea obey him?

28 ¶ * And when he was come to the other side, into the countrey of the Gergesens, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might passe by that way. *Mark 5. 1. Luke 8. 26.

29 And behold, they cried out, saying, What have we to do with thee, Jesus thou son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine, feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their wayes into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And behold, the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their coasts.

CHAP. IX.

2 Christ curing one sick of the palsie, 9 calleth Matthew from the receit of custome, 10 eateth with Publicans and sinners, 14 defendeth his disciples for not fasting, 20 cureth the bloudy issue, 23 raiseth from death Jairus daughter, 27 giveth sight to two blinde men, 32 healeth a dumb man possessed of a devil, 36 and hath compassion of the multitude.

AND he entred into a ship, and passed over, and came into his own city.

2 * And behold, they brought to him a man sick of the palsie, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsie, Son, be of good cheer, thy sins be forgiven thee. * Mark 2. 3. Luk. 5. 18.

3 And behold, certain of the Scribes said within themselves, This man blasphemeth.

4 And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier to say, Thy sins be forgiven thee? or to say, Arise and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsie) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

9 ¶ * And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receit of custome: and he saith unto him, Follow me. And he arose, and followed him. * Mar. 2. 14. Luke 5. 27.

10 ¶ And it came to passe, as Jesus sate at meat in the house, behold, many Publicanes and sinners came and sate down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your master with Publicanes and sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, *I will have mercy, and not sacrifice: for I am not come to call the righteous, *but sinners to repentance. * Hos. 6. Chap. 12. 7.

14 ¶ Then came to him the disciples of John, saying, *Why do we and the Pharisees fast oft, but thy disciples fast not? * 1 Tim. 1. 15. *Mar. 2. 18.

15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the dayes will come when the bridegroom shall be taken from them, and then shall they fast. Luke 5. 33.

16 No man putteth a piece of ‖new cloth unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worse. ‖ Or, raw cloth.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ * While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. * Mat. 20. Luke 8. 41.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ (And behold, a woman which was diseased with an issue of blood twelve years, came behinde him, and touched the hem of his garment:

21 For she said within her self, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that houre)

23 And when Jesus came into the rulers house, & saw the minstrels and the people making a noise,

24 He said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

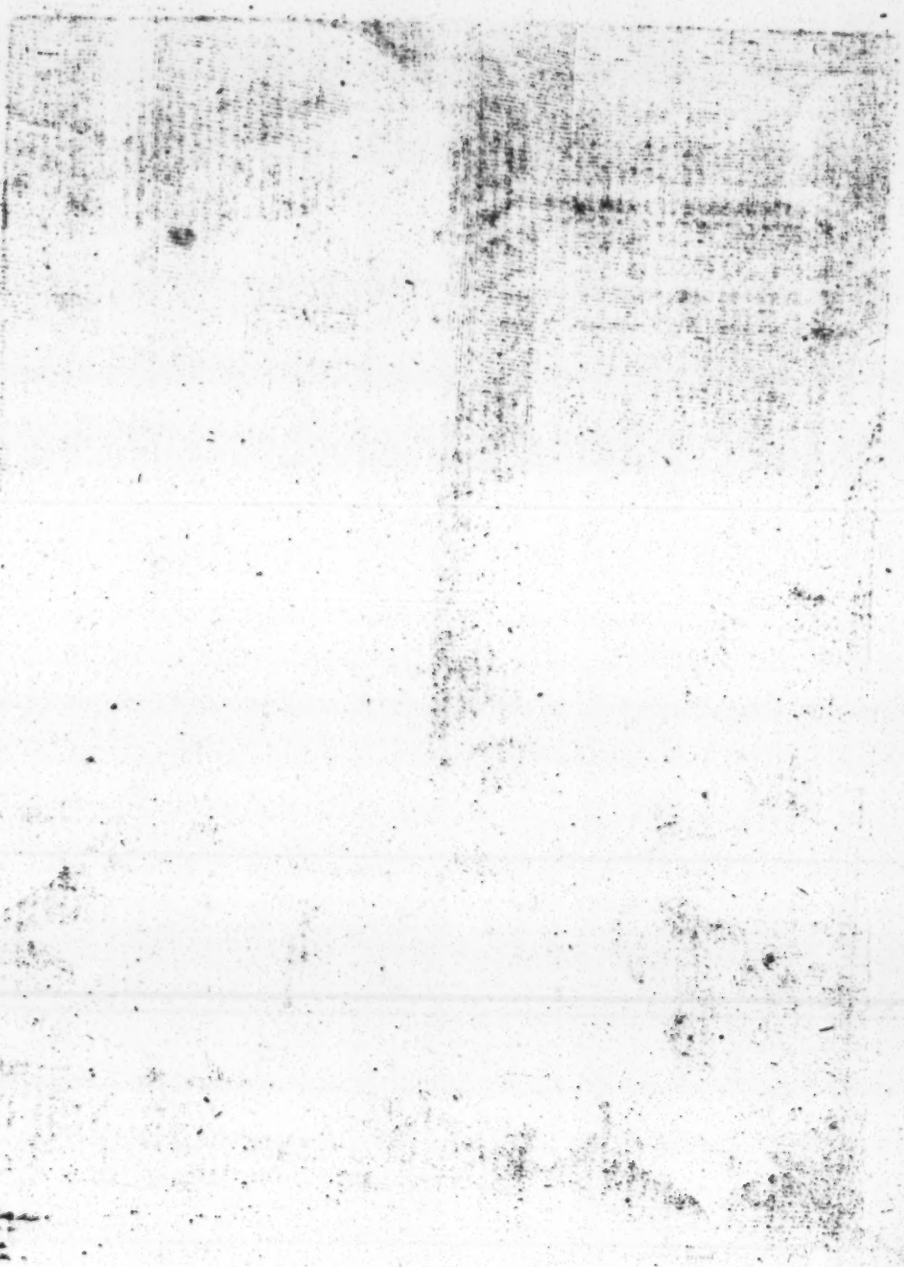
26 And ‖ the fame hereof went abroad into all that land. ‖ Or, fame.

27 ¶ And when Jesus departed thence, two blinde men followed him, crying, and saying, Thou son of David, have mercy on us.

28 And when he was come into the house, the blinde men came to him: and Jesus saith unto them, Beleeve ye that I am able to do this? they said unto him, Yea, LORD.

29 Then touched he their eyes, saying, According to your faith, be it unto you.

30 And





S. MATHEVS.

For God to become man, a Virgin ſoule
for to conceaue, bring forth, & yet not foule,
are Miracles; yet theſe good Mathew brings,
as tidings: fitteſt for an Angells wings.

Are to be ſould by Rob. Peake at his ſhopp. neere Holborne Conduit.

Iohns Preaching & Baptisme of Christ



16 And Iesus, when he was baptized went up straightway
out of the water: and loe, the heauens were opened
vnto him, and he saw the spirit of God descending like
a Doue, and lighting vpon him,
17 And loe, a voice from heauen, saying, this is my beloued
sonne, in whom I am well pleased.





2. And loe there came a leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.
3. And Jesus putting forth his hand, touched him, saying, I will, be thou cleane: and immediatly his leprosie was cleansed.
5. When Jesus was entred into Capernaum, there came vnto him a Centurion, beseeching him,
6. And sayd Master my seruant lieth sick at home of ye palsie, etc.

The supper in Bethania. Matt: 26 Mar: 14.



* 3. *And when he was in Bethania in the house of Simon the leper, as he sate att table, there came a woman hauing a boxe of ointment of spikenard very costly, and she broke the boxe, and powred it on his head.*

4. *Therfore some disdained among themselues, and sayd, to what end is this wast of ointment.* 2

12 How much then is a man better then a sheep? wherefore it is lawfull to do well on the sabbath-dayes.

13 Then saith he to the man, Stretch forth thine hand: and he stretched it forth; and it was restored whole, like as the other.

Or, took counsel. 14 ¶ Then the Pharisees went out, and ‖ held a counsel against him, how they might destroy him.

15 But when Jesus knew it, he withdrew himself from thence; and great multitudes followed him, and he healed them all,

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

Isa. 42. 18 * Behold, my servant whom I have chosen, my beloved in whom my soul is well pleased: I will put my spirit upon him, and hee shall shew judgement to the Gentiles.

19 He shall not strive, nor cry, neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall hee not quench, till hee send forth judgement unto victorie.

21 And in his name shall the Gentiles trust.

Luke 11. 14. 22 ¶ * Then was brought unto him one possessed with a devil, blinde and dumb: and he healed him, insomuch that the blinde and dumb both spake and saw.

23 And all the people were amazed, and said, Is this the son of David?

Chap. 9. 34. 24 * But when the Pharisees heard it, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdome divided against it self, is brought to desolation: and every city or house divided against it self, shall not stand.

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdome stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

28 But if I cast out devils by the spirit of God, then the kingdome of God is come unto you.

29 Or else, how can one enter into a strong mans house, and spoil his goods, except hee first binde the strong man? and then he will spoil his house.

30 He that is not with me, is against me: and he that gathereth not with me, scattereth abroad.

* Mark 3. 28. Luke 12. 10. 1 John 5. 16. 31 ¶ Wherefore I say unto you, * All manner of sin and blasphemie shall be forgiven unto men: but the blasphemie against the *holy* Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall bee forgiven him: but whosoever speaketh against the holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

* Luke 6. 45. 34 O generation of vipers, how can yee, being evil, speak good things? * for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart, bringeth forth good things: & an evil man out of the evil treasure, bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shal give account thereof in the day of judgement.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ * Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a signe from thee. * Chap. 16. 1. Luke 11. 29.

39 But he answered and said to them, An evil and adulterous generation seeketh after a signe, and there shall no signe bee given to it, but the signe of the prophet Jonas. 1 Cor. 1. 22.

40 * For as Jonas was three dayes and three nights in the whales belly: so shall the Son of man be three dayes and three nights in the heart of the earth. * Jonah 1. 17.

41 The men of Nineveh shall rise in judgement with this generation, and shall condemne it, * because they repented at the preaching of Jonas, and behold, a greater then Jonas is here. * Jonah 3. 5.

42 * The queen of the south shall rise up in the judgement with this generation, and shall condemne it: for she came from the uttermost parts of the earth to hear the wisedome of Solomon, and behold, a greater then Solomon is here. * 1 King. 10. 1.

43 * When the unclean spirit is gone out of a man, he walketh through drie places, seeking rest, and findeth none. * Luke 11. 24.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it emptie, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits, more wicked then himself, and they enter in, and dwell there: * and the last state of that man is worse then the first. Even so shall it be also unto this wicked generation. * Heb. 6. 4. and 10. 26. 2 Peter 2. 20.

46 ¶ While he yet talked to the people, * behold, his mother and his brethren stood without, desiring to speak with him. * Mark 3. 31. Luke 8. 20.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, who is my mother? and who are my brethren?

49 And hee stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren.

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAP. XIII.

3 The parable of the sower and the seed: 18 the exposition of it. 24 The parable of the tares, 31 of the mustard-seed, 33 of the leaven, 44 of the hidden treasure, 45 of the pearl, 47 of the draw-net cast into the sea, 53 and how Christ is contemned of his own countreymen.

THe same day went Jesus out of the house, * and sate by the sea-side. * Mark 4. 1.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sate, and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, * Behold, a sower went forth to sow. * Luke 8. 5.

4 And when hee sowed, some *seeds* fell by the wayes side, & the fowls came & devoured them up.

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepnesse of earth:

6 And when the sun was up they were scorched, & because they had not root, they withered away.

7 And some fell among thorns: and the thorns sprung up, and choked them.

8 But other fell into good ground, and brought forth fruit, some an hundred fold, some sixtie fold, some thirtie fold.

9 Who hath eares to hear, let him hear.

10 And the disciples came, and said unto him,

Why

Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdome of heaven, but to them it is not given.

* Chap. 25. 29. 12 * For whosoever hath, to him shall bee given, and hee shall have more abundance: but whosoever hath not, from him shall bee taken away, even that he hath.

13 Therefore speak I to them in parables: because they seeing, see not: and hearing, they hear not, neither do they understand.

* Isa. 6. 9. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8. 14 And in them is fulfilled the prophesie of Esaias, which saith,* By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive.

15 For this peoples heart is waxed grosse, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should bee converted, and I should heal them.

16 But blessed are your eyes, for they see, and your ears, for they hear.

* Luke 10. 24. 17 For verily I say unto you,* that many prophets and righteous men have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them.

18 ¶ Hear ye therfore the parable of the sower.

19 When any one heareth the word of the kingdome, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart: this is hee which received seed by the way side.

20 But he that received the seed into stony places, the same is hee that heareth the word, and anon with joy receiveth it:

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of ȳ word, by & by he is offended.

22 He also that received seed among the thorns, is he that heareth the word: and the care of this world, and the deceitfulnesse of riches choke the word, and he becometh unfruitfull.

23 But hee that received seed into the good ground, is he that heareth the word, & understandeth it, which also beareth fruit, & bringeth forth some an hundred fold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdome of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemie came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the housholder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: & in ȳ time of harvest I will say to ȳ reapers, Gather ye together first ȳ tares, & binde them in bundles to burn them: but gather the wheat into my barn.

¶ Mark 4. 30. Luke 13. 19. 31 ¶ Another parable put hee forth unto them, saying,* The kingdome of heaven is like to a grain of mustard seed, which a man took and sowed in his field.

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree: so that the birds of the aire come and lodge in the branches thereof.

* Luke 13. 20. † The word in the Gr. is a measure containing about a peck and an half wanting a little more then a pint. 33 ¶* Another parable spake hee unto them, The kingdome of heaven is like unto leaven, which a woman took and hid in three † measures of meal, till the whole was leavened.

* Mark 4. 33. * Psal. 78. 2. * Joel 3. 13. Revel. 14. 15. 34 * All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them:

35 That it might bee fulfilled which was spoken by the prophet, saying,* I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, Hee that soweth the good seed, is the Son of man.

38 The field is the world: the good seed are the children of the kingdome: but the tares are the children of the wicked one:

39 The enemy that sowed them, is the devil: * the harvest is the end of the world: and the reapers are the angels.

40 As therefore the tares are gathered & burnt in the fire, so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdome all things that offend, and them which do iniquitie:

‖ Or, scandals. 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

* Dan. 12. 3. 43 * Then shall the righteous shine forth as the sun, in the kingdome of their Father. Who hath eares to hear, let him hear.

44 ¶ Again, the kingdome of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdome of heaven is like unto a merchant man seeking goodly pearls:

46 Who when he had found one pearl of great price, he went & sold all that he had, & bought it.

47 ¶ Again, the kingdome of heaven is like unto a net that was cast into the sea, and gathered of every kinde:

48 Which, when it was full, they drew to shore, and sate down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just:

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have yee understood all these things? They say unto him, Yea, Lord.

52 Then said hee unto them, Therefore every scribe which is instructed unto the kingdome of heaven, is like unto a man that is an housholder, which bringeth forth out of his treasure things new and old.

53 ¶ And it came to passe, that when Jesus had finished these parables, he departed thence.

* Mark 6. 1. Luke 4. 16. 54 * And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisedome, and these mighty works?

* John 6. 42. 55 * Is not this the carpenters son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? whence then hath this man all these things?

57 And they were offended in him. But Jesus said

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and Scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behinde me, Satan, thou art an offence unto me: for thou savourest not the things *that be* of God, but those *that be* of men.

24 ¶ Then said Jesus unto his disciples, If any man will come after me, let him denie himself, and take up his crosse, and follow me.

25 For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall finde it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels: and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdome.

CHAP. XVII.

1 The transfiguration of Christ. 14 He healeth the lunatick, 22 foretelleth his owne passion, 24 and payeth tribute.

AND after six dayes, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them, and his face did shine as the sun, and his raiment was white as the light.

3 And behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 ¶ While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard *it*, they fell on their faces, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lift up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, * Why then say the Scribes, that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son, for he is lunatick, and sore vexed: for oft times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil, and he departed out of him: and the childe was cured from that very houre.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, * If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kinde goeth not out, but by prayer and fasting.

22 ¶ * And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again: & they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received ‖ tribute-money, came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custome or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt finde ‖ a piece of money: that take, and give unto them for me and thee.

CHAP. XVIII.

1 Christ warneth his disciples to be humble and harmlesse, 7 to avoid offences, and not to despise the little ones: 15 teacheth how we are to deal with our brethren, when they offend us, 21 and how oft to forgive them; 23 which he setteth forth by a parable of the king, that took account of his servants, 32 and punished him who shewed no mercie to his fellow.

AT * the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdome of heaven?

2 And Jesus called a little childe unto him, and set him in the midst of them,

3 And said, Verily I say unto you, * Except ye be converted, and become as little children, ye shall not enter into the kingdome of heaven.

4 Whosoever therefore shall humble himself as this little childe, the same is greatest in the kingdome of heaven.

5 And whoso shall receive one such little childe in my name, receiveth me.

6 * But whoso shall offend one of these little ones which beleeve in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 ¶ Wo unto the world because of offences: for it must needs be that offences come; but wo to that man by whom the offence cometh!

8 * Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather then having two hands or two feet, to be cast into everlasting fire.

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* Luke 13. 20. † The word the Greek is a mustard-seed taking about a peck of an half wanting little more then a pint.
* Mark 4. 33. * Psal. 78. 2. * Joel 3. 13. Revel. 14. 15.
‖ Or, staters.
* Dan. 12. 3.
Pet. 17.
Ch. 1. 14. Mark 9.
* Mark 9. 11. Luke 4.
* Mark 9. 42. Luke 17. 1, 2.
* Chap. 5. 29, 30. Mark 9. 43, 45, 47.
‖ Called in the original Didrachma, being in value fifteen pence.
‖ Or, a stater. It is half an ounce of silver, in value two shillings six pence, after five shillings the ounce.
* Mark 9. 33. Luke 9. 46.
* Chap. 5. 3, 4. 1 Cor. 14. 20.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do alwayes behold the face of my Father which *is* in heaven.

* Luke 19.10. 11 * For the son of man is come to save that which was lost.

* Luke 15.4. 12 *How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he finde it, verily I say unto you, he rejoyceth more of that *sheep*, then of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

*Lev. 19. 17. Luke 17. 3. 15 ¶ Moreover, *if thy brother shall trespasse against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

*Deut. 19.15. Joh. 8. 17. 2 Cor. 13.1. Heb. 10. 28. 16 But if he will not hear *thee*, *then* take with thee one or two more, that in *the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an *heathen man, and a publicane.

*1 Cor. 5. 9. 2 Thess. 3.14. 18 Verily I say unto you, *Whatsoever ye shal binde on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

* John 20.23. 1 Cor. 5. 4. 19 Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

*Luke 17.4. 21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? * till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, until seventy times seven.

‖ *A talent is* 750 ounces *of silver, which after five shillings the ounce, is* 187 *li.* 10. *shillings.* 23 ¶ Therefore is the kingdome of heaven likened unto a certain king which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which ought him ten thousand ‖ talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, & payment to be made.

‖ *Or, besought him.* 26 The servant therefore fell down, and ‖ worshipped him, saying, Lord have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

‖ *The Romane penny is the eighth part of an ounce, which after five shillings the ounce, is seven* 28 But the same servant went out, & found one of his fellow-servants, which ought him an hundred ‖ pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that *thou* owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sory, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentours, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if yee from your hearts forgive not every one his brother their trespasses.

CHAP. XIX.

2 Christ healeth the sick: 3 answereth the Pharisees concerning divorcement: 10 sheweth when marriage is necessarie: 13 receiveth little children: 16 instructeth the young man how to attain eternall life, 20 and how to be perfect: 23 telleth his disciples how hard it is for a rich man to enter into the kingdome of God: 27 and promiseth reward to those that forsake any thing, to follow him.

AND it came to passe, * that when Jesus had finished these sayings, he departed from Galilee, & came into the coasts of Judea, beyond Jordan: * Mark 10.1.

2 And great multitudes followed him, and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawfull for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, *that he which made *them* at the beginning, made them male and female? *Gen. 1. 27.

5 And said, *For this cause shall a man leave father and mother, and shall cleave to his wife: and * they twain shall be one flesh. *Gen. 2. 24. Eph. 5. 31.

6 Wherefore they are no more twain, but one flesh. What therefore God hath joyned together, let not man put asunder. *1 Cor. 6.16.

7 They say unto him, * Why did Moses then command to give a writing of divorcement, and to put her away? *Deut. 24.1.

8 He saith unto them, Moses, because of the hardnesse of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9 * And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery. *Chap. 5.32. Mark 10 11. Luke 16. 18.

10 ¶ His disciples say unto him, If the case of *a* man be so with *his* wife, it is not good to marry. 1 Cor. 7.

11 But he said unto them, All men cannot receive this saying, save *they* to whom it is given: 11.

12 For there are some eunuchs, which were so born from *their* mothers womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdome of heavens sake. He that is able to receive *it*, let him receive *it*.

13 ¶ * Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them. * Mark 10.13. Luke 18. 15.

14 But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdome of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ * And behold, one came and said unto him, Good master, what good thing shall I do that I may have eternall life? * Mark 10.17. Luke 18. 18.

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is* God: but if thou wilt enter into life, keep the commandments.

18 Hee saith unto him, Which? Jesus said, *Thou shalt do no murder, Thou shalt not commit adulterie, Thou shalt not steal, Thou shalt not beare false witnesse,

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thy self.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poore, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowfull: for hee had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdome of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, then for a rich man to enter into the kingdome of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.

27 ¶ * Then answered Peter, and said unto him, Behold, wee have forsaken all, and followed thee, what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shal sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred fold, and shall inherit everlasting life.

30 * But many *that are* first, shall be last, and the last *shall be* first.

CHAP. XX.

1 *Christ by the similitude of the labourers in the vineyard, sheweth that God is debter unto no man,* 17 *foretelleth his passion,* 20 *by answering the mother of Zebedees children, teacheth his disciples to be lowly,* 30 *and giveth two blinde men their sight.*

FOr the kingdome of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard

2 And when hee had agreed with the labourers for a ‖ peny a day, he sent them into his vineyard.

3 And he went out about the third houre, and saw others standing idle in the market-place,

4 And said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.

5 Again he went out about the sixth and ninth houre, and did likewise.

6 And about the eleventh houre hee went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, & whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh houre, they received every man a peny.

10 But when the first came, they supposed that they should have received more, and they likewise received every man a peny.

11 And when they had received *it*, they murmured against the good man of the house,

12 Saying, These last ‖ have wrought but one houre, and thou hast made them equall unto us, which have born the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a peny?

14 Take that thine is, and go thy way, I will give unto this last, even as unto thee.

15 Is it not lawfull for mee to do what I will with mine own? is thine eye evil because I am good?

16 * So the last shall be first, and the first last: for many be called, but few chosen.

17 ¶ * And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem, and the Son of man shall bee betrayed unto the chief priests, and unto the Scribes, and they shall condemne him to death,

19 * And shall deliver him to the Gentiles to mock and to scourge, and to crucifie *him*: and the third day he shall rise again.

20 ¶ * Then came to him the mother of Zebedees children, with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdome.

22 But Jesus answered and said, Yee know not what yee aske. Are yee able to drink of the cup that I shall drink of, and to bee baptized with the baptisme that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and bee baptized with the baptisme that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, * Yee know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister.

27 And whosoever will bee chief among you, let him be your servant.

28 Even as the * son of man came not to bee ministred unto, but to minister, and to give his life a ransome for many.

29 * And as they departed from Jericho, a great multitude followed him.

30 ¶ And behold, two blinde men sitting by the way side, when they heard that Jesus passed by, cryed out, saying, Have mercie on us, O LORD, thou son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cryed the more, saying, Have mercy on us, O Lord, thou son of David.

32 And Jesus stood still, and called them, and said, What will ye that I should do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediatly their eyes received sight, and they followed him.

CHAP. XXI.

1 Christ rideth into Jerusalem upon an asse, 12 driveth the buyers and sellers out of the temple, 17 curseth the fig-tree, 23 putteth to silence the Priests and elders, 28 and rebuketh them by the similitude of the two sons, 35 and the husbandmen, who slew such as were sent unto them.

* Mark 11. 1. Luke 19. 29. AND * when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall finde an asse tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 * Tell yee the daughter of Sion, behold, thy * Isa. 62. 11. Zach. 9. 9. king cometh unto thee, meek, and sitting upon an asse, and a colt the foal of an asse.

6 * And the disciples went, and did as Jesus John 12. 15. commanded them,

7 And brought the asse, and the colt, and put on them their clothes, and they set him thereon.

* Mark 11. 2. 8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cryed, saying, Hosanna to the son of David: blessed is he that cometh in the name of the Lord, Hosanna in the highest.

* Mark 11. 15. Luke 19. 45. 10 * And when hee was come into Jerusalem, all the citie was moved, saying, Who is this?

11 And the multitude said, This is Jesus the Prophet of Nazareth of Galilee.

John 2. 13. 12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

* Isa. 56. 7. * Jer. 7. 11. Mark 11. 17. Luke 19. 46. 13 And said unto them, It is written, * My house shall be called the house of prayer, * but ye have made it a den of theeves.

14 And the blinde and the lame came to him in the temple, and he healed them.

15 And when the chief priests and Scribes saw the wonderfull things that hee did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

16 And said unto him, Heareſt thou what these say? And Jesus saith unto them, Yea; have ye never read, * Out of the mouth of babes and sucklings thou hast perfected praise?

* Psal. 8. 2. 17 ¶ And hee left them, and went out of the citie into Bethany, and he lodged there.

18 Now in the morning as hee returned into the citie, he hungred.

* Mark 11. 13. 19 * And when hee saw a fig-tree in the way he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig-tree withered away?

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith and doubt not, ye shall not only do this *which is done* to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things whatsoever yee shall aske in prayer, beleeving, ye shall receive.

23 ¶ * And when he was come into the temple, * Mat. 11. 27. Luke 20. 1. the chief priests and the elders of the people came unto him as hee was teaching, and said, By what authoritie doest thou these things? and who gave thee this authoritie?

24 And Jesus answered and said unto them, I also will aske you one thing, which if ye tell me, I in likewise will tell you by what authoritie I do these things.

25 The baptisme of John, whence was it? from heaven, or of men? and they reasoned with themselves, saying, If we shall say, From heaven, he will say unto us, Why did ye not then beleeve him?

26 But if wee shall say, Of men; we fear the people, * for all hold John as a prophet. * Chap. 14. 5.

27 And they answered Jesus, and said, We cannot tell. And hee said unto them, Neither tell I you by what authoritie I do these things.

28 ¶ But what think you? A certain man had two sons, and he came to the first, and said, Son, go work to day in my vineyard.

29 Hee answered and said, I will not: but afterward he repented, and went.

30 And hee came to the second, and said likewise. And hee answered and said, I go sir, and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the Publicanes and the harlots go into the kingdome of God before you.

32 For * John came unto you in the way of * Chap. righteousnesse, and yee beleeved him not: but the Publicanes, and the harlots beleeved him. And ye when ye had seen *it*, repented not afterward, that ye might beleeve him.

33 ¶ Hear another parable, There was a certain houlholder * which planted a vineyard, and hedged it round about, and digged a wine-presse in it, and built a tower, and let it out to husbandmen, and went into a far countrey.

* Isa. 5. 1. Jer. 2. Mark 12. 1. Luke 20. 9.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants, more then the first: and they did unto them likewise.

37 But last of all, hee sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir, * come, let us kill him, and let us seise on his inheritance. * Chap. 26. 4. John 11. 53.

39 And they caught *him*, and cast him out of the vineyard, and slew *him*.

40 When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

* Psal. 118. 22. Acts 4. 11. 42 Jesus saith unto them, * Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner? this is the Lords doing, & it is marvellous in our eyes.

* Isa. 8. 14, 15. Rom. 9. 33. 1 Pet. 2. 7. 43 Therefore say I unto you, The kingdome of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone, shall be

parable of the marriage.

bee broken: but on whomsoever it shall fall, it will grinde him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that hee spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

CHAP. XXII.

1 The parable of the marriage of the kings son. 9 The vocation of the Gentiles. 12 The punishment of him that wanted the wedding garment. 15 Tribute ought to be paid to Cesar. 23 Christ confuteth the Sadducees for the resurrection. 34 answereth the lawyer, which is the first and great commandment, 41 and poseth the Pharisees about the Messias.

AND Jesus answered * and spake unto them again by parables, and said, * Luke 14. 16. 19.

2 The kingdome of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their wayes, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, hee was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their citie.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthie.

9 Go ye therefore into the high-wayes, and as many as yee shall finde, bid to the marriage.

10 So those servants went out into the high-wayes, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, hee saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechlesse.

13 Then said the king to the servants, Binde him hand and foot, and take him away, and cast *him* into outer darknesse: there shall be weeping and gnashing of teeth.

14 * For many are called, but few *are* chosen. * Mat. 16. Mark 13. 20.

15 ¶ * Then went the Pharisees, and took counsel how they might intangle him in *his* talk.

16 And they sent out unto him their disciples, with the Herodians, saying, Master, wee know that thou art true, and teachest the way of God in truth, neither careest thou for any man: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? is it lawfull to give tribute unto Cesar, or not? Mar. 12. 14. Luke 20. 22.

18 But Jesus perceived their wickednesse, and said, Why tempt ye me, ye hypocrites? Mat. 16. 1.

19 Shew mee the tribute-money. And they brought unto him a penie. Luke 20. 24.

20 And he saith unto them, Whose *is* this image and superscription?

21 They say unto him, Cesars. Then saith he unto them, * Render therefore unto Cesar the things which are Cesars, and unto God the things that are Gods. * Rom. 13. 7.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ * The same day came to him the Sadducees, which say that there is no resurrection, and asked him, * Mark 12. 18. Luke 20. 27.

24 Saying, Master, * Moses said, If a man die, having no children, his brother shall marrie his wife, and raise up seed unto his brother. * Acts 23. 8. Deut. 25. 5.

25 Now there were with us seven brethren, and the first when he had married a wife, deceased, and having no issue, left his wife unto his brother.

26 Likewise the second also, and the third unto the seventh.

27 And last of all, the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Yee do erre, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 * I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. * Exod. 3. 6.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 ¶ * But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. * Mark 12. 28.

35 Then one of them *which was* a lawyer, asked *him* a question, tempting him, and saying,

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, * Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy minde. * Deut. 6. 5. Luke 10. 27.

38 This is the first and great commandment.

39 And the second *is* like unto it, * Thou shalt love thy neighbour as thy self. * Lev. 19. 18.

40 On these two commandments hang all the law and the prophets.

41 ¶ * While the Pharisees were gathered together, Jesus asked them, * Mark 12. 35. Luke 20. 41.

42 Saying, What think yee of Christ? whose son is he? They say unto him, *The son* of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD said unto my Lord, * Sit thou on my right hand, till I make thine enemies thy footstool? * Psal. 110. 1.

45 If David then call him Lord, how is hee his son?

46 And no man was able to answer him a word, neither durst any man (from that day forth) ask him any moe questions.

CHAP. XXIII.

1 Christ admonisheth the people to follow the good doctrine, not the evil examples of the Scribes and Pharisees, 5 His disciples must beware of their ambition. 13 Hee denounceth eight woes against their hypocrisie and blindnesse: 34 and propheseth of the destruction of Jerusalem.

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, The Scribes and the Pharisees sit in Moses seat.

3 All therefore whatsoever they bid you observe, *that* observe and do: but do not ye after their works: for they say, and do not.

* Luke 11. 46. 4 * For they bind heavie burdens, and grievous to be born, and lay *them* on mens shoulders, but they *themselves* will not move them with one of their fingers.

5 But all their works they do, for to be seene of men: * they make broad their phylacteries, and enlarge the borders of their garments,

* Num. 15. 38. Deut. 6. 8. 22. 12.

6 * And love the uppermost rooms at feasts, and the chief seats in the synagogues,

* Mark 12. 38, 39 Luke 11. 43.

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 * But be not ye called Rabbi: for one is your master, *even* Christ, and all ye are brethren.

* Jam. 3. 1.

9 And call no man your father upon the earth: * for one is your father, which *is* in heaven.

* Mal. 1 6.

10 Neither be ye called masters: for one is your master, *even* Christ.

* Luke 14. 11. and 18. 14.

11 But he that is greatest among you, shall be your servant.

12 * And whosoever shall exalt himself, shall be abased, and he that shall humble himself, shall be exalted.

* Luke 11. 52.

13 ¶ But * wo unto you, Scribes and Pharisees, hypocrites; for ye shut up the kingdome of heaven against men: for ye neither go in your selves, neither suffer ye them that are entring, to go in.

* Mark 12. 40. Luke 20. 47.

14 VVo unto you Scribes and Pharisees, hypocrites; * for ye devoure widows houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation.

15 VVo unto you Scribes and Pharisees, hypocrites; for ye compasse sea and land to make one proselyte, and when he is made, ye make him twofold more the childe of hell then your selves.

16 VVo unto you, ye blinde guides, which say, VVhosoever shall swear by the temple, it is nothing: but whosoever shall swear by the gold of the temple, he is a debter.

17 Ye fools, and blinde: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And whosoever shall swear by the altar, it is nothing: but whosoever sweareth by the gift that is upon it, he is ‖ guiltie.

‖ Or, debter, or, bound.

19 Ye fools and blinde: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 VVhoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And hee that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

* Luke 11. 42.

23 VVo unto you Scribes and Pharisees, hypocrites, * for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgement, mercy, & faith: these ought ye to have done, & not to leave the other undone.

24 Ye blinde guides, which strain at a gnat, and swallow a camel.

* Luke 11. 39.

25 VVo unto you Scribes and Pharisees, hypocrites, * for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excesse.

26 Thou blinde Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Wo unto you Scribes & Pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautifull outward, but are within full of dead mens bones, and of all uncleanesse.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisie and iniquitie.

29 VVo unto you Scribes and Pharisees, hypocrites, because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If wee had been in the dayes of our fathers, wee would not have been partakers with them in the bloud of the prophets.

31 VVherefore ye be witnesses unto your selves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

34 ¶ VVherefore behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucifie, and *some* of them shall yee scourge in your synagogues, and persecute *them* from citie to citie.

35 That upon you may come all the righteous bloud shed upon the earth, * from the bloud of righteous Abel, unto the bloud of Zacharias, son of Barachias, whom yee slew between the temple and the altar.

* Ge. 4. 8.

36 Verily I say unto you, all these things shall come upon this generation.

37 * O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would * I have gathered thy children together even as a hen gathereth her chickens under *her* wings, and ye would not?

* Luke 13. 34. * Or, 24. * Es. 1. 9.

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see mee henceforth, till ye shall say, Blessed *is* hee that cometh in the name of the Lord.

CHAP. XXIIII.

1 Christ foretelleth the destruction of the temple: 3 what and how great calamities shall be before it. 29 The signes of his coming to judgement. 36 And because that day and houre is unknown, 42 we ought to watch like good servants, expecting every moment our master's coming.

AND * Jesus went out, and departed from the temple, and his disciples came to *him* for to shew him the buildings of the temple.

* Mk. 13. 1. Luke 21. 5.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, * There shall not bee left here one stone upon another, that shall not be thrown down.

* Luke 19. 44.

3 ¶ And as he sate upon *the* mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the signe of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ: and shall deceive many.

6 And yee shall hear of wars, and rumours of wars: see that yee bee not troubled: for all *these things* must come to passe, but the end is not yet.

7 For nation shall rise against nation, and kingdome against kingdome, and there shall bee famines, and pestilences, and earthquakes in divers places.

8 All these *are* the beginning of sorrows.

9 * Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my names sake.

10 And then shall many bee offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdome shall be preached in all the world, for a witnesse unto all nations, and then shall the end come.

15 ¶ When ye therefore shall see the abomination of desolation, spoken of by *Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)

16 Then let them which be in Judea, flee into the mountains:

17 Let him which is on the house top, not come down, to take any thing out of his house.

18 Neither let him which is in the field, return back to take his clothes.

19 And wo unto them that are with childe, and to them that give suck in those dayes.

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those dayes should be shortened, there should no flesh be saved: but for the elects sake those dayes shall be shortened.

23 * Then if any man shall say unto you, Lo, here *is* Christ, or there; beleeve it not.

24 For there shall arise false Christs, and false prophets, and shall shew great signes and wonders, insomuch that (if *it were* possible) they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: behold, *he is* in the secret chambers, beleeve it not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 * For wheresoever the carcase is, there will the eagles be gathered together.

29 ¶ Immediatly after the tribulation of those dayes, * shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

30 And then shall appear the signe of the Son of man in heaven: and then shall all the tribes of the earth mourn, * and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

31 * And he shall send his angels ‖ with a great sound of a trumpet, and they shall gather together his elect from the foure winds, from one end of heaven to the other.

32 Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that it is neer, *even* at the doors.

34 Verily I say unto you, this generation shall not passe, till all these things be fulfilled.

35 * Heaven and earth shall passe away, but my words shall not passe away.

36 ¶ But of that day and houre knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the dayes of Noe *were*, so shall also the coming of the Son of man be.

38 * For as in the dayes that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entred into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 * Then shall two be in the field, the one shall be taken, and the other left. * Luk. 17.36.

41 Two women shall be grinding at the mill, the one shall be taken, and the other left.

42 ¶ * Watch therefore, for ye know not what houre your Lord doth come. * Mark 13.35.

43 * But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. * Luk. 12. 39. 1 Thes. 5.2. Rev. 16. 15.

44 Therefore be ye also ready: for in such an houre as you think not, the son of man cometh.

45 * Who then is a faithfull and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? * Luke 12.42.

46 Blessed *is* that servant, whom his Lord when he cometh, shall finde so doing.

47 Verily I say unto you, that he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My Lord delayeth his coming,

49 And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken:

50 The Lord of that servant shall come in a day when he looketh not for him, and in an houre that he is not ware of;

51 And shall ‖ cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth. ‖ Or, *cut him off.*

CHAP. XXV.

1 The parable of the ten virgins, 14 and of the talents. 31 Also the description of the last judgement.

THen shall the kingdome of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* fooliſh.

3 They that were fooliſh took their lamps, and took no oyl with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbred and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the fooliſh said unto the wise, Give us of your oil; for our lamps are ‖ gone out. ‖ Or, going out.

9 But the wise answered, saying, *Not so*; lest there be not enough for us and you, but go ye rather to them that sell, and buy for your selves.

10 And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the doore was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us. * Chap. 24.42.

12 But he answered and said, Verily I say unto you, I know you not. Mark 13. 33.

13 * Watch therefore, for ye know neither the day nor the houre, wherein the Son of man cometh. * Luke 19. 12.

14 ¶ * For *the kingdome of heaven is* as a man travelling into a far countrie, who called his own servants, and delivered unto them his goods: ‖ *A talent is* 187 *pound ten shillings.*

15 And unto one he gave five ‖ talents, to another two, and to another one, to every man according to his severall ability, and straightway tooke his journey. Chap. 18.24.

26 Then he that had received the five talents, went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lords money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents, behold, I have gained besides them five talents more.

21 His lord said unto him, Well done, thou good and faithfull servant, thou hast been faithfull over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithfull servant, thou hast been faithfull over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothfull servant, thou knewest that I reap where I sowed not, and gather where I have not strawed.

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 * For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away, even that which he hath.

30 And cast ye the unprofitable servant into outer darkneſſe, there shall be weeping and gnashing of teeth.

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glorie.

32 And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdome prepared for you from the foundation of the world.

35 * For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee?* or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the king shall answer, and say unto them, Verily I say unto you, In as much as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, * Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, in as much as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And * these shall go away into everlasting punishment: but the righteous into life eternall.

CHAP. XXVI.

1 The rulers conspire against Christ. 6 The woman anointeth his feet. 14 Judas selleth him. 17 Christ eateth the passeover: 26 instituteth his holy supper: 36 prayeth in the garden: 47 and being betrayed with a kisse, 57 is carried to Caiaphas, 69 and denied of Peter.

AND it came to passe, when Jesus had finished all these sayings, he said unto his disciples,

2 * Ye know that after two dayes is *the feast* of the passeover, and the Son of man is betrayed to be crucified.

3 * Then assembled together the chief priests, and the Scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him*.

5 But they said, Not on the feast *day*, lest there be an uprore among the people.

6 ¶ * Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured *it* on his head, as he sate at *meat*.

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poore.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 * For ye have the poore alwayes with you, but me ye have not alwayes.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memoriall of her.

14 ¶ * Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ * Now the first *day* of the *feast of* unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passeover?

18 And he said, Go into the city to such a man, and say unto him, The master saith, My time is at

hand;

* Chap. 13.12. Mark 4. 25. Luke 8. 18.

* Isa. 58. 7. Ezek. 18. 7.

hand, I will keep the passeover at thy house, with my disciples.

19 And the disciples did as Jesus had appointed them, and they made ready the passeover.

20 * Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowfull, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, * He that dippeth his hand with me in the dish, the same shall betray me.

24 The son of man goeth as it is written of him: but wo unto that man by whom the Son of man is betrayed: it had been good for that man, if he had not been born.

25 Then Judas, which betrayed him, answered, and said, Master, Is it I? He said unto him, Thou hast said.

26 ¶ And as they were eating, * Jesus took bread, and ‖ blessed *it*, and brake *it*, & gave *it* to the disciples, and said, Take, eat, this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it:

28 For this is my blood of the new testament which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, untill that day when I drink it new with you in my Fathers kingdome.

30 And when they had sung an ‖ hymne they went out into the mount of Olives.

31 Then saith Jesus unto them, * All ye shall be offended because of me this night: for it is written, * I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, * I will go before you into Galilee.

33 Peter answered and said unto him, Though all men shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, * Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee; likewise also said all the disciples.

36 ¶ * Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him, Peter, and the two sons of Zebedee, and began to be sorrowfull, and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowfull, even unto death: tarry ye here and watch with me.

39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: nevertheless, not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one houre?

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, & prayed, saying, O my father, if this cup may not passe away from me, except I drink it, thy will be done.

43 And he came and found them asleep again; for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest, behold, the houre is at hand, and the son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And * while he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves from the chief priests and elders of the people.

48 Now he that betrayed him, gave them a signe, saying, Whomsoever I shall kisse, that same is he, hold him fast.

49 And forthwith he came to Jesus, and said, Hail master, and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him.

51 And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and stroke a servant of the high priests, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: * for all they that take the sword, shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more then twelve legions of angels?

54 But how then shall the scriptures be fulfilled, * that thus it must be?

55 In that same houre said Jesus to the multitudes, Are ye come out as against a chief ‖ with swords and staves for to take me? I sate daily with you teaching in the temple, & ye laid no hold on me.

56 But all this was done, that the * scriptures of the prophets might be fulfilled. Then all the disciples forsooke him, and fled.

57 ¶ * And they that had laid hold on Jesus, led *him* away to Caiaphas the high priest, where the Scribes and the elders were assembled.

58 But Peter followed him a far off, unto the high priests palace, and went in, and sat with the servants to see the end.

59 Now the chief priests and elders, and all the counsel, sought false witnesse against Jesus to put him to death,

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This *fellow* said, * I am able to destroy the temple of God, and to build it in three dayes.

62 And the high priest arose, and said unto him, Answerest thou nothing? What *is it*, *which* these witnesse against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us, whether thou be the Christ the son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, * Hereafter shall ye see the Son of man, sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy, what further need have we of witnesse? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 * Then did they spit in his face, and buffetted him, and others smote *him* with ‖ the palms of their hands,

68 saying,

Mark 14. 18. Luke 22. 14. John 13. 21.
Psal. 41. 9.
1. Cor. 11. 23, 24. Many Greek copies have gave thanks.
Or, hymne.
Mark 14. 27. John 16. Zech. 13. 7.
Mark 14. 28. 16. 7. John 21.
Mark 14. 32. Luke 22.
* Mark 14. 43. Luke 22. 47. John 18. 3.
* Gen. 9. 6. Revel. 13. 10.
* Isa. 53. 10.
* Lament. 4. 20.
* Mark 14. 53. Luke 22. 54. John 18. 13.
* Joh. 2. 19.
* Chap. 16. 27. Rom. 14. 10. 1 Thess. 4. 16.
* Isa. 50. 6.
‖ Or, rods.

68 Saying, Prophesie unto us, thou Christ, who is he that smote thee?

* Mark 14.66. Luke 22. 55. John 18. 25.

69 ¶ * Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them *that were there*, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediatly the cock crew.

75 And Peter remembred the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

CHAP. XXVII.

1 *Christ is delivered bound to Pilate.* 3 *Judas hangeth himself.* 19 *Pilate admonished of his wife,* 24 *washeth his hands,* 26 *and looseth Barabbas.* 29 *Christ is crowned with thorns,* 34 *crucified,* 40 *reviled,* 50 *dieth, and is buried.* 66 *His sepulchre is sealed and watched.*

* Mark 15.1. Luke 22. 66. John 18. 28.

WHen the morning was come, * all the chief priests and elders of the people took counsel against Jesus to put him to death.

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour.

3 ¶ Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

5 And he cast down the pieces of silver in the temple, * and departed, and went and hanged himself.

* Acts 1. 18.

6 And the chief priests took the silver pieces, and said, It is not lawfull for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potters field, to bury strangers in.

* Acts 1. 19.

8 Wherefore that field was called, * The field of blood unto this day.

* Zech. 11.13. ‖ Or, *whom they bought of the children of Israel.*

9 (Then was fulfilled that which was spoken by Jeremy the prophet, saying, * And they took the thirty pieces of silver, the price of him that was valued, ‖ whom they of the children of Israel did value;

10 And gave them for the potters field, as the LORD appointed me.

11 And Jesus stood before the governour: and the governour asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then saith Pilate unto him, Hearest thou not how many things they witnesse against thee?

14 And he answered him to never a word, insomuch that the governour marvelled greatly.

* Luke 23. 17.

15 * Now at *that* feast the governour was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ.

18 For he knew that for envie they had delivered him.

19 ¶ When he was set down on the judgement seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of him.

20 * But the chief priests and elders perswaded the multitude that they should ask Barabbas, and destroy Jesus.

* John 18.40. Acts 3. 14.

21 The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified.

23 And the governour said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

27 * Then the souldiers of the governour took Jesus into the ‖ common hall, and gathered unto him the whole band *of souldiers*.

* John 19.1. ‖ Or, *Vermans house.*

28 And they stripped him, and put on him a scarlet robe.

29 ¶ And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail king of the Jews.

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him.

32 * And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his crosse.

* Mar. 15.21. Luke 23. 26.

33 * And when they were come unto a place called Golgotha, that is to say, a place of a skull,

* John 19. 17.

34 ¶ They gave him vineger to drink, mingled with gall: and when he had tasted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, * They parted my garments among them, and upon my vesture did they cast lots.

* Psalm 22.18.

36 And sitting down, they watched him there:

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two theeves crucified with him: one on the right hand, and another on the left.

39 ¶ And they that passed by, reviled him, wagging their heads,

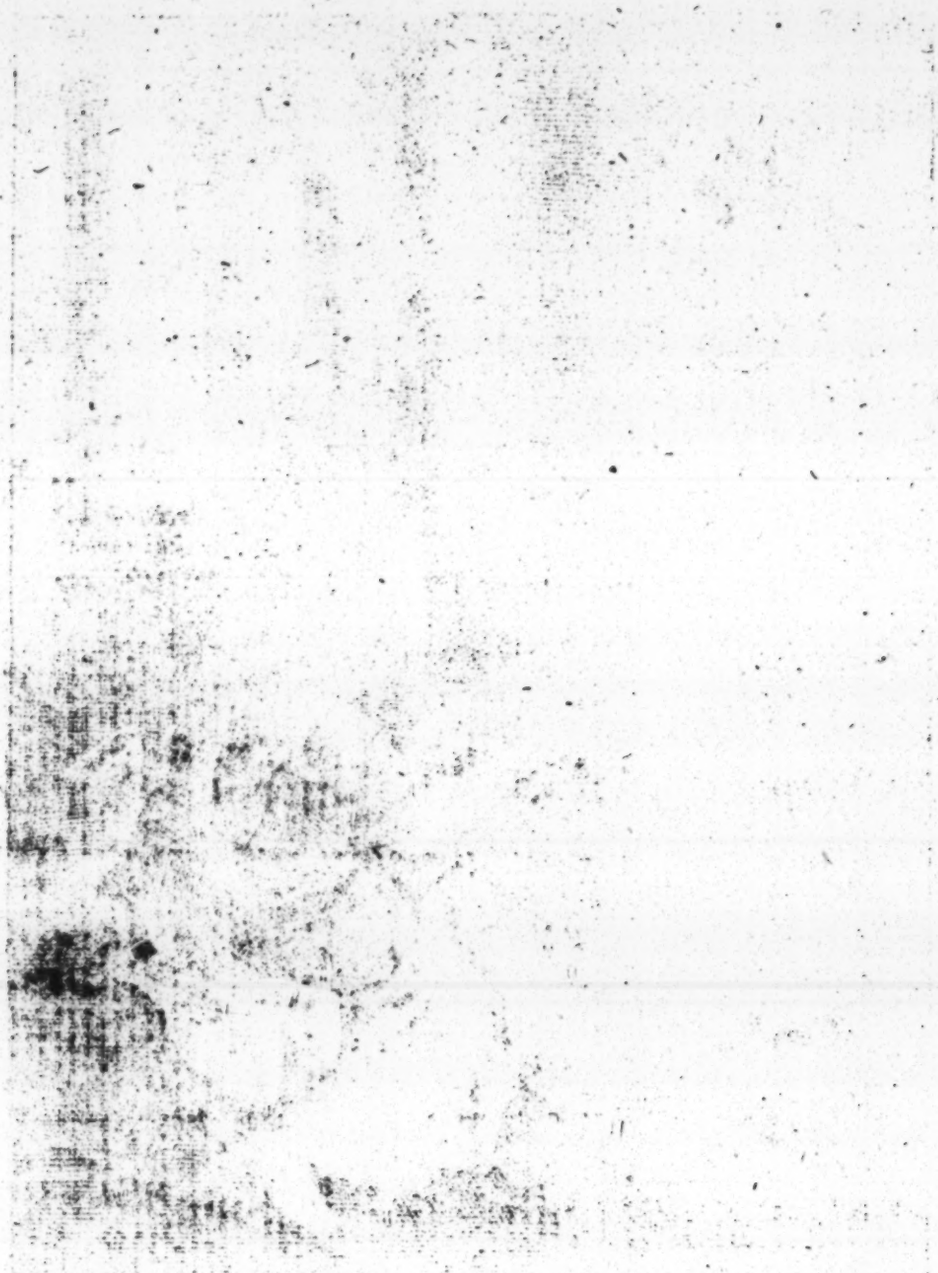
40 And saying, Thou that destroyest the temple, and buildest *it* in three dayes, save thy self: if

thou



S. MARCVS.

True Doctrine, Charity, Repentance, these
if one but marke these tymes doe seldome please.
A Lyons voyce is requisite, where men
preferre, before Heauens Pallace, Earths close Den,





Of Paying of Tribute. *Matt:* 22.



The vineyard let out. *Matt:* 21: 33.
The marriage garment. *Matt:* 22: 11.

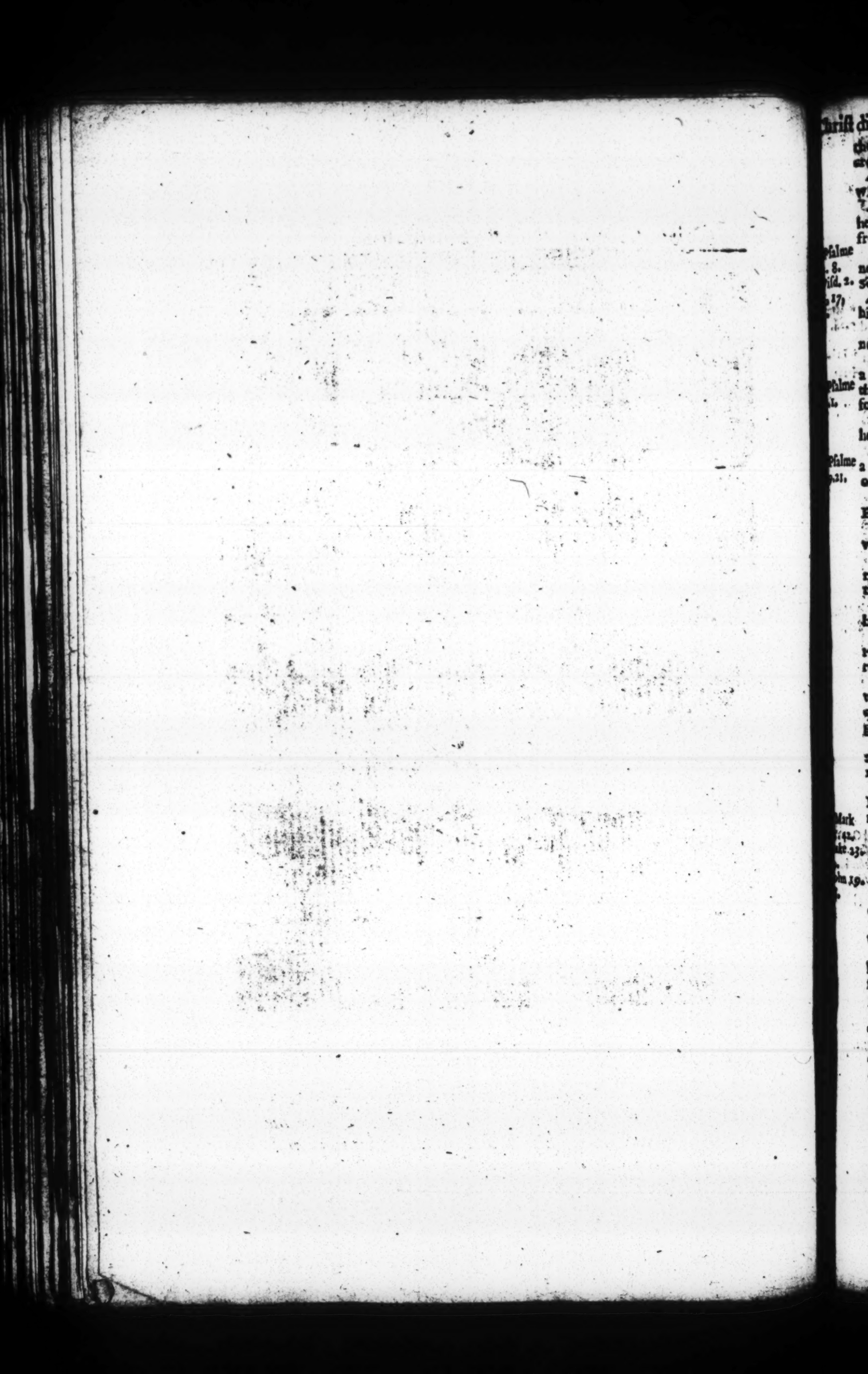
15. *Then went the Phariſees and tooke counſell how they might tangle him in talke.*
16. *And they ſent vnto him there diſciples, with ſ Herodians ſaying, etc:*
17. *Tell us therfore, how thinkeſt thou: is it lawfull to giue tribute vnto Ceſar, or not?*

The Conuersion of Magdalen. *Luc: 7*



37. *And behold a woman in ỹ cittie, which was a sinner, when shee knewe that Jesus sate att table in the Pharises house, shee brought a boxe of ointment.*

38. *And shee stoode att his feete behind him weeping, and begane to wash his feete with teares, and did wipe them with the heares of her head, and kissed his feete, and anoynted them with the ointment.*



thou be the Son of God, come down from the crosse.

41 Likewise also the chief priests mocking him, with the Scribes and elders, said,

42 He saved others, himself he cannot save: if he be the king of Israel, let him now come down from the crosse, and we will believe him.

Psalme 8. Isid. 2. 17. 43 * He trusted in God, let him deliver him now if he will have him; for he said, I am the Son of God.

44 The theeves also which were crucified with him, cast the same in his teeth.

45 Now from the sixth houre there was darkenesse over all the land unto the ninth houre.

46 And about the ninth houre Jesus cried with a loud voice, saying, *Eli, Eli, lamasabachthani*, that is to say, * My God, my God, why hast thou forsaken me?

Psalme 21. 47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a spunge, * and filled it with vineger, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with a loud voice, yeelded up the ghost.

51 And behold, the vail of the temple was rent in twain, from the top to the bottome, and the earth did quake, and the rocks rent,

52 And the graves were opened, and many bodies of saints which slept, arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the Centurion, and they that were with him, watching Jesus, saw the earthquake, & those things that were done, they feared greatly, saying, Truly this was the son of God.

55 And many women were there (beholding afar off) which followed Jesus from Galilee, ministring unto him.

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

Mark 15. 42. Luke 23. 57 * When the even was come, there came a rich man of Arimathea, named Joseph, who also himselfe was Jesus disciple:

John 19. 58 He went to Pilate, and begged the body of Jesus: then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewen out in the rock: and he rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three dayes I will rise again.

64 Command therefore that the sepulchre be made sure untill the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last errour shall be worse then the first.

65 Pilate said unto them, Ye have a watch, go your way, make it as sure as you can.

66 So they went and made the sepulchre sure, sealing the stone, and setting a watch.

CHAP. XXVIII.

1 Christs resurrection is declared by an Angel to the women. 9 He himself appeareth unto them. 11 The high priests give the souldiers money to say that he was stollen out of his sepulchre. 16 Christ appeareth to his disciples, 19 and sendeth them to baptize and teach all nations.

IN the * end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. * Mark 16. 1. John 20. 1.

2 And behold, there was a great earthquake: for the Angel of the Lord descended from heaven, and came and rolled back the stone from the doore, and sate upon it. || Or, had been.

3 His countenance was like lightning, and his raiment white as snow.

4 And for fear of him the keepers did shake, and became as dead men.

5 And the Angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said: come, see the place where the Lord lay.

7 And go quickly and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee, there shall ye see him, lo, I have told you.

8 And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the souldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governours ears, we will perswade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews untill this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when thy saw him, they worshipped him: but some doubted.

18 And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.

19 ¶ * Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost: * Mark 16. 15.

20 Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway even unto the end of the world. Amen.

THE

THE GOSPEL ACCORDING TO S. MARK.

CHAP. I.

1 The office of John the Baptist. 9 Jesus is baptized, 12 tempted: 14 he preacheth: 16 calleth Peter, Andrew, James and John: 23 healeth one that had a devil, 29 Peters mother in law, 32 many diseased persons: 41 and cleanseth the leper.

1 THE beginning of the Gospel of Jesus Christ the Son of God,

2 As it is written in the prophets, * Behold, I send my messenger before thy face, which shall prepare thy way before thee.

* Mal. 3.1.

3 * The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight.

* Isa. 40. 3. Luk. 3.4. Joh. 1.23

4 * John did baptize in the wilderness, and preach the baptisme of repentance, ‖ for the remission of sins.

* Mat. 3.1 ‖ Or, *unto.*

5 * And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

* Mat. 3. 5.

6 And John was * clothed with camels hair, and with a girdle of a skin about his loyns; and he did eat locusts and wilde honey:

* Mat. 3. 4.

7 And preached, saying, There cometh one mightier then I after me, the latchet of whose shoes I am not worthy to stoup down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the holy Ghost.

9 * And it came to passe in those dayes, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

* Matth. 3.13.

10 And straightway coming up out of the water, he saw the heavens ‖ opened, and the Spirit like a dove descending upon him.

‖ Or, *cloven*, or *rent.*

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

12 * And immediatly the spirit driveth him into the wilderness.

* Matth. 4.1.

13 And he was there in the wilderness fourty dayes tempted of Satan, and was with the wilde beasts; and the angels ministred unto him.

14 Now after that John was put in prison, * Jesus came into Galilee, preaching the gospel of the kingdome of God,

* Matth. 4.12.

15 And saying, The time is fulfilled; and the kingdome of God is at hand: repent ye and beleeve the gospel.

16 * Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: (for they were fishers)

* Matth. 4. 18.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James the son of Zebedee, & John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

* Matth. 4.13.

21 * And they went into Capernaum, & straightway on the sabbath-day he entred into the synagogue, and taught.

22 * And they were astonished at his doctrine: for he taught them as one that had authority, and not as the Scribes.

* Mat. 7.28.

23 * And there was in their synagogue a man with an unclean spirit, and he cried out,

* Luk. 4.33.

24 Saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy one of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediatly his fame spread abroad throughout all the region round about Galilee.

29 * And forthwith, when they were come out of the synagogue, they entred into the house of Simon, and Andrew, with James and John.

* Mat. 8.14.

30 But Simons wives mother lay sick of a fever: and anon they tell him of her.

31 And he came and took her by the hand, and lift her up; and immediatly the fever left her, and she ministred unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the doore.

34 And he healed many that were sick of divers diseases, and cast out many devils, and suffered not the devils ‖ to speak, because they knew him.

‖ Or, *to say, that they knew him.*

35 And in the morning rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 * And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

* Mat. 8.2.

41 And Jesus moved with compassion, put forth his hand, and touched him, and saith unto him, I will, be thou clean.

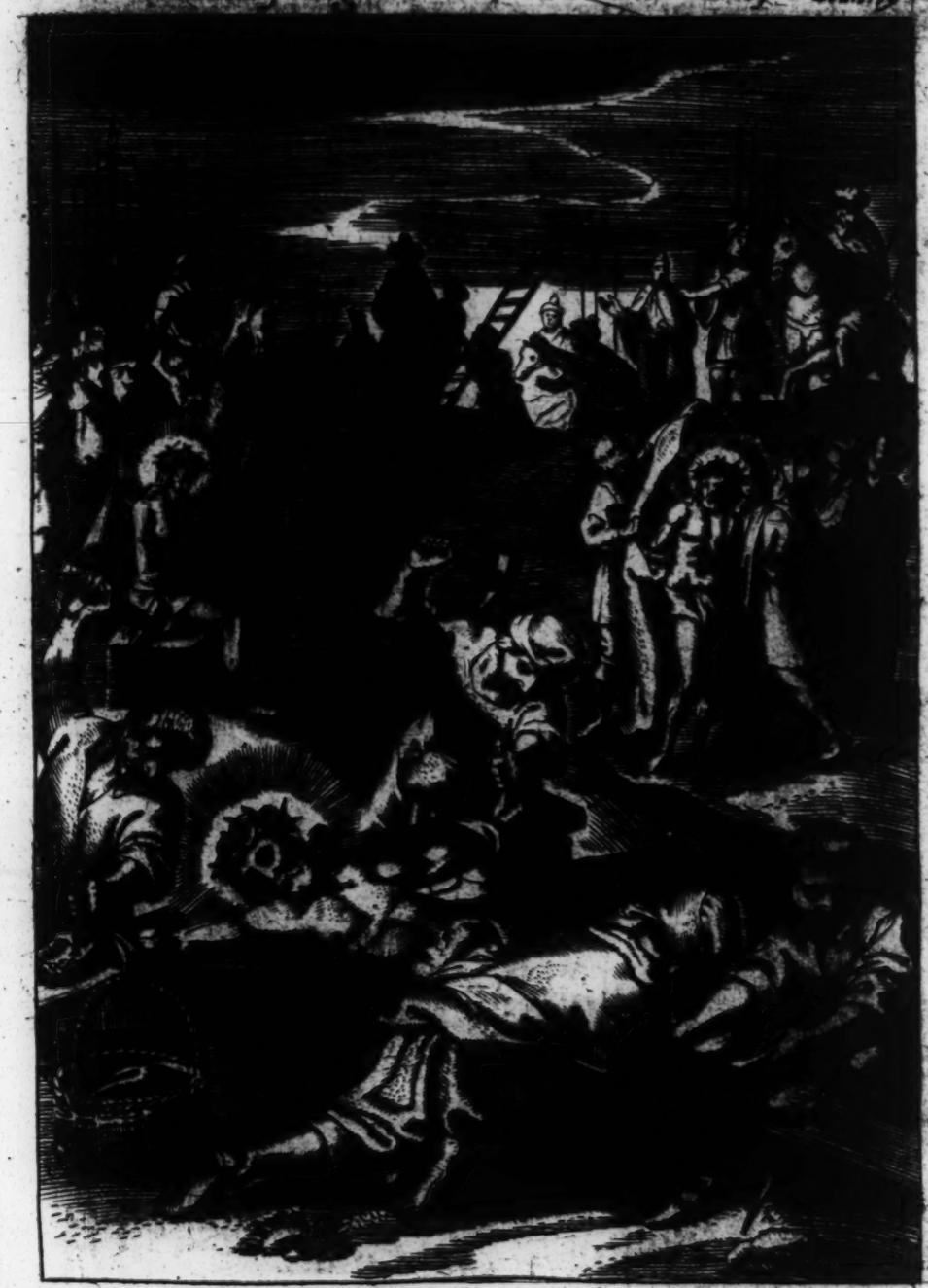
42 And assoon as he had spoken, immediatly the leprosie departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thy self to the priest, and offer for thy cleansing those things which

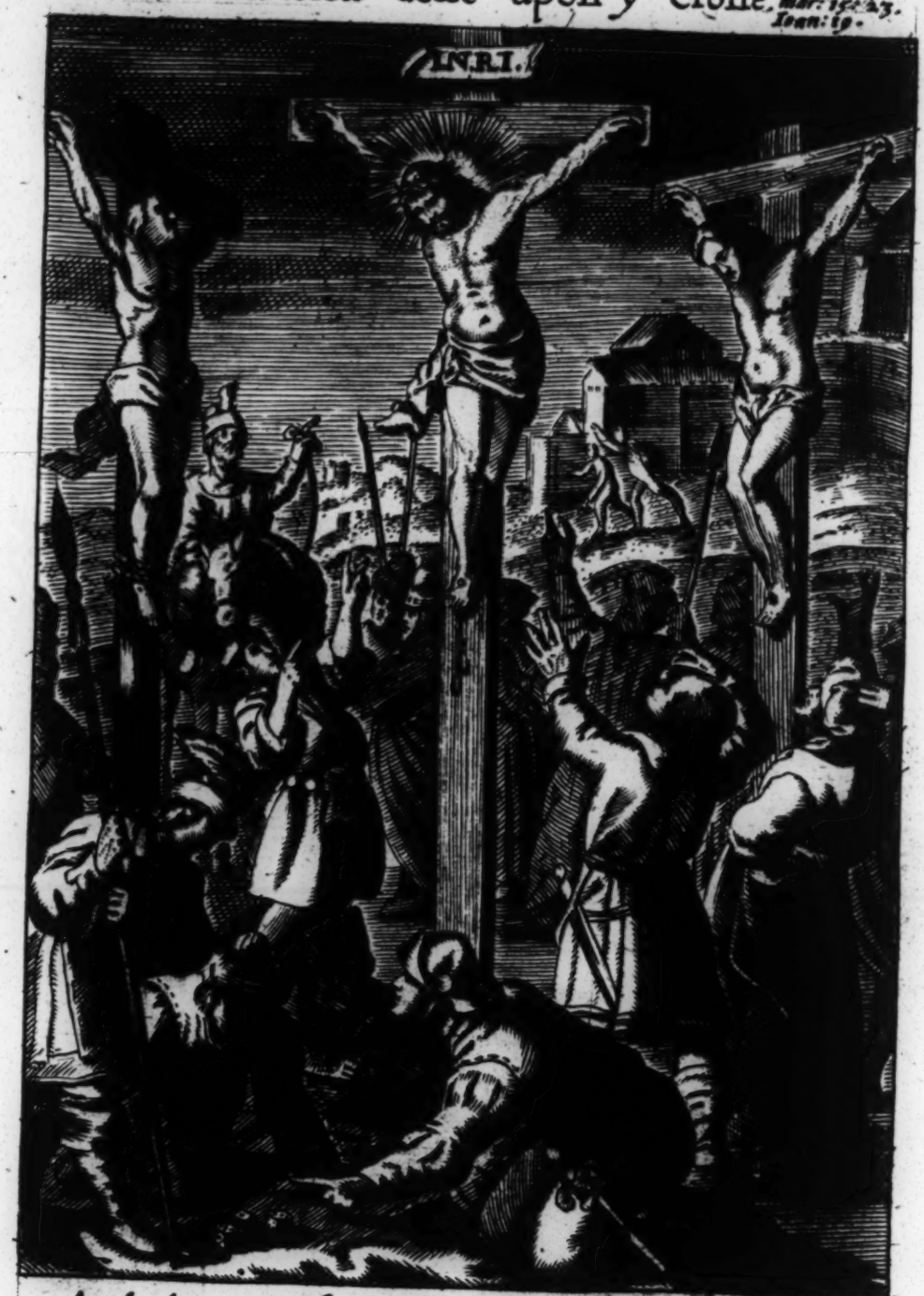
Moses

The nayling to the Crosse. mat: 27 * Luc: 23 mar: 15 Ioan: 19



*33. And when they were come unto a place called Golgotha,
that is to say, a place of a skull,
34. They gaue him vineger to drinke, mingled with gall:
and when hee had tasted thereof, he would not drinke.
35. And they crucified him. etc.

The Misteries done upon ye Crosse. mat: 27: 35: mar: 15: 23. Ioan: 19.



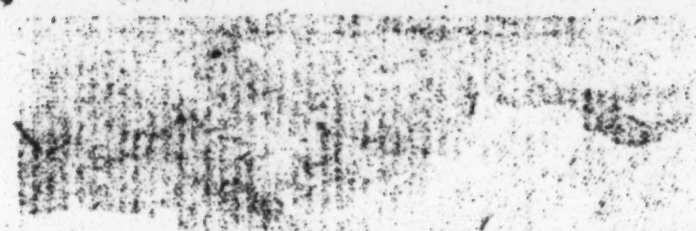
35. And they Crucifyed him, and parted his garments casting lots, that it might be fullfilled which was spoken by the Prophets. etc.

37. And set up ouer his head his accusation written.

THIS IS IESVS Ÿ KING OF Ÿ IEWES.

38. And there were two theeues crucifyed with him. etc.

39. And they that passed by reuiled him. etc.



His resurrection declared. Matt: 28 * Mar: 16.



* 1. As it began to dawne towards the first day of ỹ weeke, came Mary Magdalene, and ỹ other Mary, to see ỹ Sepulcher
2. And behold, there was a great earthquake, for the Angell of the Lord descended from heauen, etc:
3. His countenance was like lightning, & his raiment white as snow.
4. And for feare of him the keepers did shake, and became as dead men.

The Resurrection



62 The high Preistes and Phariſes aſſembled to Pilate.
63 And ſaide etc. 64: comande therfore that the
ſepulchre be made ſure untill the third day: etc.
65 Then Pilate ſaide unto them ye haue a watch: etc
66 And they went and made the ſepulchre ſure
with ye watch and ſcaled the ſtone.

The crowning with thornes.

mat: 27 * Luc: 23
mar: 15 Ioan: 19

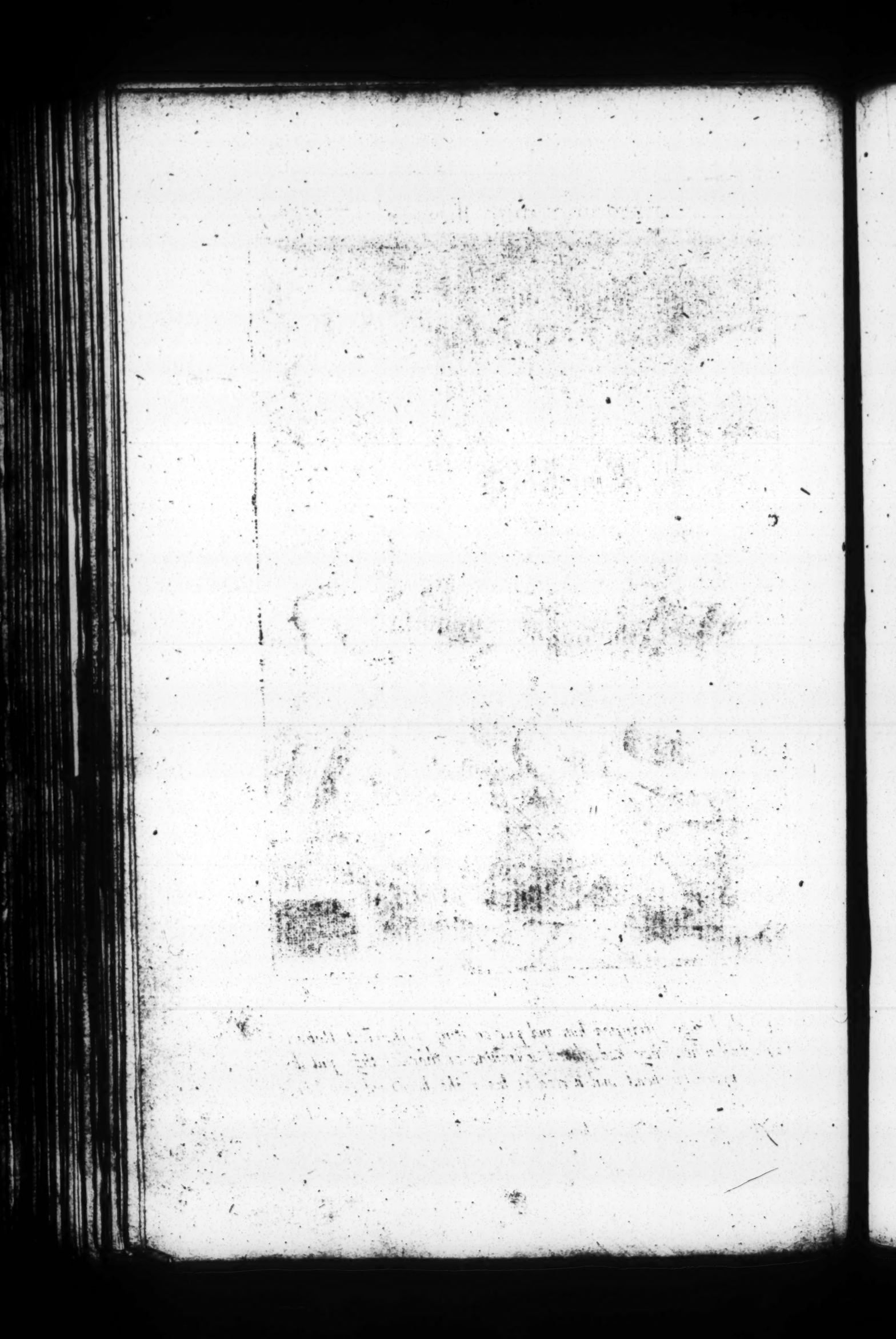


* 27. Then the ſouldiers of the Gouernour tooke Ieſus into the Common Hall. etc.

28. And they ſtripped him, and put on him a ſkarlett Robe,

29 And when they had plaited a crowne of thornes, they put it vppon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, ſaying Haile King of ỹ Iewes.

30 And they ſpitt vpon him. etc.



The fasting and temptation of Christ: Matt: 4. Mar: 1 Luc: 4. *



*12. *And immediately the Spirit driueth him into the Wildernesse,*

13. *And he was there in the Wildernesse fourty dayes tempted of Satan, and was with the wilde beasts, and the Angells ministred vnto him.*



Peters Mother in law healed.

Matt: 8
Mar: 1 *
Luc: 4

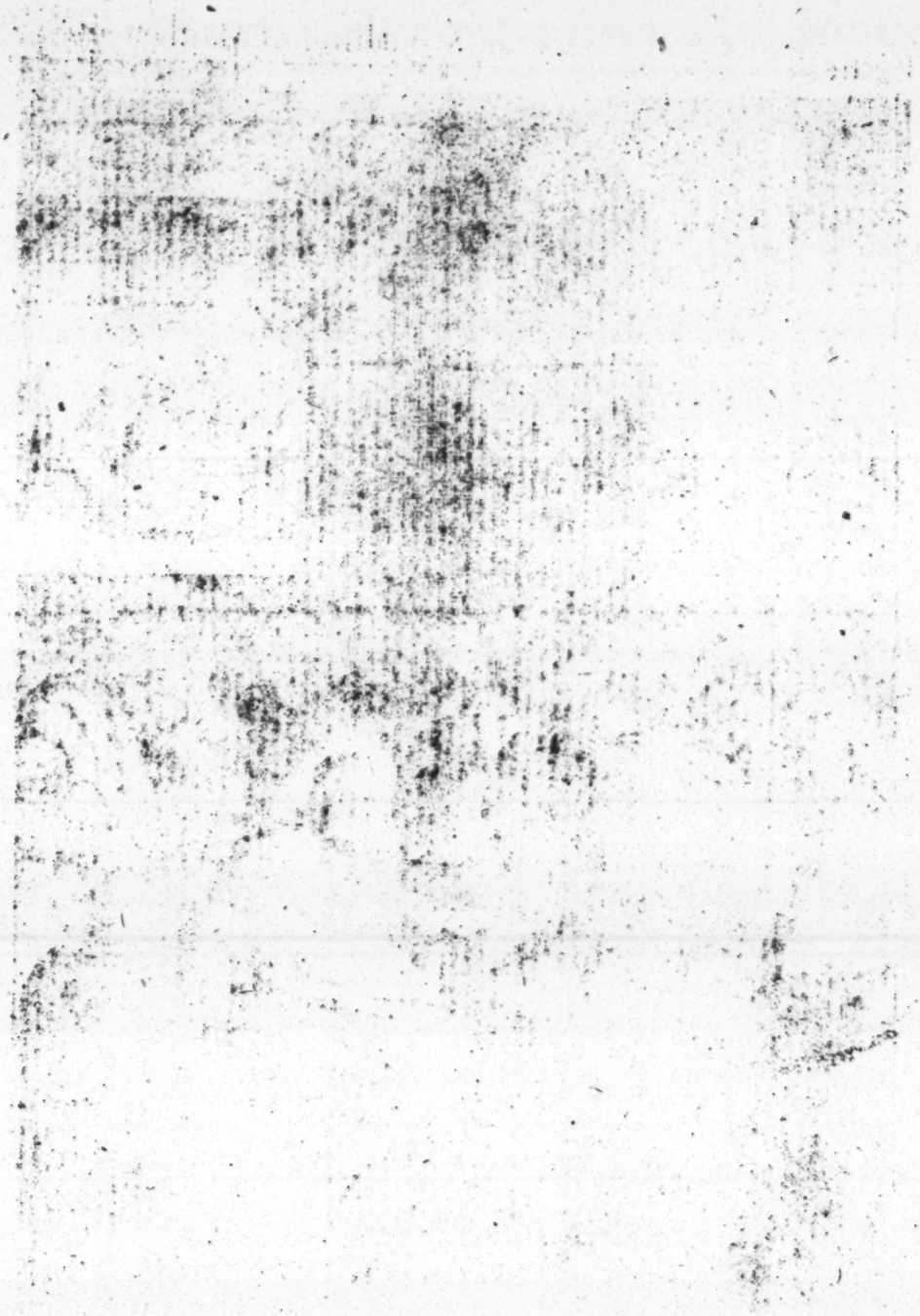


Christ healeth ỹ man with ỹ vncleane Spirit. verse 23.

*30. And Simons wiues mother lay ſicke of a feuer, and anon
they told him of her
31 And he came and tooke her by ỹ hand, and lift her vpp, and
the feuer forſooke her by and by, and ſhee
miniſtred vnto them.

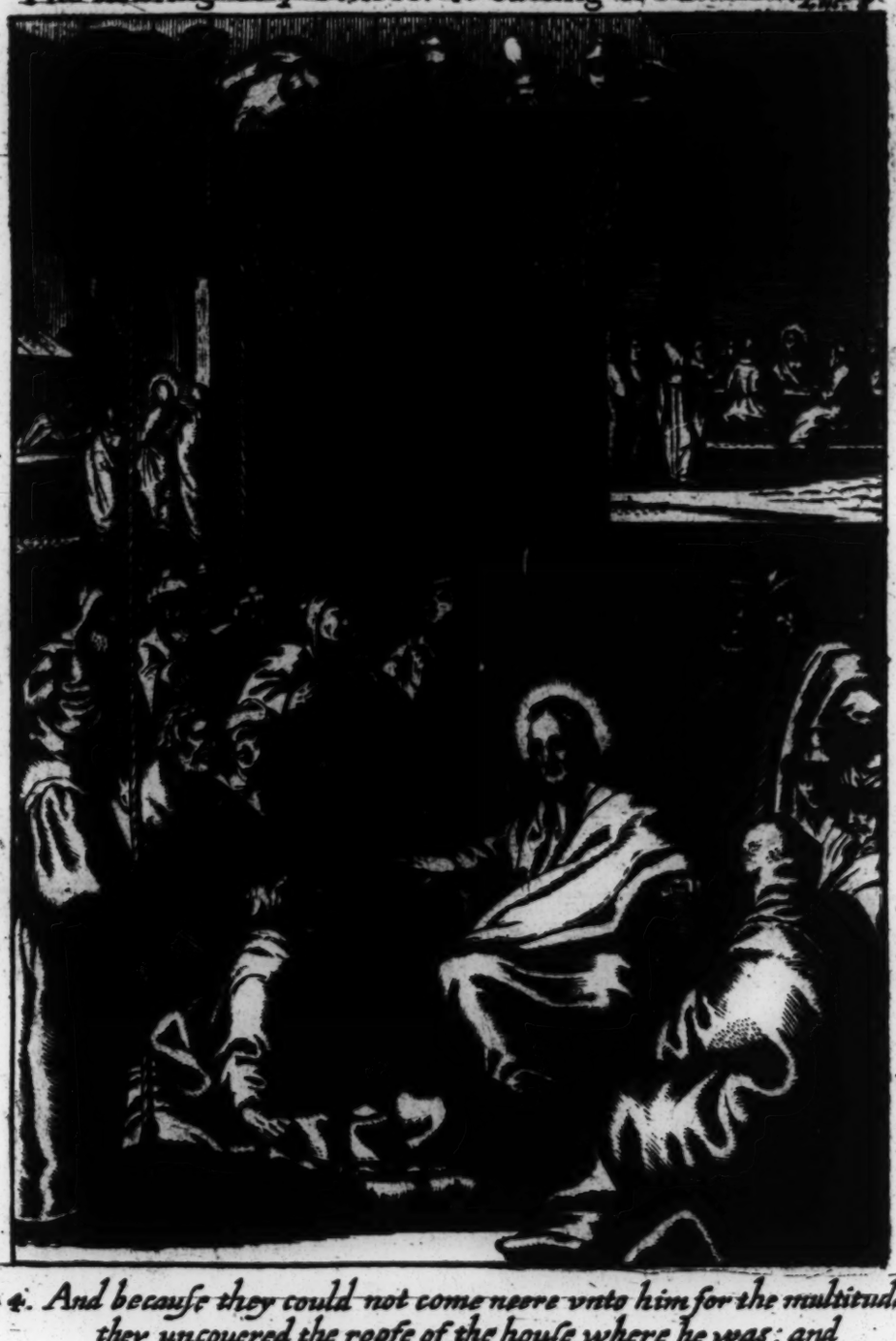
The great draught of fish. Luke. 5. 6. verſe.





The healing of ȳ Palsie. &: calling of Matthew.

Matt: 9
Mar: 2
Luc: 5



* 4. *And because they could not come neere vnto him for the multitude, they uncouered the roofe of the house where he was: and when they had broken it open they lett downe the bed, wherein the ſicke of the palſie lay.*

5. *Now when Jeſus ſaw there faith, hee ſayd to the ſicke of the palſie, Sonne, thy ſinnes are forgiuen thee.*

11. *I ſay vnto thee Ariſe and take vp they bed. etc:* *Verſe. 14. 15.*

Moses commanded for a testimony unto them.

a Luke 5. 15. 45 * But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

CHAP. II.

1 Christ healeth one sick of the palsie, 14 calleth Matthew from the receipt of custome, 15 eateth with publicans and sinners, 18 excuseth his disciples for not fasting, 23 and for plucking the eares of corn on the sabbath-day.

b Matth. 9. 1. AND again * he entred into Capernaum, after some dayes, and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive them, no not so much as about the doore: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsie, which was born of foure.

4 And when they could not come nigh unto him for preasse, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsie lay.

5 When Jesus saw their faith, he said unto the sick of the palsie, Son, thy sins be forgiven thee.

6 But there were certain of the Scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemies? c Job 14. 4. Psa. 130. 3. who can forgive sins but God only?

8 And immediatly, when Jesus perceived in his spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsie, Thy sins be forgiven thee? or to say, Arise, and take up thy bed and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsie)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediatly he arose, took up the bed, and went forth before them all, insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea side, and all the multitude resorted unto him, and he taught them.

d Matth. 9. 9. [Or, at the place where the custome was received. 14 * And as he passed by, he saw Levi the son of Alpheus sitting at the receipt of custome, and said unto him, Follow me. And he arose and followed him.

15 And it came to passe, that as Jesus sate at meat in his house, many Publicanes and sinners sate also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the Scribes and Pharisees saw him eat with Publicanes and sinners, they said unto his disciples, How is it that he eateth and drinketh with Publicanes and sinners?

17 When Jesus heard it, he saith unto them, They that are whole, have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

e Matth. 9. 14. Luke 5. 33. 18 * And the disciples of John, and of the Pharisees used to fast: and they come, and say unto him, Why do the disciples of John, and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them they cannot fast.

20 But the dayes will come, when the bridegroom shall be taken away from them, and then shall they fast in those dayes.

21 No man also seweth a piece of [Or, yarn, or, unwrought.] new cloth on an old garment: else the new piece that filled it up, taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 * And it came to passe, that he went through the corn fields on the sabbath day, & his disciples began as they went, to pluck the eares of corn. * Matth. 12. 1.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawfull?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he and they that were with him?

26 How he went into the house of God in the dayes of Abiathar the high priest, and did eat the shew-bread, which is not lawfull to eat, but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

CHAP. III.

1 Christ healeth the withered hand, 10 and many other infirmities: 11 rebuketh the unclean spirits: 13 chooseth his twelve apostles: 22 convinceth the blasphemy of casting out devils by Beelzebub: 31 and sheweth who are his brother, sister, and mother.

AND * he entred again into the synagogue, and there was a man there which had a withered hand. * Matth. 12. 9.

2 And they watched him, whether he would heal him on the sabbath day, that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawfull to do good on the sabbath dayes, or to do evil? to save life, or to kill? but they held their peace.

5 And when he had looked round about on them with anger, being grieved for the [hardnesse] [Or, blindnesse.] of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

10 For he had healed many, insomuch that they [preassed upon him for to touch him, as many as] [Or, rushed.] had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And

12 And he straitly charged them, that they should not make him known.

* Matth. 10. 1. 13 * And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach:

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter.

17 And James *the son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the son* of Alphæus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went ‖ into an house.

‖ Or, home.

20 And the multitude cometh together again, so that they could not so much as eat bread.

‖ Or, kinsmen.

21 And when his ‖ friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

* Matth. 9. 34. 22 ¶ And the Scribes which came down from Jerusalem, said, * He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdome be divided against it self, that kingdome cannot stand.

25 And if a house be divided against it self, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong mans house and spoil his goods, except he will first binde the strong man, and then he will spoil his house.

* Matth. 12. 31. 28 * Verily I say unto you, All sins shall be forgiven unto the sonnes of men, and blasphemies, wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the holy Ghost, hath never forgiveneſſe, but is in danger of eternall damnation:

30 Because they said, He hath an unclean spirit.

* Matth. 12. 46. 31 ¶ * There came then his brethren and his mother, and standing without, sent unto him, calling him.

32 And the multitude sate about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sate about him, and said, Behold my mother and my brethren.

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAP. IIII.

1 *The parable of the sower,* 14 *and the meaning thereof.* 21 *We must communicate the light of our knowledge to others.* 26 *The parable of the seed growing secretly,* 30 *and of the mustard-seed.* 35 *Christ stilleth the tempest on the sea.*

* Matth. 13. 1. AND he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entred into a ship, and sate in the sea, and the whole multitude was by the sea, on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken, Behold, there went out a sower to sow:

4 And it came to passe as he sowed, some fell by the way side, and the fowls of the aire came, and devoured it up.

5 And some fell on stony ground, where it had not much earth, and immediatly it sprang up, because it had no depth of earth.

6 But when the sun was up, it was scorched, and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yeelded no fruit.

8 And other fell on good ground, and did yeeld fruit that sprang up and increased, and brought forth some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath eares to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdome of God: but unto them that are without, all these things are done in parables:

* Matth. 13. 14. 12 That seeing they may see, and not perceive, and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will you know all parables?

14 ¶ The sower soweth the word.

15 And these are they by the way side, where the word is sowen, but when they have heard, Satan cometh immediatly, and taketh away the word that was sowen in their hearts.

16 And these are they likewise which are sowen on stony ground, who when they have heard the word, immediatly receive it with gladnesse;

17 And have no root in themselves, and so endure but for a time: afterward when affliction or persecution ariseth for the words sake, immediatly they are offended.

18 And these are they which are sowen among thorns; such as hear the word,

* 1 Tim. 6. 17. 19 And the cares of this world, * and the deceitfulnesse of riches, and the lusts of other things entring in, choke the word, and it becometh unfruitfull.

20 And these are they which are sowen on good ground, such as hear the word, and receive it, and bring forth fruit, some thirty fold, some sixty, and some an hundred.

* Matth. 5. 15. ‖ The word is the originall signifieth a lesse measure. 21 ¶ * And he said unto them, Is a candle brought to be put under a ‖ bushel, or under a bed? and not to be set on a candlestick?

22 * For there is nothing hid which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have eares to hear, let him hear.

24 And he said unto them, Take heed what you hear: * with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. * Matth. as Mat. 5. 15.

25 * For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath. * Matth. 13. 26. * Matth. 7. 2.

26 ¶ And he said, So is the kingdome of God, as if a man should cast seed into the ground

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. * Matth. 14. 12.

28 For the earth bringeth forth fruit of her self; first the blade, then the eare, after that the full corn in the eare.

29 But when the fruit is ‖ brought forth, immediatly ‖ Or, yeeldeth

mediately hee putteth in the sicle, because the harvest is come.

Matth. 13. 31. 29 * And he said, VVherunto shall we liken the kingdome of God? or with what comparison shall we compare it?

32 It is like a grain of mustard-seed, which when it is sowen in the earth, is lesse then all the seeds that be in the earth.

33 But when it is sowen it groweth up, and becometh greater then all herbs, and shooteth out great branches, so that the fowls of the aire may lodge under the shadow of it.

Matth. 13. 34 33 * And with many such parables spake hee the word unto them, as they were able to heare it.

34 But without a parable spake he not unto them: and when they were alone, hee expounded all things to his disciples.

Matth. 8. 23 35 * And the same day when the even was come, he saith unto them, Let us passe over unto the other side.

36 And when they had sent away the multitude, they took him even as hee was in the ship, and there were also with him other little ships.

37 And there arose a great storm of winde, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, & say unto him, Master, carest thou not that we perish?

39 And hee arose, and rebuked the winde, and said unto the sea, Peace, bee still: and the winde ceased, and there was a great calm.

40 And hee said unto them, VVhy are yee so fearfull? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, VVhat manner of man is this, that even the winde and the sea obey him?

CHAP. V.

1 Christ delivering the possessed of the legion of devils, 13 they enter into the swine: 25 He healeth the woman of the bloudie issue, 35 and raiseth from death Jairus his daughter.

Matth. 8. 28. AND * they came over unto the other side of the sea, into the countrey of the Gadarenes.

2 And when he was come out of the ship, immediatly there met him out of the tombs, a man with an unclean spirit,

3 VVho had his dwelling among the tombs, and no man could binde him, no not with chains:

4 Because that hee had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And alwayes night and day, hee was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he came and worshipped him,

7 And cryed with a loud voice, and said, VVhat have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 (For hee said unto him, Come out of the man, thou unclean spirit)

9 And he asked him, What is thy name? And he answered, saying, My name is legion: for wee are many.

10 And he besought him much, that hee would not send them away out of the countrey.

11 Now there was there nigh unto the mountains, a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entred into the swine, and the herd ran violently down a steep place into the sea, (they were about two thousand) and were choked in the sea.

14 And they that fed the swine fled, and told it in the citie, and in the countrey. And they went out to see what is was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right minde, and they were afraid.

16 And they that saw it, told them how it befell to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, hee that had been possessed with the devil, prayed him, that he might be with him.

19 Howbeit, Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And hee departed, and began to publish in Decapolis, how great things Jesus had done for him: and all men did marvell.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him, and he was nigh unto the sea.

22 * And behold, there cometh one of the rulers of the synagogue, Jairus by name, and when he saw him, he fell at his feet, * Matth. 9. 18.

23 And besought him greatly, saying, My little daughter lieth at the point of death, *I pray thee* come and lay thy hands on her that she may bee healed, and she shall live.

24 And Jesus went with him, and much people followed him, and thronged him.

25 And a certain woman which had an issue of bloud twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the presse behinde, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her bloud was dried up: and shee felt in her body that shee was healed of that plague.

30 And Jesus immediatly knowing in himself, that vertue had gone out of him, turned him about in the presse, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronged thee, and sayest thou, Who touched me?

32 And hee looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And hee said unto her, Daughter, thy faith hath made thee whole, go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogues *house*, certain which said, Thy daughter is dead, why troublest thou the Master any further?

36 Assoon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Bee not afraid, only beleeve.

37 And

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.
38 And hee cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.
39 And when hee was come in, hee saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.
40 And they laughed him to scorn: but when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entreth in where the damsel was lying.
41 And he took the damsel by the hand, and said unto her, *Talitha cumi*, which is being interpreted, Damsel, I say unto thee, Arise.
42 And straightway the damsel arose, and walked; for she was of the age of twelve years: and they were astonished with a great astonishment.
43 And hee charged them straitly that no man should know it: and commanded that something should be given her to eat.

CHAP. VI.

1 Christ is contemned of his countreymen. 7 Hee giveth the twelve power over unclean spirits. 14 Divers opinions of Christ. 18 John Baptist is beheaded. 29 and buried. 30 The apostles return from preaching. 34 The miracle of five loaves and two fishes. 48 Christ walketh on the sea: 53 and healeth all that touch him.

* Matth. 13. 54. AND * he went out from thence, and came into his own countrey, and his disciples follow him.
2 And when the sabbath-day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisedome is this which is given unto him, that even such mightie works are wrought by his hands?
* John 4. 44. * Matth. 9. 35. Luke 13. 22. 3 Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.
4 But Jesus said unto them, * A prophet is not without honour, but in his own countrey, and among his own kin, and in his own house.
* Matth. 10. 1. 5 And hee could there do no mightie work, save that hee laid his hands upon a few sick folk, and healed them.
‖ The word signifieth *a piece of brasse money, in value some-what lesse then a farthing*, Matth. 10. 9. *but here it is taken in generall for money.* 6 And he marvelled because of their unbelief.
* And he went round about the villages, teaching.
7 ¶ * And he calleth unto him the twelve, and began to send them forth by two and two, and gave them power over unclean spirits,
8 And commanded them that they should take nothing for their journey, save a staff only: no scrip, no bread, no ‖ money in their purse:
9 But be shod with sandals: and not put on two coats.
10 And hee said unto them, In what place soever yee enter into an house, there abide till yee depart from that place.
* Matth. 10. 14. * Acts 13. 51. * Jam. 5. 14. 11 * And whosoever shall not receive you nor hear you, when ye depart thence, * shake off the dust under your feet, for a testimony against them: verily I say unto you, it shall bee more tolerable for Sodom and Gomorrah in the day of judgement, then for that citie.
12 And they went out, and preached that men should repent.
13 And they cast out many devils, * & anointed with oyl many that were sick, and healed them.
* Matth. 14. 1. 14 * And king Herod heard of *him*, (for his name was spread abroad) & he said that John the Baptist was risen from the dead, and therefore mightie works do shew forth themselves in him.
15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.
* Luke 3. 19. 16 * But when Herod heard *thereof*, he said, It is John whom I beheaded, he is risen from the dead.
17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias sake, his brother Philips wife: for hee had married her.
* Levit. 18. 16. 18 For John had said unto Herod, * It is not lawfull for thee to have thy brothers wife.
‖ Or, *envied grudged* ‖ Or, *observed him, or saved him.* 19 Therefore Herodias had ‖ a quarrell against him, & would have killed him, but she could not.
20 For Herod feared John, knowing that hee was a just man, and an holy, and ‖ observed him, and when hee heard him, he did many things, and heard him gladly.
21 And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief estates of Galilee:
22 And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sate with him, the king said unto the damsel, Aske of me whatsoever thou wilt, and I will give it thee.
23 And hee sware unto her, Whatsoever thou shalt aske of me, I will give it thee, unto the halfe of my kingdome.
24 And she went forth, and said unto her mother, What shall I aske? And she said, The head of John the Baptist.
25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger, the head of John the Baptist.
26 And the king was exceeding sorie, *yet* for his oathes sake, and for their sakes which sate with him, he would not reject her.
‖ Or, *of his guard.* 27 And immediatly the king sent ‖ an executioner, and commanded his head to be brought, and he went, and beheaded him in the prison,
28 And brought his head in a charger, and gave it to the damsel, and the damsel gave it to her mother.
29 And when his disciples heard *of it*, they came and took up his corps, and laid it in a tomb.
* Luke 9. 10. 30 * And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.
31 And he said unto them, Come ye your selves apart into a desert place, and rest a while: for there were many coming and going, and they had no leasure so much as to eat.
* Matth. 14. 13. 32 * And they departed into a desert place by ship privately.
33 And the people saw them departing, & many knew him, & ran a foot thither out of all cities, and out-went them, and came together unto him.
* Matth. 9. 36. 34 * And Jesus, when hee came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: & he began to teach them many things.
* Matth. 14. 15. 35 * And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed,
‖ The Romish priests 36 Send them away, that they may go into the countrey round about, & into the villages, & buy themselves bread; for they have nothing to eat.
37 He answered and said unto them, Give yee them to eat. And they say unto him, Shall we go and buy two hundred ‖ penie-worth of bread, and give them to eat?

38 He

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And hee commanded them to make all sit down by companies upon the green grasse.

40 And they sate down in ranks by hundreds, and by fifties.

41 And when hee had taken the five loaves and the two fishes, hee looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves, were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, & to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 * And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And hee saw them toyling in rowing: (for the winde was contrary unto them) and about the fourth watch of the night hee cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.

50 (For they all saw him, and were troubled) And immediatly he talked with them, & saith unto them, Be of good cheer, it is I, be not afraid.

51 And he went up unto them into the ship, and the winde ceased: and they were sore amazed in themselves beyond measure, and wondred.

52 For they considered not *the miracle* of the loaves, for their heart was hardened.

53 * And when they had passed over, they came into the land of Genesareth, & drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carrie about in beds, those that were sick, where they heard he was.

56 And whithersoever he entred, into villages, or cities, or countrey, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment: and as many as touched ‖ him, were made whole.

CHAP. VII.

1 The Pharisees finde fault at the disciples, for eating with unwashen hands. 8 They break the commandment of God by the traditions of men. 14 Meat defileth not the man. 24 He healeth the Syrophenician womans daughter of an unclean spirit, 31 and one that was deaf and stammered in his speech.

THen * came together unto him the Pharisees, and certain of the Scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with ‖ defiled (that is to say, with unwashen) hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash their hands ‖ oft, eat not, holding the tradition of the elders.

4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups and ‖ pots, brasen vessels, and of ‖ tables.

5 Then the Pharisees & Scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, * This people honoureth me with their lips, but their heart is far from me. * Isa. 29. 13. Matth. 15. 8.

7 Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye ‖ reject the commandment of God, that yee may keep your own tradition. ‖ Or, frustrate.

10 For Moses said, Honour thy father and thy mother: and, Whoso curseth father or mother, let him die the death.

11 But ye say, if a man shall say to his father or mother, It is *Corban, that is to say, a gift, by whatsoever thou mightest be profited by me: *bee shall be free.* * Matth. 15. 5.

12 And yee suffer him no more to do ought for his father or his mother:

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ * And when he had called all the people unto him, he said unto them, Hearken unto mee every one of you, and understand. * Matth. 15. 10.

15 There is nothing from without a man that entring into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entred into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do yee not perceive, that whatsoever thing from without entreth into the man, it cannot defile him,

19 Because it entreth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 * For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, * Gen. 6. 5. & 8. 21 Matth. 15. 19.

22 Thefts, covetousnesse, wickednesse, deceit, lasciviousnesse, an evil eye, blasphemie, pride, foolishnesse:

23 All these evil things come from within, and defile the man.

24 ¶ * And from thence he arose, and went into the borders of Tyre and Sidon, and entred into an house, and would have no man know it; but he could not be hid. * Matth. 15. 21.

25 For a certain woman whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 (The woman was a ‖ Greek, a Syrophenician by nation) and she besought him that he would cast forth the devil out of her daughter. ‖ Or, Gentile.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the childrens bread, and to cast it unto the dogs.

28 And she answered and said unto him, Yes Lord, yet the dogs under the table eat of the childrens crums.

29 And he said unto her, For this saying, go thy way, the devil is gone out of thy daughter.

30 And

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech: and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his eares, and he spit, and touched his tongue,

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it,

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAP. VIII.

1 Christ feedeth the people miraculously: 10 refuseth to give a signe to the Phansees: 14 admonisheth his disciples to beware of the leaven of the Pharisees, and of the leaven of Herod: 22 giveth a blinde man his sight: 27 acknowledgeth that hee is the Christ, who should suffer and rise again: 34 and exhorteth to patience in persecution for the profession of the gospel.

*Matth. 15. 32. IN those dayes *the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2 I have compassion on the multitude, because they have now been with mee three dayes, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfie these men with bread here in the wildernesse?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And hee commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

7 And they had a few small fishes: & he blessed, and commanded to set them also before them.

8 So they did eat, and were filled: and they took up of the broken meat that was left, seven baskets.

9 And they that had eaten were about foure thousand; and he sent them away.

10 ¶ And straightway hee entred into a ship with his disciples, and came into the parts of Dalmanutha.

* Matth. 16. 1. 11 * And the Pharisees came forth, and began to question with him, seeking of him a signe from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a signe? verily I say unto you, There shall no signe bee given to this generation.

13 And he left them, and entring into the ship again, departed to the other side.

* Matth. 16. 5. 14 ¶ * Now the disciples had forgotten to take bread, neither had they in the ship with them more then one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* *because we have no bread. * Matth. 16. 7.

17 And when Jesus knew *it*, hee saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having eares, hear ye not, and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among foure thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And hee cometh to Bethsaida, and they bring a blinde man unto him, and besought him to touch him.

23 And hee took the blinde man by the hand, and led him out of the town, and when hee had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And hee looked up, and said, I see men as trees, walking.

25 After that, he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And hee sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

27 ¶ *And Jesus went out, and his disciples, into the townes of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? * Matth. 16. 13.

28 And they answered, John the Baptist: but some say, Elias; and others, one of the prophets.

29 And he saith unto them, But whom say yee that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and bee rejected of the elders, and of the chief priests, and Scribes, and be killed, and after three dayes rise again.

32 And hee spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his disciples, hee rebuked Peter, saying, Get thee behinde mee, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people unto him, with his disciples also, hee said unto them, * VVhosoever will come after me, let him denie himself, and take up his crosse, and follow me. * Matth. 16. 24.

35 For whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospels, the same shall save it.

36 For what shall it profit a man, if hee shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 * VVhosoever therefore shall bee ashamed of mee, and of my words, in this adulterous and sinfull generation, of him also shall the Son of man be ashamed when he cometh in the glorie of his Father, with the holy angels. * Luke 9. 26.

CHAP.

CHAP. IX.

2 Jesus is transfigured. 11 Hee instructeth his disciples concerning the coming of Elias: 14 casteth forth a dumb and deaf spirit: 30 foretelleth his death and resurrection: 33 reasoneth his disciples to humility: 38 forbiddeth them not to prohibit such as be not against them: 41 nor to give offence to any of the faithfull.

AND hee said unto them, * Verily I say unto you, that there bee some of them that stand here, which shall not taste of death, till they have seen the kingdome of God come with power.

Matth. 16. 28.

2 ¶ * And after six dayes, Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

Matth. 17. 1.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias, with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here, and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say, for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another, what the rising from the dead should mean?

11 ¶ And they asked him, saying, Why say the Scribes that Elias must first come?

Mal. 4. 5.

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

Matth. 17. 14.

14 ¶ * And when he came to his disciples, hee saw a great multitude about them, and the Scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.

16 And he asked the Scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit:

18 And wheresoever he taketh him he teareth him; and hee foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out, and they could not.

19 He answered him, and saith, O faithlesse generation, how long shall I be with you, how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a childe.

22 And oft times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst beleeve, all things are possible to him that beleeveth.

24 And straightway the father of the childe cried out, and said with tears, Lord, I beleeve; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb & deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him, and he was as one dead, insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up, and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kinde can come forth by nothing, but by prayer and fasting.

30 ¶ * And they departed thence, and passed through Galilee, and he would not that any man should know it.

* Matth. 17. 22.

31 For hee taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ * And he came to Capernaum, and being in the house, he asked them, What was it that ye disputed among your selves, by the way?

* Matth. 18. 1.

34 But they held their peace; for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sate down and called the twelve, and saith unto them, If any man desire to bee first, the same shall be last of all, and servant of all.

36 And hee took a childe, and set him in the midst of them: and when hee had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ * And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us, and we forbad him, because he followeth not us.

* Mark 9. 38. Luke 9. 49.

39 But Jesus said, Forbid him not: * for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

* 1 Cor. 12. 3.

40 For he that is not against us, is on our part.

41 * For whosoever shall give you a cup of water to drink, in my name, because ye belong to Christ, verily I say unto you, he shall no wise lose his reward.

* Matth. 10. 42.

42 * And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

* Matth. 18. 6.

43 * And if thy hand ‖ offend thee, cut it off: it is better for thee to enter into life maimed, and then having two hands, to go into hell, into the fire that never shall be quenched:

* Matth. 5. 29. and 18. 8.

‖ Or, cause thee to offend.

44 * Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, then having two feet, to bee cast into hell, into the fire that never shall be quenched:

* Isa. 66. 24.

46 Where their worm dieth not, and the fire is not quenched.

‖ Or, cause thee to offend.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdome of God with one eye, then having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

* Levit. 2. 13.

49 For every one shall be salted with fire, * and every sacrifice shall be salted with salt.

* Matth. 5. 13.

50 * Salt is good: but if the salt have lost his saltnesse, wherewith will you season it? Have salt in your selves, and have peace one with another.

CHAP. X.

1 Christ disputeth with the Pharisees touching divorcement: 13 blesseth the children that are brought unto him: 17 resolveth a rich man how he may inherit life everlasting: 23 telleth his disciples of the danger of riches: 28 promiseth rewards to them that forsake any thing for the gospel: 32 foretelleth his death and resurrection: 35 biddeth the two ambitious suiters to think rather of suffering with him: 46 and restoreth to Bartimeus his sight.

* Matth. 19. 1.

AND * he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawfull for a man to put away his wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 And Jesus answered and said unto them, For the hardnesse of your heart, hee wrote you this precept.

6 But from the beginning of the creation, God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife,

8 And they twain shall bee one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joyned together, let not man put asunder.

10 And in the house his disciples asked him again of the same matter.

* Matth. 5. 32. and 19. 9.

11 And he saith unto them, * Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

* Matth. 19. 13.

13 ¶ * And they brought young children to him, that he should touch them, and his disciples rebuked those that brought them.

14 But when Jesus saw it, hee was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdome of God.

15 Verily I say unto you, Whosoever shall not receive the kingdome of God as a little childe, he shall not enter therein.

16 And hee took them up in his arms, put his hands upon them, and blessed them.

* Matth. 19. 16.

17 ¶ * And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternall life?

18 And Jesus said unto him, Why callest thou me good? there is no man good, but one, *that is*, God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not beare false witnesse, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him, loved him, and said unto him, One thing thou lackest, go thy way, sell whatsoever thou hast, and give to the poore, and thou shalt have treasure in heaven, and come, take up the crosse, and follow me.

22 And hee was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdome of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God!

25 It is easier for a camel to go through the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them, saith, With men it is impossible, but not with God: for with God all things are possible.

28 ¶ * Then Peter began to say unto him, Lo we have left all, and have followed thee. * Matth. 19. 27.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake & the gospels,

30 But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternall life.

31 * But many that are first, shall be last: and the last, first. * Matth. 19. 30.

32 ¶ * And they were in the way going up to Jerusalem: and Jesus went before them, and they were amazed, and as they followed, they were afraid: and he took again the twelve, and began to tell them what things should happen unto him, * Matth. 20. 17.

33 Saying, Behold, we go up to Jerusalem, and the Son of man shall bee delivered unto the chief priests, and unto the Scribes: and they shall condemne him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him, and the third day he shall rise again.

35 ¶ * And James and John the sons of Zebedee come unto him, saying, Master, we would that ye shouldst do for us whatsoever we shall desire. * Matth. 20. 20.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glorie.

38 But Jesus said unto them, Ye know not what ye ask: can yee drink of the cup that I drink of? and bee baptized with the baptisme that I am baptized with?

39 And they said unto him, Wee can. And Jesus said unto them, Yee shall indeed drink of the cup that I drink of; and with the baptisme that I am baptized withall, shall ye be baptized:

40 But to sit on my right hand and on my left hand, is not mine to give, but *it shall be given* to them for whom it is prepared.

41 And when the ten heard it, they began to be much displeased with James and John.

42 But Jesus called them to him, and saith unto them,

Christ riding to Ierusalem.



*7 And they brought the Colt to Iesus, and cast there
garments on him, and he sat upon him.
8 And many spread their garments in ye way: and others cut
downe branches of the trees, and strawed them in ye way
9 And they that went before, and they that followed, cried,
saying, Hosanna, blessed is he that cometh in ye name
of the Lord.

theirs. 44 Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them.

a Luke 22. 25. ‖ Or, think good,

45 But so shall it not be among you: but whosoever will be great among you, shall be your ministers:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministred unto, but to minister, and to give his life a ransome for many.

46 ¶ * And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blinde Bartimeus, the son of Timeus, sate by the high-way side begging.

* Matth. 20. 29.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercie on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercie on me.

49 And Jesus stood still, and commanded him to be called: and they call the blinde man, saying unto him, Be of good comfort, rise, he calleth thee.

50 And he casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blinde man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole: and immediately he received his sight, and followed Jesus in the way.

‖ Or, Go thy way.

CHAP. XI.

Christ rideth with triumph into Jerusalem: 12 curseth the fruitlesse leafie tree: 15 purgeth the temple: 20 exhorteth his disciples to stedfastnesse of faith, and to forgive them enemy: 27 and defendeth the lawfulnesse of his actions, by the witnesse of John, who was a man sent of God.

AND * when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

* Matth. 21. 1.

2 And saith unto them, Go your way into the village over against you, and assoon as ye be entred into it, ye shall finde a colt tied, whereon never man sate, loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him, and straightway he will send him hither.

4 And they went their way, and found the colt tied by the dore without, in a place where two wayes met; and they loosed him.

5 And certain of them that stood there, said unto them, What do ye loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him, and he sate upon him.

8 And many spread their garments in the way: and others cut down branches of the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, *Hosanna*, blessed is he that cometh in the name of the Lord.

10 Blessed be the kingdome of our father David, that cometh in the name of the Lord, *Hosanna* in the highest.

11 And Jesus entred into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethanie with the twelve.

12 ¶ And on the morrow when they were come from Bethany, he was hungry.

13 And seeing a fig-tree afar off having leaves, he came, if haply he might finde any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

* Matth. 21. 19.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

15 ¶ And they come to Jerusalem, and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

* Matth. 21. 12.

16 And would not suffer that any man should carry any vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the Scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ * And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

* Matth. 21. 19.

21 And Peter calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst, is withered away.

22 And Jesus answering saith unto them, ‖ Have faith in God.

‖ Or, *have the faith of God.*

23 For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall beleeve that those things which he saith shall come to passe, he shall have whatsoever he saith.

24 Therefore I say unto you, * What things soever ye desire when ye pray, beleeve that ye receive them, and ye shall have them.

* Matth. 7. 7.

25 And when ye stand praying, * forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

* Matth. 6. 14.

26 But if you do not forgive, neither will your Father which is in heaven, forgive your trespasses.

27 ¶ And they come again to Jerusalem, and as he was walking in the temple, there come to him the chief priests, and the Scribes, and the elders,

* Matth. 21. 23.

28 And say unto him, By what authority doest thou these things? and who gave thee this authoritie to do these things?

29 And Jesus answered and said unto them, I will also aske of you one question, and answer me, and I will tell you by what authoritie I do these things.

‖ Or, *thing*,

30 The baptisme of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say from heaven, he will say, Why then did ye not beleeve him?

32 But if we shall say, Of men, they feared the people: for all men counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authoritie I do these things.

CHAP. XII.

1 *In a parable of the vineyard let out to wicked husbandmen, Christ foreshoweth the reprobation of the Jews, and the calling of the Gentiles.* 13 *He avoideth the snare of the Pharisees and Herodians about paying tribute to Cæsar.* 18 *convinceth the error of the Sadducees, who denied the resurrection.* 28 *resolveth the Scribe, who questioned of the first commandment:* 35 *refuteth the opinion that the Scribes held of Christ:* 38 *biddeth the people to beware of their ambition and hypocrisie:* 41 *and commendeth the poore widow for her two mites above all.*

*Matth. 21. 33. AND * he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and went into a farre country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and sent him away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again, he sent another, and him they killed, and many others, beating some, and killing some.

6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir, come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him out of the vineyard.

9 What shall therefore the Lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

*Psal. 118. 22. 10 * And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

11 This was the Lords doing, and it is marvellous in our eyes.

12 And they sought to lay hold on him, but feared the people, for they knew that he had spoken the parable against them: and they left him, and went their way.

*Matth. 22. 15. 13 ¶ * And they send unto him certain of the Pharisees, and of the Herodians, to catch him in his words.

14 And when they were come, they say unto him, Master, we know that thou art true, & carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawfull to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he knowing their hypocrisie, said unto them, Why tempt ye me? bring me a ‖peny, that I may see it.

Valuing of our money seven pence half-penny, as Matth. 18. 28.

16 And they brought it: and he saith unto them, Whose is this image and superscription? And they said unto him, Cesars.

17 And Jesus answering said unto them, Render to Cesar the things that are Cesars: & to God the things that are Gods. And they marvelled at him.

*Matth. 22. 23. 18 ¶ * Then come unto him the Sadducees, which say there is no resurrection, and they asked him, saying,

19 Master, Moses wrote unto us, If a mans brother die, and leave his wife behinde him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying, left no seed.

21 And the second took her, and died, neither left he any seed, and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore erre, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly erre.

*Matth. 22. 35. 28 ¶ * And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one LORD:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy minde, and with all thy strength: this is the first commandment.

31 And the second is like, *namely* this, Thou shalt love thy neighbour as thy self: there is none other commandment greater then these.

32 And the Scribe said unto him, Well Master, thou hast said the truth: for there is one God, and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more then all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdome of God. And no man after that durst ask him any question.

*Matth. 22. 41. 35 ¶ * And Jesus answered and said, while he taught in the temple, How say the Scribes that Christ is the Son of David?

36 For David himself said by the holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord, and whence is he then his son? and the common people heard him gladly.

*Matth. 23. 5. *Matth. 23. 14. *Luke 21. 1. 38 ¶ And he said unto them in his doctrine, * Beware of the Scribes, which love to go in long clothing, and love salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 * Which devoure widows houses, and for a pretence make long prayers: these shall receive greater damnation.

*A piece of brasse money. See Matth. 10. 29. 41 ¶ * And Jesus sate over against the treasury, and beheld how the people cast ‖ money into the treasury: and many that were rich cast in much.

It is the seventh part of one penie of the brasse money. 42 And there came a certain poore widow, and she threw in two ‖mites, which make a farthing.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poore widow hath cast more in, then all they which have cast into the treasury.

44 For

44 For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living.

CHAP. XIII.

1 Christ foretelleth the destruction of the temple: 9 the persecutions for the gospel: 10 that the gospel must be preached to all nations: 14 that great calamities shall happen to the Jews: 24 and the manner of his coming to judgement. 32 The houre whereof being known to none, every man is to watch and pray, that we be not found unprovided, when he cometh to each man particularly by death.

a Matth. 24.1. AND *as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings *are here*.

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sate upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew asked him privately,

b Matth. 24.3. 4 * Tell us, when shall these things be? and what shall be the signe when all these things shall be fulfilled?

5 And Jesus answering them, began to say, Take heed lest any man deceive you.

6 For many shall come in my name, saying, I am *Christ*: and shall deceive many.

7 And when ye shall hear of wars, and rumours of wars, be ye not troubled: for *such things* must needs be, but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdome against kingdome: and there shall be earthquakes in divers places, and there shall be famines, and troubles: these are the beginnings of ‖ sorrows.

‖ The word in the original importeth the pain of a woman in travail.

9 ¶ But take heed to your selves: for they shall deliver you up to councels, and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

c Matth. 10. 19. 11 * But when they shall leade you, and deliver you up, take no thought before-hand what yee shall speak, neither do ye premeditate: but whatsoever shal be given you in that houre, that speak yee: for it is not ye that speak, but the holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son: and children shall rise up against their parents, and shall cause them to be put to death.

13 And ye shall be hated of all men for my names sake: but he that shall endure unto the end, the same shall be saved.

d Matth. 24.15. 14 ¶ * But when yé shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth, understand) then let them that be in Judea, flee to the mountains:

15 And let him that is on the house top, not go down into the house, neither enter therein, to take any thing out of his house.

16 And let him that is in the field, not turn back again for to take up his garment.

17 But wo to them that are with childe, and to them that give suck in those dayes.

18 And pray ye that your flight be not in the winter.

19 For in those dayes shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be.

20 And except that the Lord had shortened those dayes, no flesh should be saved: but for the elects sake, whom he hath chosen, he hath shortened the dayes.

21 * And then, if any man shall say to you, Lo, * Matth. here is Christ, or lo, he is there: beleeve him not. 24.23.

22 For false Christs, and false prophets shall rise, and shall shew signes and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ * But in those dayes, after that tribula- * Matth. cion, the sun shall be darkened, and the moon shall 24.29. not give her light.

25 And the stars of heaven shall fall, and the powers that *are* in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds, with great power and glorie.

27 And then shall he send his angels, and shall gather together his elect from the foure windes, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig-tree, When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to passe, know that it is nigh, even at the doores.

30 Verily I say unto you, that this generation shall not passe, till all these things be done.

31 Heaven and earth shall passe away: but my words shall not passe away.

32 ¶ But of that day and that houre knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.

33 * Take yee heed, watch and pray: for yee Matth. know not when the time is. 24.42.

34 *For the son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore, (for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning)

36 Lest coming suddenly, he finde you sleeping.

37 And what I say unto you, I say unto all, Watch.

CHAP. XIIII.

1 A conspiracie against Christ. 3 Precious ointment is poured on his head by a woman. 10 Judas selleth his Master for money. 12 Christ himself foretelleth how he shall be betrayed of one of his disciples: 22 after the passeover prepared, and eaten, instituteth his supper: 26 declareth afore-hand the flight of all his disciples, and Peters denial. 43 Judas betrayeth him with a kisse. 46 He is apprehended in the garden, 53 falsly accused, and impiously condemned of the Jews councel, 65 shamefully abused by them, 66 and thrice denied of Peter.

AFter * two dayes, was *the feast of* the passe- * Matth. over, and of unleavened bread: and the chief 26.2. priests and the Scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast day, lest there be an uprore of the people.

3 ¶ * And being in Bethanie, in the house of * Matth. Simon the leper, as he sate at meat, there came a 26.6. woman, having an alabaster box of ointment of ‖ spikenard, very precious; and she brake the box, and poured it on his head.

‖ Or, *pure nard*, or *liquid nard*.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more then ‖See Mat. 18.28. three hundred ‖pence, and have been given to the poore: and they murmured against her.

6 And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me.

7 For ye have the poore with you alwayes, and whensoever ye will ye may do them good: but me ye have not alwayes.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memoriall of her.

† Matth. 26.14. 10 ¶ *And Judas Iscariot, one of ȝ twelve, went unto the chief priests, to betray him unto them.

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

† Matth. 26.17. ‖Or, sacrificed. 12 ¶ * And the first day of unleavened bread, when they ‖killed the passeover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passeover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the good man of the house, The master saith, Where is the guest-chamber, where I shall eat the passeover with my disciples?

15 And he will shew you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passeover.

17 And in the evening he cometh with ȝ twelve.

† Matth. 26.20. 18 * And as they sate, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me.

19 And they began to be sorrowful, & to say unto him, one by one, Is it I? and another *said*, Is it I?

20 And he answered & said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 The son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man if he had never been born.

† Matth. 26.26. 22 ¶ * And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them: & they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdome of God.

‖Or, Psalme. 26 ¶ And when they had sung an ‖hymne, they went out into the mount of Olives.

† Matth. 26.31. 27 * And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite ȝ shepherd, & ȝ sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

† Matth. 26.33. 29 * But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, that this day, even in this night before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 * And they came to a place which was named * Matth. Gethsemani, and he saith to his disciples, Sit ye 26.36. here, while I shall pray.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavie,

34 And saith unto them, My soul is exceeding sorrowfull unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed, that if it were possible the houre might passe from him.

36 And he said, Abba, Father, All things are possible unto thee, take away this cup from me: nevertheless, not what I will, but what thou wilt.

37 And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one houre?

38 Watch yee and pray, lest yee enter into temptation: the spirit truly is ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavie) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the houre is come, behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ * And immediatly, while he yet spake, com- † Matth. meth Judas, one of the twelve, and with him a 26.47. great multitude with swords and staves, from the chief priests, and the Scribes, and the elders.

44 And he that betrayed him, had given them a token, saying, Whomsoever I shall kisse, that same is he; take him, and lead him away safely.

45 And assoon as he was come, he goeth straightway to him, and saith, Master, Master, and kissed him.

46 ¶ And they laid their hands on him, and took him.

47 And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves, to take me?

49 I was daily with you in the temple, teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about his naked body, and the young men laid hold on him.

52 And he left the linen cloth, and fled from them naked.

53 ¶ * And they led Jesus away to the high * Matth. priest, and with him were assembled all the chief 26.57. priests, and the elders, and the Scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sate with the servants, and warmed himself at the fire.

† Matth. 55 * And the chief priests, and all the councel 26.59. sought for witnesse against Jesus to put him to death, and found none.

56 For many bare false witnesse against him, but their witnesse agreed not together.

57 And there arose certain, and bare false witnesse against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three

days

said unto them, * A prophet is not without honour, save in his own countrey, and in his own house.
58 And hee did not many mightie works there, because of their unbelief.

CHAP. XIIII.

1 Herods opinion of Christ. 3 Wherefore John Baptist was beheaded. 13 Jesus departeth into a desert place: 15 where hee feedeth five thousand men with five loaves and two fishes. 22 He walketh on the sea to his disciples: 34 and landing at Genezaret, healeth the sick by the touch of the hem of his garment.

AT that time * Herod the tetrarch heard of the fame of Jesus,
2 And said unto his servants, This is John the Baptist, he is risen from the dead, and therefore mighty works ‖ do shew forth themselves in him.
3 ¶ * For Herod had laid hold on John, and bound him, and put him in prison for Herodias sake, his brother Philips wife.
4 For John said unto him, * It is not lawfull for thee to have her.
5 And when hee would have put him to death, he feared the multitude, * because they counted him as a prophet.
6 But when Herods birth-day was kept, the daughter of Herodias danced before them, and pleased Herod.
7 Whereupon hee promised with an oath, to give her whatsoever she would aske.
8 And she being before instructed of her mother, said, Give me here John Baptists head in a charger.
9 And the king was sory: nevertheless for the oaths sake, and them which sate with him at meat, he commanded it to be given her.
10 And he sent & beheaded John in the prison.
11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.
12 And his disciples came, and took up the bodie, and buried it, and went and told Jesus.
13 ¶ * When Jesus heard of it, hee departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.
14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.
15 ¶ * And when it was evening his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.
16 But Jesus said unto them, They need not depart, give ye them to eat.
17 And they say unto him, Wee have here but five loaves, and two fishes.
18 He said, Bring them hither to me.
19 And hee commanded the multitude to sit down on the grasse, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.
20 And they did all eat, and were filled: and they took up of the fragments that remained, twelve baskets full.
21 And they that had eaten were about five thousand men, beside women and children.
22 ¶ And straightway Jesus constrained his disciples to get into a ship, & to go before him unto the other side, while he sent ȳ multitudes away
23 * And when he had sent the multitudes away, he went up into a mountain apart to pray: * and when the evening was come, hee was there alone.
24 But the ship was now in ȳ midst of the sea, tossed with waves: for the winde was contrary.
25 And in the fourth watch of the night, Jesus went unto them walking on the sea.
26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit, and they cryed out for fear.
27 But straightway Jesus spake unto them, saying, Be of good cheer, it is I, be not afraid.
28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.
29 And he said, Come. And when Peter was come down out of the ship, hee walked on the water, to go to Jesus.
30 But when he saw the winde ‖ boisterous, he was afraid: and beginning to sink, he cryed, saying, Lord, save me. ‖ Or, *strong.*
31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?
32 And when they were come into the ship, the winde ceased.
33 Then they that were in the ship, came and worshipped him, saying, Of a truth, thou art the son of God.
34 ¶ * And when they were gone over, they came into the land of Genezaret. * Mark 6. 53.
35 And when the men of that place had knowledge of him, they sent out into all that countrey round about, and brought unto him all that were diseased,
36 And besought him, that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

CHAP. XV.

3 Christ reproveth the Scribes and Pharisees, for transgressing Gods commandments through their own traditions, 11 teacheth how that which goeth into the mouth, doth not defile a man. 21 He healeth the daughter of the woman of Canaan, 30 and other great multitudes: 32 and with seven loaves, and a few little fishes, feedeth foure thousand men, besides women and children.

THen * came to Jesus Scribes and Pharisees, which were of Jerusalem, saying, * Mark 7. 1.
2 Why do thy disciples transgresse the tradition of the elders? for they wash not their hands when they eat bread.
3 But he answered and said unto them, Why do you also transgresse the commandment of God by your tradition?
4 For God commanded, saying, * Honour thy father and mother: and * he that curseth father or mother, let him die the death. * Exod. 20. 12. Deut. 5. 16.
5 But yee say, Whosoever shall say to his father or his mother, * It is a gift by whatsoever thou mightest be profited by me, * Exod. 21. 17.
6 And honour not his father or his mother, *hee shall be free.* Thus have yee made the commandment of God of none effect by your tradition. Levit. 20. 9. Prov. 20. 20.
7 Ye hypocrites, well did Esaias prophesie of you, saying,
8 * This people draweth nigh unto mee with their mouth, and honoureth me with their lips: but their heart is far from me. * Mark 7. 11, 12. * Isa. 29. 13.
9 But in vain they do worship me, teaching for doctrines the commandments of men.
10 ¶ * And hee called the multitude, and said unto them, Hear and understand. * Mark 7. 14.
11 Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

13 But he answered and said, * Every plant which my heavenly Father hath not planted, shall be rooted up. * John 15. 2.

14 Let them alone: * they be blinde leaders of the blinde. And if the blinde lead the blinde, both shall fall into the ditch. * Luke 6. 39.

15 * Then answered Peter and said unto him, Declare unto us this parable. * Mark 7. 17.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entreth in at the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth, come forth from the heart, and they defile the man.

19 * For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesse, blasphemies. * Gen. 6. 5. and 8. 21.

20 These are the things which defile a man: but to eat with unwashen hands, defileth not a man.

21 ¶ * Then Jesus went thence, and departed into the coasts of Tyre and Sidon. * Mark 7. 24. M

22 And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us.

24 But he answered and said, * I am not sent, but unto the lost sheep of the house of Israel. * Chap. 10. 6.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the childrens bread, and to cast it to dogs.

27 And she said, Truth Lord: yet the dogs eat of the crumbs which fall from their masters table.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very houre. M. Mark

29 * And Jesus departed from thence, and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there. * Mark 7. 31.

30 * And great multitudes came unto him, having with them those that were lame, blinde, dumb, maimed, and many others, and cast them down at Jesus feet, and he healed them: * Isa. 35. 5. 6.

31 Insomuch that the multitude wondred when they saw the dumb to speak, the maimed to bee whole, the lame to walk, and the blinde to see: and they glorified the God of Israel.

32 ¶ * Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three dayes, & have nothing to eat: and I will not send them away fasting, least they faint in the way. * Mar. 8. 1.

33 And his disciples say unto him, Whence should we have so much bread in the wildernesse, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? and they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude,

37 And they did all eat, and were filled: and they took up of the broken meat that was left, seven baskets full.

38 And they that did eat, were foure thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAP. XVI.

1 The Pharisees require a signe. 6 Jesus marneth his disciples of the leaven of the Pharisees and Sadducees. 13 The peoples opinion of Christ, 16 and Peters confession of him. 21 Jesus foreshewth his death, 23 reproving Peter for dissuading him from it. 24 And admonisheth those that will follow him, to bear the crosse.

THE * Pharisees also with the Sadducees, came, and tempting, desired him that he would shew them a signe from heaven. * Mat. 8. 11. Luk. 12. 54.

2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O *ye* hypocrites, ye can discern the face of the sky, but can ye not *discern* the signes of the times?

4 A wicked and adulterous generation seeketh after a signe, and there shall no signe be given unto it, but the signe of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees, and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among your selves, because ye have brought no bread?

9 * Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? * Chap. 14. 17.

10 * Neither the seven loaves of the foure thousand, and how many baskets ye took up? * Chap. 15. 34.

11 How is it that ye do not understand, that I spake it not to you concerning bread, that yee should beware of the leaven of the Pharisees, and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, * Whom do men say, that I, the Son of man, am? * Mat. 8. 27. Luk. 9. 18.

14 And they said, Some *say that thou art* John the Baptist, some Elias, and others Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye *that* I am?

16 And Simon Peter answered and said, * Thou art Christ the Son of the living God. * Joh. 6. 69.

17 And Jesus answered and said unto him, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which *is* in heaven.

18 And I say also unto thee, that * thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevaile against it. * Joh. 1. 42.

19 * And I wil give unto thee the keyes of the kingdom of heaven: & whatsoever thou shalt binde on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven. * Joh. 20. 23.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From

Iudas Betraying Christ: Mat: 26 Mar: 14



44 *And he that betrayed him, had giuen them a token, saying, Whomsoeuer I Shal kisse, that same is he: etc:*
45 *And assoone as hee was come, he goeth straigtwa to him, and sayth, Hayle Master, and kissed him.*
46 *And they Laid there hands on him, and tooke him.*
47 *And one of them that stood by, drew a sword, and smote a seruant of the High Preist, and cutt off his eare.*

are to be sould by Robert Peake

Him bringing before the High Preist: And denall of Peter. Mat: 26. Mar: 14. Luc: 22. Ioan: 18.



61. The High Preist asked him, and sayd vnto him, Art thou Christ the Sonne of the blessed? 62. And Iesus sayd I am he, etc:
63. Then the High Preist rent his clothes, etc: 66. And as Peter was beneath in the Hall, there came one of the maydes of the High Preist.
67. And when she saw Peter warming himself, she Looked on him, and sayd, thou wast also with Iesus of Nazareth.
68. But he denied it. Saying I know him not, etc:



The Scourging of Christ.

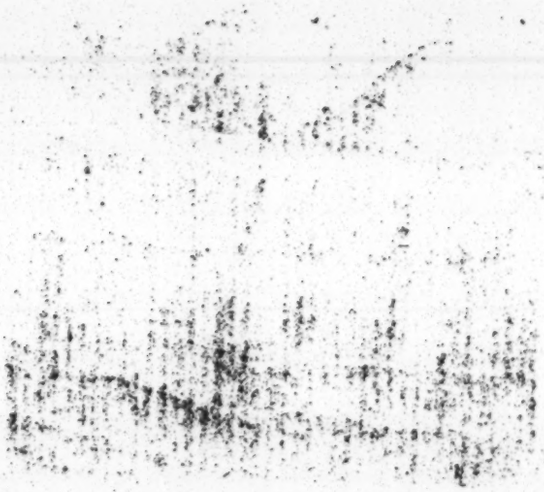


*15. And soe Pilate, willing to content the people, released Barabas unto them, and deliuered Iesus, when he had scourged him, to be crucified, etc.

The Purification. Lu. 2.



22. *And when the dayes of her Purification, according to the Law of Moses were accomplished they brought him to Hierusalem, to present him to the Lord;*



Christ disputing among the Doctors: *Luc: 2.*



* 42. *And when he was twelue yeare old, and they were come vp*
to Ierusalem, after the custome of the feast.
43. *And had finished the dayes thereof as they returned, the child Iesus*
remayned in Ierusalem, and Ioseph knew not nor his mother,
46. *And it came to passe three dayes after that they found him in the*
Temple sitting in the midst of the doctours both Hearing them and
asking them questions. 49 soe when they saw him they were amazed etc:

37 and Jesus cried with a loud voice, and gave up the ghost.

38 And the vaile of the temple was rent in twain, from the top to the bottome.

39 ¶ And when the centurion which stood over against him, saw that hee so cried out, and gave up the ghost, he said, Truly, this man was the Sonne of God.

40 There were also women looking on a farre off, among whom was Marie Magdalene, and Marie the mother of James the lesse, and of Joses, and Salome.

41 Who also when hee was in Galilee, * followed him, and ministred unto him, & many other women which came up with him unto Jerusalem.

42 ¶ * And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathea, an honourable counseller, which also waited for the kingdome of God, came, and went in boldly unto Pilate, and craved the bodie of Jesus.

44 And Pilate marvelled if hee were alreadie dead, and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, hee gave the bodie to Joseph.

46 And hee bought fine linen, and took him down, and wrapped him in the linen, & laid him in a sepulchre which was hewen out of a rock, & rolled a stone unto the doore of the sepulchre.

47 And Marie Magdalene, and Marie the mother of Joses, beheld where he was laid.

CHAP. XVI.

1 An angel declareth the resurrection of Christ to three women: 9 Christ himself appeareth to Mary Magdalene: 12 to two going into the countrey: 14 then to the apostles, 15 whom he sendeth forth to preach the gospel: 19 and ascendeth into heaven.

AND when the sabbath was past, Mary Magdalene, and Marie the mother of James and Salome, had bought sweet spices, that they might come and anoint him.

2 ¶ And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the doore of the sepulchre?

4 (And when they looked, they saw that the stone was rolled away) for it was very great.

5 * And entring into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were astonished. * John 20. 11.

6 And he saith unto them, Be not astonished: ye seek Jesus of Nazareth, which was crucified: hee is risen, hee is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter, that he goeth before you into Galilee, there shall ye see him, * as he said unto you. * Matth. 26. 32.

8 And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed, neither said they any thing to any man: for they were afraid.

9 ¶ Now when *Jesus* was risen early, the first day of the week, he appeared first to Mary Magdalene, * out of whom he had cast seven devils. * John 20. 14.

10 And she went and told them that had been with him, as they mourned and wept. * Luke 8. 2.

11 And they, when they had heard that he was alive, and had been seen of her, beleeved not.

12 ¶ After that, hee appeared in another form * unto two of them, as they walked, and went into the countrey. * Luke 24. 13.

13 And they went and told it unto the residue: neither beleeved they them. * Luke

14 ¶ * Afterward he appeared unto the eleven, as they sate ‖ at meat, and upbraided them with their unbelief, and hardnesse of heart, because they beleeved not them which had seen him after hee was risen. * Luke 24. 36. John 20. 19. ‖ Or, together.

15 * And he said unto them, Go ye into all the world, and preach the gospel to every creature. * Matth. 28. 19.

16 He that beleeveth & is baptized, shall be saved; * but he that beleeveth not, shall be damned. * John 12. 48.

17 And these signes shall follow them that beleeve; * In my name shall they cast out devils, * they shall speak with new tongues, * Acts 16. 18. * Acts 2. 4.

18 * They shall take up serpents; & if they drink any deadly thing it shall not hurt them, * they shall lay hands on the sick, & they shall recover. * Acts 28. 5.

19 ¶ So then after the Lord had spoken unto them, he was * received up into heaven, and sate on the right hand of God. * Acts 28. 8. * Luke 24. 51.

20 And they went forth, and preached every where, the Lord working with them, * and confirming the word with signes following. Amen. * Heb. 2. 4.

THE GOSPEL ACCORDING TO S. *LUKE*.

CHAP. I.

1 The preface of Luke to his whole gospel. 5 The conception of John the Baptist, 26 and of Christ. 39 The prophesie of Elizabeth, and of Mary concerning Christ. 57 The nativitie and circumcision of John. 67 The prophesie of Zacharie both of Christ, 76 and of John.

FOrasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely beleeved among us,

2 Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word:

3 It seemed good to mee also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certaintie of those things wherein thou hast been instructed.

5 ¶ THere was in the dayes of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia; and his wife was of the daughters of Aaron, and her name was Elizabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blamelesse.

7 And

dayes I will build another made without hands.

59 But neither so did their witnesse agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witnesse against thee.

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the blessed?

* Matth. 24. 30. 62 And Jesus said, I am: * and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemie: what think ye? And they all condemned him to bee guiltie of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesie: and the servants did strike him with the palms of their hands.

* Matth. 26. 69. 66 ¶ * And as Peter was beneath in the palace, there cometh one of the maids of the high priest.

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is one of them.

70 And hee denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

* Matth. 26. 75. ‖ Or, *hee wept abundantly*, or *he began to weep.* 71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 * And the second time the cock crew: and Peter called to minde the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when hee thought thereon ‖ he wept.

CHAP. XV.

1 Jesus brought bound and accused before Pilate. 15 Upon the clamour of the common people, the murderer Barabbas is loosed, and Jesus delivered up to be crucified. 17 He is crowned with thornes, 19 spit on, and mocked: 21 fainteth in bearing his crosse: 27 hangeth between two theeves: 29 suffereth the triumphing reproaches of the Jews: 39 but confessed by the centurion to be the Son of God: 43 and is honourably buried by Joseph.

* Matth. 27. 1. AND * straightway in the morning the chief priests held a consultation with the elders and Scribes, and the whole counsel, and bound Jesus, and carried him away, and delivered him to Pilate.

2 And Pilate asked him, Art thou the king of the Jews? And he answering, said unto him, Thou sayest it.

3 And the chief Priests accused him of many things: but he answered nothing.

* Matth. 27. 13. 4 * And Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witnesse against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now at that feast he released unto them one prisoner, whomsoever they desired.

7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud, began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the king of the Jews?

10 (For he knew that the chief priests had delivered him for envie.)

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the king of the Jews?

13 And they cryed out again, Crucifie him.

14 Then Pilate said unto them, Why, what evil hath he done? and they cryed out the more exceedingly, Crucifie him.

15 ¶ And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

16 And the souldiers led him away into the hall, called Pretorium, and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail king of the Jews.

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him.

21 * And they compell one Simon a Cyrenian, who passed by, coming out of the countrey, the father of Alexander and Rufus, to bear his crosse.

22 And they bring him unto ¶ place Golgotha, which is, being interpreted, the place of a scull.

23 And they gave him to drink, wine mingled with mirrhe: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third houre, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucifie two theeves; one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, * And he was numbred with the transgressours.

29 And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three dayes,

30 Save thy self, and come down from the crosse.

31 Likewise also the chief priests mocking, said among themselves with the Scribes, He saved others, himself he cannot save.

32 Let Christ the king of Israel descend now from the crosse, that we may see and beleeve: and they that were crucified with him, reviled him.

33 And when the sixth houre was come, there was darknesse over the whole land, until the ninth houre.

34 And at the ninth houre Jesus cryed with a loud voyce, saying, * *Eloi, Eloi, lamasabachthani*, which is, being interpreted, My God, My God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran, and filled a spunge full of vineger, and put it on a reed, and gave him to drink, saying, Let alone, let us see whether Elias will come to take him down.

7 And they had no childe, because that Elizabeth was barren, and they both were now well stricken in years.

8 And it came to passe that while he executed the priests office before God in the order of his course,

9 According to the custome of the priests office, his lot was to burn incense when he went into the temple of the Lord.

10 * And the whole multitude of the people were praying without, at the time of incense.

11 And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

13 But the angel said unto him, Feare not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladnesse, and many shall rejoyce at his birth.

15 For hee shall bee great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the holy Ghost, even from his mothers wombe.

16 * And many of the children of Israel shall he turn to the Lord their God.

17 And hee shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient ‖ to the wisedome of the just, to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And behold, thou shalt bee dumb, and not able to speak, untill the day that these things shall be performed, because thou beleevest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckned unto them, and remained speechlesse.

23 And it came to passe, that assoon as the dayes of his ministration were accomplished, he departed to his own house.

24 And after those dayes his wife Elizabeth conceived, and hid her self five moneths, saying,

25 Thus hath the Lord dealt with mee in the dayes wherein he looked on me, to take away my reproch among men.

26 And in the sixth moneth, the angel Gabriel was sent from God, unto a citie of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgins name was Mary.

28 And the angel came in unto her, and said, Hail *thou that art* ‖ highly favoured, the Lord is with thee: blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and cast in her minde what manner of salutation this should be.

30 And the angel said unto her, Fear not, Marie: for thou hast found favour with God.

31 * And behold, thou shalt conceive in thy wombe, and bring forth a son, and shalt call his name Jesus.

32 He shall bee great, and shall bee called the Son of the Highest; and the Lord God shall give unto him the throne of his father David,

33 * And he shall reigne over the house of Jacob for ever, and of his kingdome there shall bee no end, * Daniel 7. 14. Mic. 4. 7.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall bee born of thee, shall be called the Son of God.

36 And behold, thy cousin Elizabeth, she hath also conceived a sonne in her old age, and this is the sixth moneth with her, who was called barren.

37 For with God nothing shall be unpossible.

38 And Mary said, Behold the handmaid of the Lord, be it unto mee according to thy word: and the angel departed from her.

39 And Mary arose in those dayes, and went into the hill-country with haste, into a citie of Iudah.

40 And entred into the house of Zacharias, and saluted Elizabeth.

41 And it came to passe, that when Elizabeth heard the salutation of Mary, the babe leaped in her wombe: and Elizabeth was filled with the holy Ghost.

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy wombe.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For lo, assoon as the voice of thy salutation sounded in mine eare, the babe leaped in my wombe for joy.

45 And blessed is she ‖ that beleeved, for there shall bee a performance of those things which were told her from the Lord. ‖ Or, *which believed that there*

46 And Mary said, My soul doth magnifie the Lord,

47 And my spirit hath rejoyced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to mee great things, and holy is his name.

50 And his mercy is on them that fear him, from generation to generation.

51 * Hee hath shewed strength with his arm, * he hath scattered the proud, in the imagination of their hearts. * Isa. 51. 9. * Psame 33. 10.

52 * He hath put down the mighty from their seats, and exalted them of low degree. * 1 Sam. 2. 6.

53 * Hee hath filled the hungrie with good things, and the rich he hath sent emptie away. * Ps. 34. 10.

54 Hee hath holpen his servant Israel, * in remembrance of his mercie. * Jer. 31. 3. 20.

55 * As hee spake to our fathers, to Abraham and to his seed for ever. * Gen. 17. 19. Psalme 132. 11.

56 And Mary abode with her about three moneths, and returned to her own house.

57 Now Elizabeths full time came, that shee should be delivered, and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoyced with her.

59 And it came to passe that on the eighth day they came to circumcise the childe, and they called

called him Zacharias, after the name of his father.
60 And his mother answered and said, Not so; but he shall be called John.
61 And they said unto her, There is none of thy kindred that is called by this name.
62 And they made signes to his father, how hee would have him called.
63 And he asked for a writing table, and wrote, saying, His name is John: and they marvelled all.
64 And his mouth was opened immediatly, and his tongue *loosed*, and he spake, and praised God.
65 And fear came on all that dwelt round about them, and all these ‖ sayings were noised abroad throughout all the hill-country of Judea.
66 And all they that had heard them, laid them up in their hearts, saying, What manner of childe shall this be? and the hand of the Lord was with him.
67 And his father Zacharias was filled with the holy Ghost, and prophesied, saying,
68 Blessed bee the Lord God of Israel, for hee hath visited and redeemed his people,
69 * And hath raised up an horne of salvation for us, in the house of his servant David;
70 * As he spake by the mouth of his holy prophets, which have been since the world began.
71 That we should be saved from our enemies, and from the hand of all that hate us.
72 To perform the mercie promised to our fathers, and to remember his holy covenant:
73 * The oath which he sware to our father Abraham,
74 That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear,
75 In holinesse and righteousnesse before him all the dayes of our life.
76 And thou childe shalt bee called the prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his wayes;
77 To give knowledge of salvation unto his people, ‖ by the remission of their sins,
78 Through the ‖ tender mercie of our God; whereby the ‖ day-spring from on high hath visited us.
79 * To give light to them that sit in darknesse, and in the shadow of death, to guide our feet into the way of peace.
80 And the childe grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

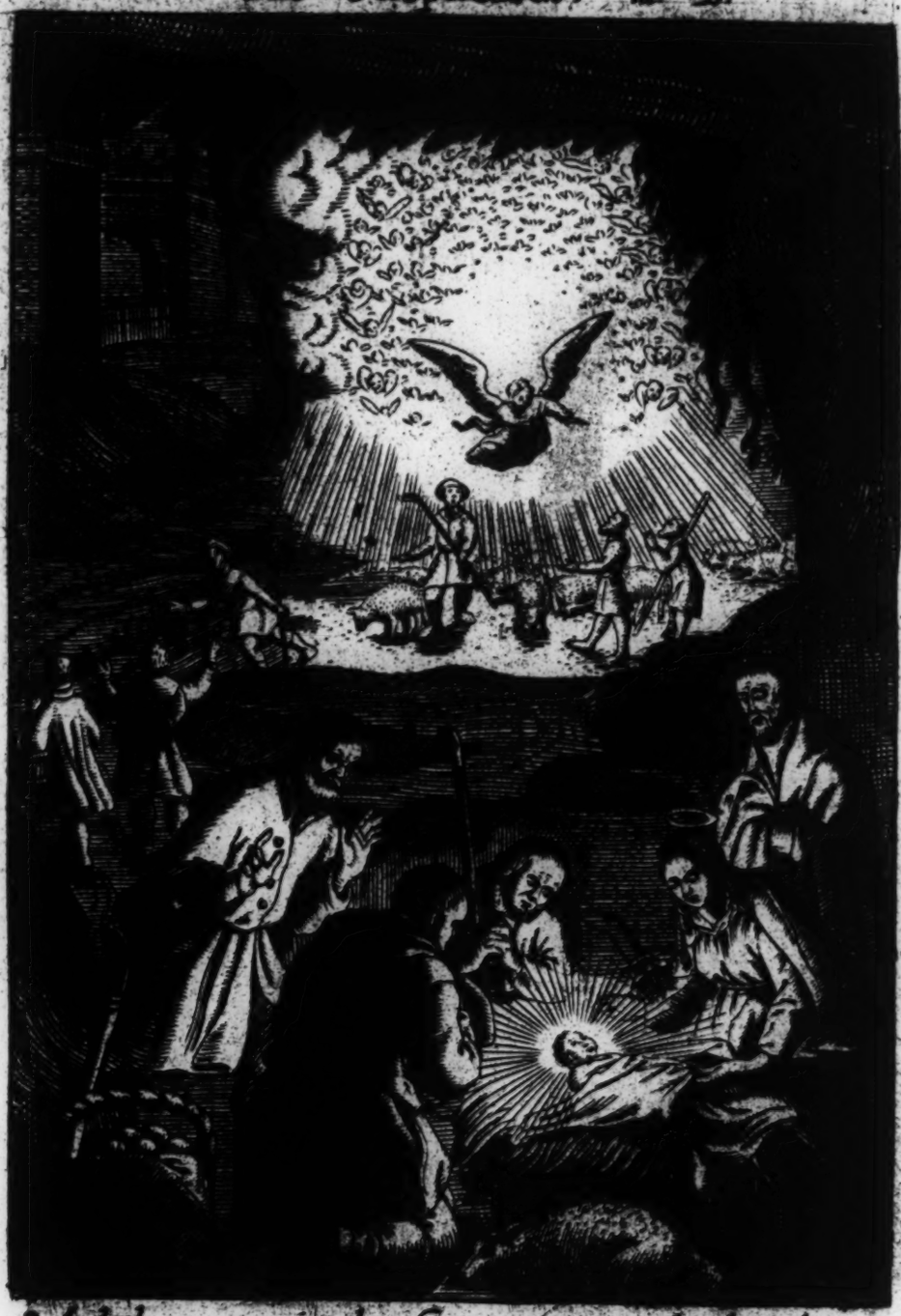
‖ Or, *things*.
* Psalme 132. 17.
* Jer. 23. 6. and 30. 10.
* Gen. 22. 16.
‖ Or, *for*.
‖ Or, *bowels of the mercie*.
‖ Or, *sunrising*, or *branch*.
Num. 24. 17.
* Isaiah 11. 1.
Zach. 3. 8.
Mal. 4. 2.

CHAP. II.

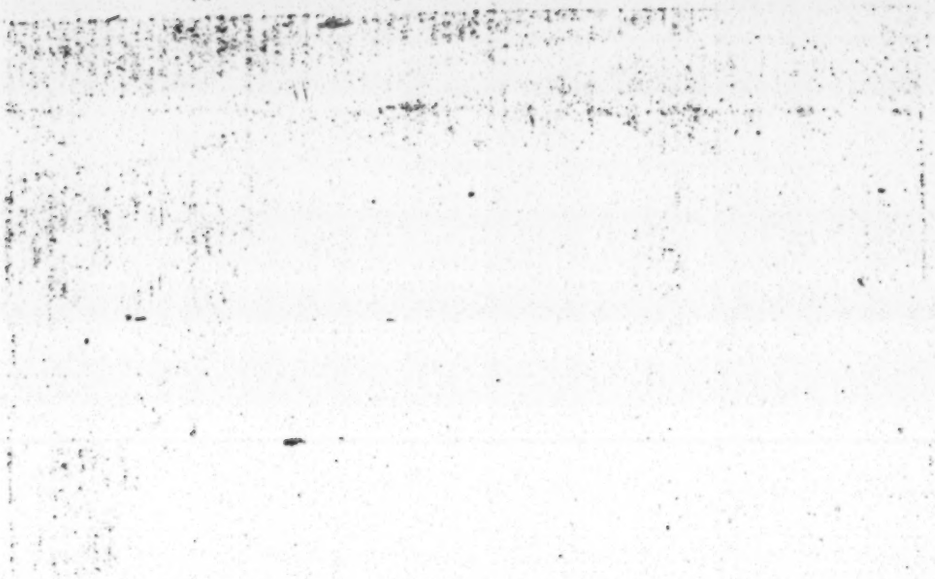
1 Augustus taxeth all the Romane empire. 6 The nativitie of Christ. 8 One angel relateth it to the shepherds. 13 Manie sing praises to God for it. 21 Christ is circumcised. 22 Marie purified. 38 Simeon and Anna prophesie of Christ: 40 who increaseth in wisedome, 46 questioneth in the temple with the doctours, 52 and is obedient to his parents.

AND it came to passe in those dayes, that there went out a decree from Cesar Augustus, that all the world should be ‖ taxed.
2 (And this taxing was first made when Cyrenius was governour of Syria)
3 And all went to bee taxed, every one unto his own citie.
4 And Joseph also went up from Galilee, out of the citie of Nazareth, into Judea, unto * the city of David, which is called Bethlehem, (because he was of the house and linage of David)
5 To bee taxed with Mary his espoused wife, being great with childe.
6 And so it was, that while they were there, the dayes were accomplished that she should be delivered.
7 And she brought forth her first-born son, and wrapped him in swadling clothes, and laid him in a manger, because there was no room for them in the inne.
8 And there were in the same countrey shepherds abiding in the field, keeping ‖ watch over their flock by night.
9 And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.
10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.
11 For unto you is born this day, in the citie of David, a Saviour, which is Christ the Lord.
12 And this shall be a signe unto you; Yee shall finde the babe wrapped in swadling clothes lying in a manger.
13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,
14 Glory to God in the highest, and on earth peace, good will towards men.
15 And it came to passe, as the angels were gone away from them into heaven, the shepherds said one to another; Let us now go even unto Bethlehem, and see this thing which is come to passe, which the Lord hath made known unto us.
16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.
17 And when they had seen it, they made known abroad the saying which was told them concerning this childe.
18 And all they that heard it, wondered at those things which were told them by the shepherds.
19 But Mary kept all these things, and pondred them in her heart.
20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.
21 * And when eight dayes were accomplished for the circumcising of the childe, his name was called * JESUS, which was so named of the angel before he was conceived in the womb.
22 And when the dayes of her purification according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord,
23 (As it is written in the law of the Lord, * Every male that openeth the womb shall bee called holy to the Lord)
24 And to offer a sacrifice according to * that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.
25 And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the holy Ghost was upon him.
26 And it was revealed unto him by the holy Ghost, that hee should not see death, before hee had seen the Lords Christ.
27 And he came by the spirit into the temple, and when the parents brought in the childe Jesus, to do for him after the custome of the law.
28 Then took he him up in his armes, and blessed God, and said,
29 Lord, now lettest thou thy servant depart in peace, according to thy word.
30 For mine eyes have seen thy salvation:
31 Which thou hast prepared before the face of all people;

‖ Or, *watch*.
* Gen. 17. 12. * Mat. 1. 21.
* Exod. 13. 2. Numb. 18. 15. * Levit. 12. 6.



8 *And there were in the same country Shepheards abiding in* y^e *feild keeping watch ouer* y^r *flocke by night.*
9 *And loe* y^e *Angell of* y^e *Lord came vpon them etc.*
16 *And they came with hast and found Mary and Ioseph, and* y^e *babe lying in a manger.*
20 *And* y^e *Shepheards returned glorifying and praysing God: etc.*



The Circumcision.



21. *And when eyght dayes were accomplished for the circumcising of the childe; his name was called Iesus, which was see named of the Angell, before hee was conceiued in the wombe.*

32 A light to lighten the Gentiles, and the glory of thy people Israel.
33 And Joseph and his mother marvelled at those things which were spoken of him.
34 And Simeon blessed them, and said unto Mary his mother, Behold, this childe is set for the fall and rising again of many in Israel: and for a signe which shall be spoken against:
35 (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed.
36 And there was one Anna a propheteſſe, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity.
37 And she was a widow of about fourscore and foure years: which departed not from the temple, but serued *God* with fastings and prayers night and day.
38 And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in ‖ Jerusalem.
39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.
40 And the childe grew, and waxed strong in spirit, filled with wisedome, and the grace of God was upon him.
41 Now his parents went to Jerusalem * every year at the feast of the passeover.
42 And when he was twelve year old, they went up to Jerusalem, after the custome of the feast.
43 And when they had fulfilled the dayes, as they returned, the childe Jesus tarried behinde in Jerusalem, and Joseph and his mother knew not of it.
44 But they supposing him to have been in the company, went a dayes journey, and they sought him among their kinsfolk and acquaintance.
45 And when they found him not, they turned back again to Jerusalem, seeking him,
46 And it came to passe, that after three dayes they found him in the temple, sitting in the midst of the doctours, both hearing them, and asking them questions.
47 And all that heard him were astonished at his understanding and answers.
48 And when they saw him they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.
49 And he said unto them, How is it that yee sought me? wist ye not that I must be about my Fathers businesse?
50 And they understood not the saying which he spake unto them.
51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart,
52 And Jesus increased in wisedome and ‖ stature, and in favour with God and man.

CHAP. III.

1 The preaching and baptisme of John: 15 His testimonie of Christ. 20 Herod imprisoneth John. 21 Christ baptized, receiveth testimony from heaven. 23 The age and genealogie of Christ from Joseph upwards.

NOw in the fifteenth year of the reigne of Tiberius Cesar, Pontius Pilate being governour of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,
2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderneſſe.
3 * And he came into all the countrey about Jordan, preaching the baptisme of repentance, for the remission of sins, * Matth. 3.1.
4 As it is written in the book of the words of Esaias the prophet, saying, * The voice of one crying in the wilderneſſe, Prepare ye the way of the Lord, make his paths straight, * Isa. 40. 3.
5 Every valley shall be filled, and every mountain and hill shal be brought low, and the crooked shall be made straight, and the rough wayes shall be made smooth,
6 And all flesh shall see the salvation of God.
7 Then said he to the multitude that came forth to be baptized of him, * O generation of vipers, who hath warned you to flee from the wrath to come? * Mat. 3. 7.
8 Bring forth therefore fruits ‖ worthy of repentance, and begin not to say within your selves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. ‖ Or, *meet for.*
9 And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewen down, and cast into the fire.
10 And the people asked him, saying, What shall we do then?
11 He answereth and saith unto them, * He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. * James 2.15. 1 John 3.17.
12 Then came also publicanes to be baptized, and said unto him, Master, what shall we do?
13 And he said unto them, Exact no more then that which is appointed you.
14 And the souldiers likewise demanded of him, saying, And what shall we do? And he said unto them, ‖ Do violence to no man, neither accuse any falsly, and be content with your ‖ wages. ‖ Or, *put no man in fear.* ‖ Or, *allowance.*
15 And as the people were ‖ in expectation, and all men ‖ mused in their hearts of John, whether he were the Christ or not: ‖ Or, *in suspence.*
16 John answered, saying unto them all, * I indeed baptize you with water, but one mightier then I cometh, the latchet of whose shoes I am not worthy to unlooſe; he shall baptize you with the holy Ghost, and with fire: ‖ Or, *reasoned,* or, *debated.*
17 Whose fan is in his hand, and he will throughly purge his floore, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable. * Mat. 3. 11.
18 And many other things in his exhortation preached he unto the people.
19 * But Herod the tetrarch, being reproved by him for Herodias his brother Philips wife, and for all the evils which Herod had done, * Matth. 14.3.
20 Added yet this above all, that he shut up John in prison.
21 Now when all the people were baptized, * it came to passe that Jesus also being baptized, and praying, the heaven was opened: * Matth. 3.13.
22 And the holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased,
23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,
24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,
25 Which

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Amminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

CHAP. IIII.

1 The temptation and fasting of Christ. 13 Hee overcometh the devil: 14 beginneth to preach. 16 The people of Nazareth admire his gracious words. 33 He cureth one possessed of a devil, 38 Peters mother in law, 40 and divers others sick persons. 41 The devils acknowledge Christ, and are reproved for it. 43 He preacheth through the cities.

* Matth. 4.1. AND * Jesus being full of the holy Ghost, returned from Jordan, and was led by the spirit into the wilderneſſe,

2 Being fourty dayes tempted of the devil, and in those dayes he did eat nothing: and when they were ended, he afterward hungred.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil taking him up into an high mountain, shewed unto him all the kingdomes of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will, I give it.

7 If thou therefore wilt |worship me, all shall |Or, fall down be thine.

8 And Jesus answered and said unto him, Get thee behinde me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinacle of the temple, and said unto him, If thou be the Son of God, cast thy self down from hence.

10 For it is written, He shall give his angels charge over thee, to keep thee.

11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the spirit into Galilee, and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to *Nazareth, where he had been brought up, and as his custome was, he went into the synagogue on the sabbath-day, and stood up for to read. *Mat. 13.54

17 And there was delivered unto him the book of the prophet Esaias, & when he had opened the book, he found the place where it was written,

18 *The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poore, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blinde, to set at liberty them that are bruised, *Isa. 61.1.

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sate down: and the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witnesse, and wondred at the gracious words which proceeded out of his mouth. And they said, Is not this Josephs son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thy self: whatsoever we have heard done in Capernaum, do also here in thy countrey.

24 And he said, Verily I say unto you, No *prophet is accepted in his own countrey. *Mat. 13.57 *1 Kin. 17.9

25 But I tell you of a truth, *many widows were in Israel in the dayes of Elias, when the heaven was shut up three years and six moneths, when great famine was throughout all the land:

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman that was a widow,

27 *And many lepers were in Israel in the time of Elizeus the prophet: and none of them was cleansed, saving Naaman the Syrian. *2 Kin. 5.14

28 And all they in the synagogue, when they heard these things, were filled with wrath.

29 And rose up, and thrust him out of the city, and led him unto the |brow of the hill (whereon their city was built) that they might cast him down headlong. |Or,

30 But he passing through the mids of them went his way;

31 And

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath-dayes.
32 And they were astonished at his doctrine: for his word was with power.
33 ¶ * And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,
34 Saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy one of God.
35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him and hurt him not.
36 And they were all amazed, and spake among themselves, saying, What a word is this? for with authority and power he commandeth the unclean spirits, and they come out.
37 And the fame of him went out into every place of the country round about.
38 ¶ * And he arose out of the synagogue, and entred into Simons house: and Simons wives mother was taken with a great fever, and they besought him for her.
39 And he stood over her, and rebuked the fever, and it left her. And immediatly she arose and ministred unto them.
40 ¶ Now when the sun was setting, all they that had any sick with divers diseases, brought them unto him: and he laid his hands on every one of them, and healed them.
41 * And devils also came out of many, crying out, and saying, Thou art Christ the son of God. And he rebuking them, suffered them not to speak: for they knew that he was Christ.
42 And when it was day, he departed and went into a desert place, and the people sought him, and came unto him, and stayed him, that he should not depart from them.
43 And he said unto them, I must preach the kingdome of God to other cities also: for therefore am I sent.
44 And he preached in the synagogues of Galilee.

CHAP. V.

1 Christ teacheth the people out of Peters ship; 4 in a miraculous taking of fishes, sheweth how he will make him and his partners fishers of men; 12 cleanseth the leper; 16 prayeth in the wilderne; 18 healeth one sick of the palsie; 27 calleth Matthew the publicane, 29 eateth with sinners, as being the physician of souls; 34 foretelleth the fastings and afflictions of the apostles after his ascension; 36 and likeneth faint hearted and weak disciples to old bottles, and worn garments.

AND * it came to passe, that as the people pressed upon him to hear the word of God, he stood by the lake of Genesareth,
2 And saw two ships standing by the lake: but the fisher men were gone out of them, and were washing their nets.
3 And he entred into one of the ships which was Simons, and prayed him that he would thrust out a little from the land: and he sate down and taught the people out of the ship.
4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.
5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.
6 And when they had this done, they enclosed a great multitude of fishes: and their net brake.
7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.
8 When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinfull man, O Lord.
9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:
10 And so was also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men.
11 And when they had brought their ships to land, they forsook all and followed him.
12 ¶ * And it came to passe, when he was in a certain city, behold, a man full of leprosie: who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.
13 And he put forth his hand, and couched him, saying, I will, be thou clean: and immediatly the leprosie departed from him.
14 And he charged him to tell no man: but go, and shew thy self to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.
15 But so much the more went there a fame abroad of him, and great multitudes came together to hear, and to be healed by him of their infirmities.
16 ¶ And he withdrew himself into the wilderness, and prayed.
17 And it came to passe on a certain day, as he was teaching, that there were Pharisees, and doctours of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them.
18 ¶ * And behold, men brought in a bed a man which was taken with a palsie: and they sought means to bring him in, and to lay him before him.
19 And when they could not finde by what way they might bring him in, because of the multitude, they went upon the house top, and let him down through the tiling with his couch, into the midst before Jesus.
20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.
21 And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone?
22 But when Jesus perceived their thoughts, he answering said unto them, What reason yee in your hearts?
23 Whether is easier to say, Thy sins be forgiven thee, or to say, Rise up and walk?
24 But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsie) I say unto thee, Arise, and take up thy couch, and go into thine house.
25 And immediatly he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.
26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.
27 ¶ * And after these things he went forth, and

and saw a publicane named Levi, sitting at the receipt of custome: & he said unto him, Follow me.
28 And he left all, rose up, and followed him.
29 And Levi made him a great feast in his own house: and there was a great companie of publicanes, and of others that sate down with them.
30 But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicanes and sinners?
31 And Jesus answering, said unto them, They that are whole need not a physician: but they that are sick.
32 I came not to call the righteous, but sinners to repentance.
* Matth. 9.14. 33 ¶ And they said unto him, * Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?
34 And he said unto them, Can yee make the children of the bride-chamber fast, while the bridegroom is with them?
35 But the dayes will come, when the bridegroom shall be taken away from them, and then shall they fast in those dayes.
36 ¶ And he spake also a parable unto them; No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new, agreeth not with the old.
37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish:
38 But new wine must be put into new bottles, and both are preserved.
39 No man also having drunk old wine, straightway desireth new: for he saith, the old is better.

CHAP. VI.

1 Christ reproveth the Pharisees blindnesse about the observation of the sabbath, by scripture, reason, and miracle: 13 chooseth twelve apostles: 17 heareth the diseased: 20 preacheth to his disciples before the people of blessings and curses: 27 how we must love our enemies: 46 and joyn the obedience of good works to the hearing of the word, lest in the evil day of temptation we fall like an house built upon the face of the earth without any foundation.

* Matth. 12.1. AND * it came to passe on the second sabbath after the first, that he went through the corn fields: and his disciples plucked the eares of corn, and did eat, rubbing them in their hands.
2 And certain of the Pharisees said unto them, Why do ye that which is not lawfull to do on the sabbath-dayes?
3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him:
4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, which is not lawfull to eat but for the priests alone?
5 And he said unto them, That the Son of man is Lord also of the sabbath.
* Matth. 12.9. 6 * And it came to passe also on another sabbath, that he entred into the synagogue and taught, and there was a man whose right hand was withered.
7 And the Scribes and Pharisees watched him, whether he would heal on the sabbath-day: that they might finde an accusation against him.
8 But he knew their thoughts, and said to the man which had ȝ withered hand, Rise up, and stand forth in the mids. And he arose, and stood forth.
9 Then said Jesus unto them, I will ask you one thing, Is it lawfull on the sabbath-dayes to do good, or to do evil? to save life, or to destroy it?
10 And looking round about upon them all, he said unto ȝ man, Stretch forth thy hand: & he did so: and his hand was restored whole as the other.
11 And they were filled with madnesse, and communed one with another what they might do to Jesus.
12 And it came to passe in those dayes, that he went out into a mountain to pray, and continued all night in prayer to God.
13 ¶ And when it was day, he called unto him his disciples: * and of them he chose twelve, whom also he named apostles: * Mar. 3.13. Luk. 9.1.
14 Simon (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew,
15 Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes,
16 And Judas * *the brother* of James, and Judas Iscariot, which also was the traitour. * Jude 1.
17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;
18 And they that were vexed with unclean spirits: and they were healed.
19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.
20 ¶ And he lifted up his eyes on his disciples, and said, * Blessed be ye poore: for yours is the kingdome of God. * Matth. 5.3.
21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.
22 Blessed are ye when men shall hate you, and when they shall separate you *from their company*, and shall reproach you, and cast out your name as evil, for the Son of mans sake.
23 Rejoyce ye in that day, and leap for joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.
24 * But wo unto you that are rich: for ye have received your consolation. * Jam. 5.1.
25 * Wo unto you that are full: for yee shall hunger. Wo unto you that laugh now: for ye shall mourn and weep. * Isa. 65.13.
26 Wo unto you when all men shall speak well of you: for so did their fathers to the false prophets.
27 ¶ * But I say unto you which hear, Love your enemies, do good to them which hate you. * Matth. 5.44.
28 Blesse them that curse you, and pray for them which despitefully use you.
29 * And unto him that smiteth thee on the one cheek, offer also the other: * and him that taketh away thy cloak, forbid not to take thy coat also. * Matth. 5.39. 40.
30 Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again.
31 * And as yee would that men should do to you, do ye also to them likewise. * Matth. 7.12.
32 * For if ye love them which love you, what thank have ye? for sinners also love those that love them. * Matth. 5.46.
33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.
34 * And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. * Matth. 5.42.

35 But love yee your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the highest: for he is kinde unto the unthankfull, and to the evil.

36 Be yee therefore mercifull, as your Father also is mercifull.

Matth. 7. 1. 37 * Judge not, and yee shall not bee judged: condemne not, and yee shall not bee condemned: forgive, and ye shall be forgiven.

38 Give, and it shall bee given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosome. For with the same measure that yee mete withall, it shall be measured to you again.

Matth. 15. 14. 39 And he spake a parable unto them, * Can the blinde lead the blinde? shall they not both fall into the ditch?

Matth. 10. 24. Or, shall per-fected as a ma-ster. 40 * The disciple is not above his master: but every one ‖ that is perfect shall be as his master.

41 * And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye?

Matth. 7. 3. 42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye.

Matth. 12. 33. 43 * For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

45 A good man out of the good treasure of his heart, bringeth forth that which is good: and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

Matth. 7. 21. 46 ¶ * And why call ye me Lord, Lord, and do not the things which I say?

47 VVhosoever cometh to me, and heareth my sayings, and doth them, I will shew you to whom he is like.

48 Hee is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doth not, is like a man that without a foundation built an house upon the earth, against which the stream did beat vehemently, and immediatly it fell, and the ruine of that house was great.

CHAP. VII.

Christ findeth greater faith in the centurion a Gentile, then in any of the Jews, 10 healeth his servant being absent, 11 raiseth from death the widows son of Naim, 19 answereth Johns messengers with the declaration of his miracles, 24 testifieth to the people what opinion he held of John, 30 upbraideth against the Jews, who with neither the manners of John nor of Jesus could bee won, 36 and sheweth by occasion of Marie Magdalene, how hee is a friend to sinners, not to maintain them in sins, but to forgive them their sins, upon their faith and repentance.

Matth. 8. 5. NOw when he had ended all his sayings in the audience of the people, * he entred into Capernaum.

2 And a certain centurions servant, who was dear unto him, was sick and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that hee would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, that hee was worthy for whom he should do this.

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when hee was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thy self, for I am not worthy that thou shouldest enter under my roof.

7 VVherefore neither thought I my self worthie to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authoritie, having under me souldiers, and I say unto one, Go, and he goeth: and to another, Come, and he commeth: and to my servant, Do this, and he doth it.

9 VVhen Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to passe the day after, that he went in a citie called Naim, and many of his disciples went with him, and much people.

12 Now when hee came nigh to the gate of the citie, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And hee came and touched the ‖ bier (and they that bare him stood still) and he said, Young man, I say unto thee, Arise. ‖ Or, coffin.

15 And he that was dead, sate up, and began to speak: and he delivered him to his mother.

16 And there came a fear on all, and they glorified God, saying, That a great prophet is risen up among us, and that God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 * And the disciples of John shewed him of all these things. * Matth. 11. 2.

19 ¶ And John calling unto him two of his disciples, sent them unto Jesus, saying, Art thou he that should come, or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another?

21 And in that same houre hee cured many of their infirmities and plagues, and of evil spirits, and unto many that were blinde he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard, how that the blinde see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poore the gospel is preached.

23 And blessed is he whosoever shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went yee out into the wildernesse for to see? A read shaken with the winde?

25 But what went yee out for to see? A man clothed in soft raiment? Behold, they which are gorgeously

gorgeously apparelled, and live delicately, are in kings courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, & much more then a prophet.

27 This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women, there is not a greater prophet then John the Baptist: but he that is least in the kingdome of God is greater then he.

29 And all the people that heard *him*, and the publicanes justified God, being baptized with the baptisme of John.

‖ Or, *frustrated.* 30 But the Pharisees and lawyers ‖ rejected the counsel of God against themselves, being not baptized of him.

‖ Or, *within themselves.* 31 ¶ And the Lord said, * Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread, nor drinking wine, and ye say, He hath a devil.

34 The Son of man is come eating & drinking, and ye say, Behold a glutton, and a wine-bibber, a friend of Publicanes and sinners.

35 But wisedome is justified of all her children.

* Mark 14. 3. 36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisees house, and sate down to meat.

37 And behold, a woman in the citie, which was a sinner, when she knew that Jesus sate at meat in the Pharisees house, brought an alabaster box of ointment,

38 And stood at his feet behinde him weeping, and began to wash his feet with teares, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

‖ See Matth. 18. 28. 41 There was a certain creditour, which had two debtors: the one ought five hundred ‖ pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entred into thine house, thou gavest me no water for my feet: but she hath washed my feet with teares, and wiped them with the hairs of her head.

45 Thou gavest me no kisse: but this woman since the time I came in, hath not ceased to kisse my feet.

46 Mine head with oyl thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven, for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sate at meat with him, began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee, go in peace.

CHAP. VIII.

1 Women minister unto Christ of their substance. 4 Christ after he had preached from place to place, attended with his apostles, propoundeth the parable of the sower. 18 out of the which, 21 declareth who are his mother, and brethren. 22 rebuketh the winde, 26 casteth the legion of devils out of the man into the herd of swine; 37 is rejected of the Gadarenes, 43 healeth the woman of her bloudy issue; 49 and raiseth from death Jairus daughter.

AND it came to passe afterward, that he went throughout every citie and village preaching, and shewing the glad tidings of the kingdome of God: and the twelve *were* with him,

2 And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, ‡ out of whom went seven devils,

* Matth. 28. 9. 3 And Joanna the wife of Chuza, Herods steward, and Susanna, and many others which ministred unto him of their substance.

* Matth. 13. 1. 4 ¶ And when much people were gathered together, and were come to him out of every citie, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the wayes side, and it was trodden down, & the fowls of the aire devoured it.

6 And some fell upon a rock, and assoon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns, and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred fold. And when he had said these things, he cried, He that hath eares to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdome of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

* Matth. 13. 18. 11 * Now the parable is this: The seed is the word of God.

12 Those by the way side, are they that heare: then cometh the devil, and taketh away the word out of their hearts, lest they should beleeve and be saved.

13 They on the rock, are they, which when they hear, receive the word with joy, and these have no root, which for a while beleeve, and in time of temptation fall away.

14 And that which fell among thorns, are they which when they have heard, go forth, and are choked with cares and riches, and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, & bring forth fruit with patience.

* Matth. 5. 15. 16 ¶ * No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed: but setteth it on a candlestick, that they which enter in may see the light.

* Matth. 10. 26. 17 * For nothing is secret, that shall not be made manifest: neither any thing hid, that shall not be known, and come abroad.

18 Take

18 Take heed therefore how yee hear: * for vvhosoever hath, to him shall be given; and vvhosoever hath not, from him shall bee taken even that vvhich he ‖ seemeth to have.

19 ¶ * Then came to him his mother and his brethren, and could not come at him for the preasse.

20 And it vvas told him *by certain*, vvhich said, Thy mother and thy brethren stand vvithout, desiring to see thee.

21 And hee answered and said unto them, My mother and my brethren are these vvhich hear the vvord of God, and do it.

22 ¶ * Now it came to passe on a certain day, that he vvent into a ship vvith his disciples: and he said unto them, Let us go over unto the other side of the lake; and they launched forth.

23 But as they sailed, hee fell asleep: and there came down a storm of vvinde on the lake, and they vvere filled *with water*, & vvere in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, vve perish. Then he arose, and rebuked the winde, and the raging of the water: and they ceased, and there vvas a calm.

25 And hee said unto them, Where is your faith? And they being afraid, vvondred, saying one to another, What manner of man is this? for hee commandeth even the vvindes and vvater, and they obey him.

26 ¶ * And they arrived at the countrey of the Gadarenes, vvhich is over against Galilee.

27 And when he went forth to land, there met him out of the citie, a certain man vvhich had devils long time, and ware no clothes, neither abode in *anie* house, but in the tombs.

28 When he saw Jesus, hee cried out, and fell down before him, and vvith a loud voice said, VVhat have I to do vvith thee, Jesus, thou son of God most high? I beseech thee torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him, and he vvas kept bound with chains, and in fetters, and he brake the bands, and was driven of the devil into the vvildernesse)

30 And Jesus asked him, saying, VVhat is thy name? And hee said, Legion: because many devils vvere entred into him.

31 And they besought him that he vvould not command them to go out into the deep.

32 And there vvas there an herd of many swine feeding on the mountain: and they besought him that hee vvould suffer them to enter into them: and he suffered them.

33 Then vvent the devils out of the man, and entred into the swine: and the herd ran violently down a steep place into the lake, & were choked.

34 VVhen they that fed them saw vvhat vvas done, they fled, and vvent and told it in the citie and in the countrey.

35 Then they went out to see what was done, and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right minde: and they were afraid.

36 They also which saw it, told them by what means hee that was possessed of the devils, was healed.

37 ¶ Then the whole multitude of the countrey of the Gadarenes round about, besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of vvhom the devils were departed, besought him that hee might bee with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And hee vvent his way, & published throughout the whole citie, how great things Jesus had done unto him.

40 And it came to passe, that when Jesus was returned, the people gladly received him: for they were all waiting for him.

41 ¶ * And behold, there came a man named Jairus, and hee was a ruler of the synagogue, and he fell down at Jesus feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. (But as he went, the people thronged him.

43 ¶ And a woman having an issue of bloud twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behinde him, and touched the border of his garment: and immediatly her issue of bloud stanched.

45 And Jesus said, VVho touched me? VVhen all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and preasse thee, and sayest thou, VVho touched me?

46 And Jesus said, Some body hath touched me: for I perceive that vertue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people, for what cause she had touched him, and how she was healed immediatly.

48 And he said unto her, Daughter, be of good comfort, thy faith hath made thee whole, go in peace.)

49 ¶ While he yet spake, there cometh one from the ruler of the synagogues *house*, saying to him, Thy daughter is dead, trouble not the Master.

50 But when Jesus heard it, he answered him, saying, Fear not, beleeve only, and she shall bee made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but hee said, VVeep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maide, arise.

55 And her spirit came again, and she arose straightway: & he commanded to give her meat.

56 And her parents were astonished: but hee charged them that they should tell no man what was done.

CHAP. IX.

1 Christ sendeth his apostles to work miracles, and to preach. 7 Herod desireth to see Christ. 17 Christ feedeth five thousand: 18 enquireth what opinion the world had of him, foretelleth his passion: 23 proposeth to all the patern of his patience. 28 The transfiguration. 37 Hee healeth the lunatick: 43 again forewarneth his disciples of his passion. 46 commendeth humilitie: 51 biddeth them to shew mildenesse towards all, without desire of revenge. 57 Divers would follow him, but upon conditions.

THen * hee called his twelve disciples together, and gave them power and authoritie over all devils, and to cure diseases.

2 And he sent them to preach the kingdome of God, and to heal the sick.

3 And he said unto them, Take nothing for your

journey, neither staves, nor scrip, neither bread, neither money, neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when yee go out of that citie, shake off the very dust from your feet for a testimonie against them.

6 And they departed & went through the towns, preaching the gospel, and healing every where.

* Matth. 14. 1. 7 ¶ * Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead:

8 And of some, that Elias had appeared: and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this of whom I hear such things? And he desired to see him.

* Matth. 14. 13. 10 ¶ And the apostles when they were returned, told him all that they had done. * And hee took them, and went aside privately into a desert place, belonging to the citie called Bethsaida.

11 And the people when they knew it, followed him, and hee received them, and spake unto them of the kingdome of God, and healed them that had need of healing.

* Matth. 14. 15. 12 * And when the day began to wear away, then came the twelve and said unto him, Send the multitude away, that they may go into the towns and countrey round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes, except wee should go and buy meat for all this people.

14 For they were about five thousand men. And hee said to his disciples, Make them sit down by fifties in a companie.

15 And they did so, & made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them, twelve baskets.

* Matth. 16. 13. 18 ¶ * And it came to passe as hee was alone praying, his disciples were with him: & he asked them, saying, Whom say the people that I am?

19 They answering, said, John the Baptist: but some say Elias: and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering, said, The Christ of God.

21 And he straitly charged them and commanded them to tell no man that thing,

* Matth. 17. 22. 22 Saying, * The Son of man must suffer many things, and be rejected of the elders, and chief priests, and Scribes, and be slain, and be raised the third day.

* Matth. 10. 38. 23 ¶ * And he said to them all, If any man will come after me, let him deny himself, and take up his crosse daily, and follow me.

24 For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

* Matth. 16. 26. Mark 8. 36. * Matth 10. 33. 25 * For what is a man advantaged, if he gain the whole world, & lose himself, or be cast away?

26 * For whosoever shall be ashamed of mee and of my words, of him shall the Son of man be ashamed, when hee shall come in his own glory and in his Fathers, and of the holy angels.

27 * But I tell you of a truth, there bee some standing here which shall not taste of death, till they see the kingdome of God. * Matth. 16. 28.

28 ¶ * And it came to passe about an eight dayes after these | sayings, he took Peter, and John, and James, and went up into a mountain to pray. * Matth. 17. 1. | Or, things.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

30 And behold, there talked with him two men, which were Moses and Elias.

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter, and they that were with him, were heavie with sleep: and when they were awake, they saw his glorie, and the two men that stood with him.

33 And it came to passe, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them, and they feared as they entred into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son, hear him.

36 And when the voice was past, Jesus was found alone: and they kept it close, and told no man in those dayes any of those things which they had seen.

37 ¶ * And it came to passe, that on the next day, when they were come down from the hill, much people met him. * Matth. 17. 14.

38 And behold, a man of the company cried out, saying, Master, I beseech thee look upon my son, for he is mine only childe.

39 And lo, a spirit taketh him, and he suddenly crieth out, & it teareth him, that he foameth again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out, and they could not.

41 And Jesus answering, said, O faithlesse and perverse generation, how long shall I bee with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him: and Jesus rebuked the unclean spirit, and healed the childe, and delivered him again to his father.

43 ¶ And they were all amazed at the mightie power of God: but while they wondred every one at all things which Jesus did, he said unto his disciples,

44 * Let these sayings sinke down into your eares: for the Son of man shall be delivered into the hands of men. * Matth. 17. 22.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ * Then there arose a reasoning among them, which of them should be greatest. * Matth. 18. 1.

47 And Jesus perceiving the thought of their heart, took a childe, and set him by him, Mark 9. 34.

48 And said unto them, Whosoever shall receive this childe in my name, receiveth me: and whosoever shall receive mee, receiveth him that sent me: for hee that is least among you all, the same shall be great.

49 ¶ * And John answered and said, Master, we saw one casting out devils in thy name, and wee forbad him, because he followeth not with us. * Mark 9. 38.

50 And Jesus said unto him, Forbid him not: for he that is not against us, is for us.

51 ¶ And

51 ¶ And it came to passe, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face, and they went, and entred into a village of the Samaritanes to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as * Elias did?

2. King 1.10.

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy mens lives, but to save them. And they went to another village.

* Matth. 8.19.

57 ¶ * And it came to passe that as they went in the way, a certain man said unto him, Lord, I will follow thee whither soever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the aire have nests, but the Son of man hath not where to lay his head.

* Matth. 8.21.

59 * And he said unto another, Follow me: but he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead; but go thou & preach the kingdom of God.

61 And another also said, Lord, I will follow thee: but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdome of God.

CHAP. X.

1 Christ sendeth out as one seventy disciples to work miracles, and to preach: 17 admonisheth them to be humble, and wherein to rejoyce: 21 thanketh his Father for his grace: 23 magnifieth the happy estate of his church: 25 teacheth the lawyer how to attain eternall life, and to take every one for his neighbour that needeth his mercy: 41 reprehendeth Martha, & commendeth Mary her sister.

* Matth. 10.1.

AFter * these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place whither he himself would come.

* Matth. 9.37.

2 Therefore said he unto them, * The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

* Matth. 10.16.

3 Go your wayes: * behold, I send you forth as lambs among wolves.

4 Carry neither purse nor scrip, nor shoes, and salute no man by the way.

* Matth. 10.11.

5 * And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shal rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for § labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as they set before you

9 And heal the sick that are therein, & say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your wayes out into the streets of the same, and say,

11 Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdome of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, then for that city.

* Matth. 11.21.

13 * Wo unto thee Chorazin, wo unto thee Bethsaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgement, then for you.

15 And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell.

* Matth. 10.40.

16 * He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning, fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, & nothing shal by any means hurt you.

20 Notwithstanding in this rejoyce not, that the spirits are subject unto you: but rather rejoyce, because your names are written in heaven.

21 ¶ In that houre Jesus rejoyced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father, for so it seemed good in thy sight.

22 ‖ All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

‖ Many ancient copies adde these words, *And turning to his disciples, he said.*

23 ¶ And he turned him unto his disciples, and said privately, * Blessed are the eyes which see the things that ye see.

* Matth. 13.16.

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

* Matth. 22.35.

25 ¶ And behold, a certain lawyer stood up, and tempted him, saying, * Master, what shall I do to inherit eternall life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy minde; and thy neighbour as thy self.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he willing to justifie himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among theeves, which stripped him of his raiment, and wounded him and departed, leaving him half dead.

31 And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritane, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oyl and wine, and set him on his own beast, and brought him to an inne, and took care of him.

35 And on the morrow when he departed, hee took out two ‖ pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him ‖ fell among the theeves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to passe, as they went, that he entred into a certain village: and a certain woman named Martha, received him into her house.

39 And she had a sister called Mary, which also sate at Jesus feet, and heard his word.

40 But Martha was cumbred about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered, and said unto her, Martha, Martha, thou art carefull, and troubled about many things:

42 But one thing is needfull, and Mary hath chosen that good part, which shall not be taken away from her.

CHAP. XI.

1 Christ teacheth to pray, and that instantly: 11 assuring that God so will give us good things. 14 He casting out a dumb devil, rebuketh the blasphemous Pharisees: 28 and sheweth who are blessed: 29 preacheth to the people: 37 and reprehendeth the outward shew of holinesse in the Pharisees, Scribes, and lawyers.

AND it came to passe, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And hee said unto them, When yee pray, say, * Our Father which art in heaven, Hallowed bee thy name. Thy kingdome come. Thy will be done as in heaven, so in earth.

3 Give us ‖ day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend mee three loaves;

6 For a friend of mine ‖ in his journey is come to me, and I have nothing to set before him:

7 And hee from within shall answer and say, Trouble mee not, the doore is now shut, and my children are with mee in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise, and give him, because he is his friend: yet because of his importunitie, he will rise and give him as many as he needeth.

9 * And I say unto you, Ask, and it shall bee given you: seek, and ye shall finde: knock, and it shall be opened unto you.

10 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11 * If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish, give him a serpent?

12 Or if he shall ask an egg, will hee offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy Spirit to them that ask him?

14 ¶ And he was casting out a devil, and it was dumb. And it came to passe when the devil was gone out, the dumb spake: & the people wondred.

15 But some of them said, * He casteth out devils through Beelzebub, the chief of the devils.

16 And others tempting him, sought of him a signe from heaven.

17 But hee knowing their thoughts, said unto them, Every kingdome divided against it self, is brought to desolation: and a house *divided* against a house, falleth.

18 If Satan also be divided against himself, how shall his kingdome stand? because yee say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdome of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace.

22 But when a stronger then he shall come upon him, & overcome him, he taketh from him all his armour wherein he trusted, & divideth his spoils.

23 Hee that is not with me, is against me: and he that gathereth not with me, scattereth.

24 * When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will return unto my house whence I came out.

25 And when hee cometh, hee findeth it swept and garnished.

26 Then goeth hee, and taketh to him seven other spirits more wicked then himself, and they enter in, and dwell there, and the last state of that man is worse then the first.

27 ¶ And it came to passe as hee spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, & the paps which thou hast sucked.

28 But he said, Yea, rather blessed are they that hear the word of God and keep it.

29 ¶ * And when the people were gathered thick together, he began to say, This is an evil generation, they seek a signe, & there shall no signe be given it, but the signe of Jonas the prophet.

30 For as Jonas was a signe unto the Ninevites, so shall also ¶ Son of man be to this generation.

31 The queen of the south shall rise up in the judgement with the men of this generation, and condemne them: for she came from the utmost parts of the earth, to hear the wisedome of Solomon; and behold, a greater then Solomon is here.

32 The men of Nineve shall rise up in the judgement with this generation, and shall condemne it: for they repented at the preaching of Jonas; and behold, a greater then Jonas is here.

33 * No man when hee hath lighted a candle, putteth it in a secret place, neither under a ‖ bushell; but on a candlestick, that they which come ‖ in may see the light.

34 * The light of the bodie is the eye: therefore when thine eye is single, thy whole bodie also is full of light: but when *thine eye* is evil, thy bodie also is full of darknesse.

35 Take heed therefore that the light which is in thee be not darknesse.

36 If thy whole body therefore be full of light having no part dark, the whole shall bee full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him

him to dine with him: and he went in and sate down to meat.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner

39 * And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without, make that which is within also?

41 But rather give almes ‖ of such things as you have: and behold, all things are clean unto you.

42 But woe unto you Pharisees: for ye tithe mint and rue and all manner of herbs, and passe over judgement and the love of God: these ought yee to have done, and not to leave the other undone.

43 * Woe unto you Pharisees: for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you Scribes and Pharisees hypocrites: for ye are as graves which appear not, and the men that walk over them, are not aware of them.

45 ¶ Then answered one of the lawyers, and said unto him, Master, thus saying, thou reprochest us also.

46 * And he said, Woe unto you also ye lawyers: for yee lade men with burdens grievous to bee born, and yee your selves touch not the burdens with one of your fingers.

47 * Woe unto you: for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly yee bear witnesse that yee allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisedome of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the bloud of all the prophets, which was shed from the foundation of the world, may be required of this generation,

51 * From the bloud of Abel unto the bloud of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation.

52 * Woe unto you lawyers: for ye have taken away the key of knowledge: ye entred not in your selves, & them that were entring in, ye ‖ hindred.

53 And as hee said these things unto them, the Scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAP. XII.

1 Christ preacheth to his disciples to avoid hypocrisie and fearfulnes in publishing his doctrine: 13 warneth the people to beware of covetousnesse, by the parable of the rich man who set up greater barns. 22 We must not be over-carefull of earthly things, 31 but seek the kingdome of God, 33 give almes, 36 be ready at a knock to open to our Lord whensoever he cometh. 41 Christs ministers are to see to their charge, 49 and look for persecution. 54 The people must take this time of grace, 58 because it is a fearfull thing to die without reconciliation.

IN * the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of ¶ Pharisees, which is hypocrisie.

2 ‖ For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever yee have spoken in darknesse, shall bee heard in the light: and that which ye have spoken in the eare in closets, shall be proclaimed upon the housetops.

4 * And I say unto you my friends, Be not afraid of them that kill the body, and after that, have no more that they can do.

5 But I will forewarn you whom you shall fear: Fear him, which after he hath killed, hath power to cast into hell, yea, I say unto you, Fear him.

6 Are not five sparrows sold for two ‖ farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbred. Fear not therefore, ye are of more value then many sparrows.

8 * Also I say unto you, Whosoever shall confesse me before men, him shall the Son of man also confesse before the angels of God.

9 But he that denieth me before men, shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the holy Ghost, it shall not be forgiven.

11 * And when they bring you unto the synagogues, and unto magistrates, and powers, take yee no thought how or what thing yee shall answer, or what ye shall say:

12 For the holy Ghost shall teach you in the same houre what ye ought to say.

13 ¶ And one of the companie said unto him, Master speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made mee a judge, or a divider over you?

15 And he said unto them; Take heed, and beware of covetousnesse: for a mans life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully.

17 And hee thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do, I will pull down my barns and build greater, and there will I bestow all my fruits, and my goods.

19 And I will say to my soul, Soul, Thou hast much goods laid up for many years, take thine ease, eat, drink, and be merrie.

20 But God said unto him, Thou fool, this night ‖ thy soul shall be required of thee: then whose shall those things be which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich towards God.

22 ¶ And he said unto his disciples, Therefore I say unto you, * Take no thought for your life what ye shall eat, neither for the body what ye shall put on.

23 The life is more then meat, and the bodie is more then raiment.

24 Consider the ravens, for they neither sow nor reap, which neither have storehouse nor barn, and God feedeth them. How much more are yee better then the fowls?

25 And which of you with taking thought can adde to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow, they toyl

not, they spin not: and yet I say unto you, that Solomon in all his glory, was not arayed like one of these.

28 If then God so clothe the grasse, which is to day in the field, and to morrow is cast into the oven: how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, ‖ neither be ye of doubtfull minde.

‖ Or, *live not in carefull suspense.*

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶ But rather seek ye the kingdome of God, and all these things shall be added unto you.

32 Fear not, little flock; for it is your fathers good pleasure to give you the kingdome.

33 Sell that ye have, and give almes: * provide your selves bags which wax not old, a treasure in the heavens that faileth not, where no thief approcheth, neither moth corrupteth.

* Matth. 6. 20.

34 For where your treasure is, there will your heart be also.

35 * Let your loyns be girded about, and your lights burning.

* 1 Pet. 1. 13.

36 And ye your selves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediatly.

37 Blessed are those servants, whom the Lord when he cometh shall finde watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and finde them so, blessed are those servants.

* Matth. 24. 43.

39 * And this know, that if the good man of the house had known what houre the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an houre when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithfull and wise steward, whom his lord shall make ruler over his houshold, to give them their portion of meat in due season?

43 Blessed *is* that servant, whom his lord when he cometh shall finde so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming, and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken:

46 The lord of that servant will come in a day when he looketh not for him, & at an houre when he is not ware, and will ‖ cut him in sunder, and will appoint him his portion with ¶ unbeleevers

‖ Or, *cut him off.*

47 And that servant which knew his lords wil, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, & did commit things worthy of stripes, shal be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth, and what will I, if it be already kindled?

‖ Or, *pained.*

50 But I have a baptisme to be baptized with, and how am I ‖ straitned til it be accomplished!

* Matth. 10. 34.

51 * Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father: the mother against the daughter, & the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people, * When ye see a cloud rise out of the west, straightway ye say, There cometh a shower, and so it is.

* Matth. 16. 2.

55 And when ye see the south winde blow, ye say, There will be heat, and it cometh to passe.

56 Ye hypocrites, ye can discern the face of the skie, and of the earth: but how is it, that ye do not discern this time?

57 Yea, and why even of your selves judge ye not what is right?

58 ¶ * When thou goest with thine adversary to the magistrate, as thou art the in way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, & the judge deliver thee to ¶ officer, & the officer cast thee into prison

* Matth. 5. 25.

‖ See Mark 12. 42.

59 I tell thee, thou shalt not depart thence, till thou hast payed the very last ‖ mite.

CHAP. XIII.

1 Christ preacheth repentance upon the punishment of the Galileans, and others. 6 The fruitlesse fig-tree may not stand. 11 He healeth the crooked woman: 18 sheweth the powerfull working of the word in the hearts of his chosen, by the parable of the grain of mustard-seed, and of leaven. 24 exhorteth to enter in at the strait gate: 31 and reproveth Herod and Jerusalem.

THere were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, & slew them, think ye that they were ‖ sinners above all men that dwelt in Jerusalem?

‖ Or, *debtors.*

5 I tell you, Nay: but except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable: A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and finde none: cut it down, why cumbreth it the ground?

8 And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, *well*: and if not, then after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶ And behold, there was a woman which had a spirit of infirmitie eighteen years, and was bowed together, and could in no wise lift up her self.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmitie.

13 And he laid his hands on her, and immediatly she was made straight, and glorified God.

14 And ¶ ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath

ſabbath-day, and ſaid unto the people, There are ſix dayes in which men ought to work: in them therefore come and bee healed, and not on the ſabbath-day.

15 The Lord then anſwered him, and ſaid, Thou hypocrite, doth not each one of you on the ſabbath looſe his ox or his aſſe from the ſtall, and lead him away to watering?

16 And ought not this woman being a daughter of Abraham, whom Satan hath bound, lo theſe eighteen years, bee looſed from this bond on the ſabbath-day?

17 And when hee had ſaid theſe things, all his adverſaries were aſhamed: and all the people rejoyced for all the glorious things that were done by him.

18 ¶ *Then ſaid he, Unto what is the kingdome of God like? and whereunto ſhall I reſemble it?

19 It is like a grain of muſtard-ſeed, which a man took, and caſt into his garden, and it grew, and waxed a great tree: and the fowls of the aire lodged in the branches of it.

20 And again he ſaid, Whereunto ſhall I liken the kingdome of God?

21 It is like leaven, which a woman took and hid in three ‖ meaſures of meal, till the whole was leavened.

22 * And he went through the cities and villages, teaching and journeying towards Jeruſalem.

23 Then ſaid one unto him, Lord, are there few that be ſaved? And he ſaid unto them,

24 ¶ * Strive to enter in at the ſtrait gate: for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.

25 When once the maſter of the houſe is riſen up, and hath ſhut to the doore, and yee begin to ſtand without, and to knock at the doore, ſaying, Lord, Lord, open unto us; and he ſhall anſwer and ſay unto you, I know not whence you are:

26 Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets.

27 * But he ſhall ſay, I tell you, I know you not whence ye are, depart from me all ye workers of iniquitie.

28 There ſhall bee weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets in the kingdome of God, and you *your ſelves* thruſt out.

29 And they ſhall come from the eaſt, and from the weſt, and from the north, and from the ſouth, and ſhall ſit down in the kingdome of God.

30 * And behold, there are laſt, which ſhall be firſt, and there are firſt which ſhall be laſt.

31 ¶ The ſame day there came certain of the Phariſees, ſaying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he ſaid unto them, Go ye and tell that fox, Behold, I caſt out devils, and I do cures to day and to morrow, and the third day I ſhall bee perfected.

33 Nevertheleſſe, I muſt walk to day and to morrow, and the day following: for it cannot be that a prophet periſh out of Jeruſalem.

34 * O Jeruſalem, Jeruſalem, which killeſt the prophets, and ſtoneſt them that are ſent unto thee: how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not?

35 Behold your houſe is left unto you deſolate: And verily I ſay unto you, ye ſhall not ſee me, untill the time come when ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord.

CHAP. XIIII.

2 Chriſt healeth the dropſie on the ſabbath: 7 teacheth humilitie: 12 to feaſt the poore. 15 Under the parable of the great ſupper, ſheweth how worldly minded men, who contemne the word of God, ſhall be ſhut out of heaven. 25 Thoſe who will be his diſciples, to bear their croſſe, muſt make their accounts aforehand, leſt with ſhame they revolt from him afterward, 34 and become altogether unprofitable, like ſalt that hath loſt his ſavour.

AND it came to paſſe, as hee went into the houſe of one of the chief Phariſees to eat bread on the ſabbath-day, that they watched him.

2 And behold, there was a certain man before him which had the dropſie.

3 And Jeſus anſwering, ſpake unto the lawyers and Phariſees, ſaying, Is it lawfull to heal on the ſabbath-day?

4 And they held their peace. And he took him and healed him, and let him go:

5 And anſwered them, ſaying, Which of you ſhall have an aſſe or an ox fallen into a pit, & will not ſtraightway pull him out on ſ ſabbath-day?

6 And they could not anſwer him again to theſe things.

7 ¶ And he put forth a parable to thoſe which were bidden, when hee marked how they choſe out the chief rooms; ſaying unto them,

8 When thou art bidden of any man to a wedding, ſit not down in the higheſt room, leſt a more honourable man then thou be bidden of him:

9 And hee that bad thee and him, come and ſay to thee, Give this man place: and thou begin with ſhame to take the loweſt room.

10 * But when thou art bidden, go and ſit down in the loweſt room, that when hee that bad thee cometh, hee may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee. * Prov. 25. 6, 7.

11 * For whoſoever exalteth himſelf, ſhall be abaſed; and hee that humbleth himſelf, ſhall bee exalted * Matth. 23. 12.

12 ¶ Then ſaid hee alſo to him that bad him, When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor thy rich neighbours; leſt they alſo bid thee again, and a recompence be made thee.

13 But when thou makeſt a feaſt, call * the poore, the maimed, the lame, the blinde: * Tob. 4. 7.

14 And thou ſhalt be bleſſed; for they cannot recompence thee: for thou ſhalt be recompenced at the reſurrection of the juſt.

15 ¶ And when one of them that ſate at meat with him heard theſe things, hee ſaid unto him, *Bleſſed is hee that ſhall eat bread in the kingdome of God. * Revel. 19. 9.

16 * Then ſaid he unto him, A certain man made a great ſupper, and bad many: * Matth. 22. 2.

17 And ſent his ſervant at ſupper time to ſay to them that were bidden, Come, for all things are now ready.

18 And they all with one conſent began to make excuſe: The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it: I pray thee have me excuſed.

19 And another ſaid, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excuſed.

20 And another ſaid, I have married a wife, and therefore I cannot come.

21 So that ſervant came, & ſhewed his lord theſe things. Then the maſter of the houſe being angry, ſaid to his ſervant, Go out quickly into the ſtreets

and lanes of the citie, & bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room.

23 And the Lord ſaid unto the ſervant, Go out into the high wayes and hedges, and compell them to come in, that my houſe may be filled.

24 For I ſay unto you, that none of thoſe men which were bidden, ſhall taſte of my ſupper.

25 ¶ And there went great multitudes with him: and he turned, and ſaid unto them,

a Matth. 10. 37. 26 * If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea and his own life alſo, he cannot be my diſciple.

27 And whoſoever doth not bear his croſſe, and come after me, cannot be my diſciple.

28 For which of you intending to build a tower, ſitteth not down firſt, and counteth the coſt, whether he have ſufficient to finiſh it?

29 Leſt haply after hee hath laid the foundation, and is not able to finiſh it, all that behold it, begin to mock him,

30 Saying, This man began to build, and was not able to finiſh.

31 Or what king going to make war againſt another king, ſitteth not down firſt, and conſulteth whether he be able with ten thouſand to meet him that cometh againſt him with twenty thouſand?

32 Or elſe, while the other is yet a great way off, he ſendeth an ambaſſage, and deſireth conditions of peace.

33 So likewiſe, whoſoever he bee of you, that forſaketh not all that he hath, he cannot bee my diſciple.

b Matth. 5. 13. † ¶ * Salt is good: but if the ſalt have loſt his ſavour, wherewith ſhall it be ſeaſoned?

35 It is neither fit for the land, nor yet for the dunghill, but men caſt it out. Hee that hath eares to hear, let him hear.

CHAP. XV.

1 *The parable of the loſt ſheep*: 8 *of the piece of ſilver*: 11 *of the prodigall ſon.*

THen drew near unto him all the publicanes and ſinners for to hear him.

2 And the Phariſees & Scribes murmured, ſaying, This man receiveth ſinners, and eateth with them.

3 ¶ And he ſpake this parable unto them, ſaying,

c Matth. 18. 12. 4 † * What man of you having an hundred ſheep, if hee loſe one of them, doth not leave the ninetie and nine in the wilderneſſe, and go after that which is loſt, untill he finde it?

5 And when hee hath found it, he layeth it on his ſhoulders, rejoycing.

6 And when he cometh home, he calleth together his friends and neighbours, ſaying unto them, Rejoyce with mee, for I have found my ſheep which was loſt.

7 I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth, more then over ninetie and nine juſt perſons, which need no repentance.

8 ¶ Either what woman having ten ‖ pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe finde it?

9 And when ſhe hath found it, ſhe calleth her friends and her neighbours together, ſaying, Rejoyce with me, for I have found the piece which I had loſt.

10 Likewiſe I ſay unto you, There is joy in the preſence of the angels of God over one ſinner, that repenteth.

11 ¶ And he ſaid, A certain man had two ſons:

12 And the younger of them ſaid to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many dayes after, the younger ſon gathered all together, and took his journey into a far countrey, and there waſted his ſubſtance with riotous living.

14 And when hee had ſpent all, there aroſe a mightie famine in that land, and he began to be in want.

15 And he went and joyned himſelf to a citizen of that countrey, and hee ſent him into his fields to feed ſwine.

16 And hee would fain have filled his belly with the huſks that the ſwine did eat: and no man gave unto him.

17 And when he came to himſelf, he ſaid, How many hired ſervants of my fathers have bread enough and to ſpare, and I periſh with hunger!

18 I will ariſe, and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee,

19 And am no more worthie to be called thy ſon: make me as one of thy hired ſervants.

20 And he aroſe, and came to his father. But when hee was yet a great way off, his father ſaw him, and had compaſſion, and ran, and fell on his neck, and kiſſed him.

21 And the ſon ſaid unto him, Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthie to be called thy ſon.

22 But the father ſaid to his ſervants, Bring forth the beſt robe, and put it on him, and put a ring on his hand, and ſhoes on his feet.

23 And bring hither the fatted calf, and kill it, and let us eat and be merry.

24 For this my ſon was dead, and is alive again; he was loſt, and is found. And they began to be merry.

25 Now his elder ſon was in the field: and as he came and drew nigh to the houſe, he heard muſick and dancing.

26 And he called one of the ſervants, and aſked what theſe things meant.

27 And he ſaid unto him, Thy brother is come, and thy father hath killed the fatted calf, becauſe he hath received him ſafe and ſound.

28 And hee was angry, and would not go in: therefore came his father out, and intreated him.

29 And he anſwering, ſaid to his father, Lo, theſe many years do I ſerve thee, neither tranſgreſſed I at any time thy commandment, and yet thou never gaveſt me a kid, that I might make merry with my friends:

30 But aſſoon as this thy ſon was come, which hath devoured thy living with harlots, thou haſt killed for him the fatted calf.

31 And hee ſaid unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we ſhould make merry, and be glad: for this thy brother was dead, and is alive again; and was loſt, and is found.

CHAP. XVI.

1 *The parable of the unjuſt ſteward.* 14 *Chriſt reproveth the hypocriſie of the covetous Phariſees.* 19 *The rich glutton, and Lazarus the begger.*

AND he ſaid alſo unto his diſciples, There was a certain rich man which had a ſteward, and the ſame was accuſed unto him that he had waſted his goods.

2 And he called him, & ſaid unto him, How is it that I hear this of thee? give an account of thy ſtewardſhip;

‖ *Drachma* here tranſlated a piece of ſilver, is the eighth part of an ounce, which cometh to ſeven pence halfpeny, and is equall to the Romane peny. Matth. 18. 28.

stewardshippe: for ỻ mayest be no longer steward.
3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed.
4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.
5 So hee called every one of his lords debters unto him, and said unto the first, How much owest thou unto my lord?
6 And he said, An hundred ‖ measures of oyl. And he said unto him, Take thy bill, and sit down quickly, and write fiftie.
7 Then said he to another, And how much owest thou? And hee said, An hundred ‖ measures of wheat. And he said unto him, Take thy bill, and write fourescore.
8 And the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser then the children of light.
9 And I say unto you, Make to your selves friends of ỻ ‖ Mammon of unrighteousnes, ỻ when ye fail, they may receive you into everlasting habitatiõs.
10 He that is faithfull in that which is least, is faithfull also in much: and he that is unjust in the least, is unjust also in much.
11 If therefore yee have not been faithfull in the unrighteous ‖ Mammon, who will commit to your trust the true riches.
12 And if yee have not been faithfull in that which is another mans, who shall give you that which is your own?
13 ¶ * No servant can serve two masters; for either hee will hate the one and love the other, or else he will hold to the one and despise the other: ye cannot serve God and Mammon.
14 And the Pharisees also who were covetous, heard all these things: and they derided him.
15 And he said unto them, Ye are they which justifie your selves before men, but God knoweth your hearts: for that which is highly esteemed amongst men, is abomination in the sight of God.
16 * The law and the prophets were untill John: since that time the kingdome of God is preached, and every man preasseth into it.
17 * And it is easier for heaven and earth to passe, then one title of the law to fail.
18 * Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adulterie.
19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously everie day.
20 And there was a certain begger named Lazarus, which was laid at his gate full of sores,
21 And desiring to bee fed with the crumbs which fell from the rich mans table: moreover, the dogs came and licked his sores.
22 And it came to passe that the begger died, and was carried by the angels into Abrahams bosome: the rich man also died and was buried.
23 And in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosome.
24 And he cried, and said, Father Abraham, have mercie on me, and send Lazarus that hee may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.
25 But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented.
26 And besides all this, between us and you there is a great gulf fixed, so ỻ they which would passe from hence to you, cannot, neither can they passe to us that would come from thence.
27 Then hee said, I pray thee therefore father, that thou wouldest send him to my fathers house:
28 For I have five brethren, that he may testifie unto them, lest they also come into this place of torment.
29 Abraham saith unto him, They have Moses and the prophets, let them hear them.
30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.
31 And hee said unto him, If they hear not Moses and the prophets, neither will they bee perswaded, though one rose from the dead.

CHAP. XVII.

1 Christ teacheth to avoid occasions of offence. 3 One to forgive another. 6 The power of faith. 7 How we are bound to God, and not he to us. 11 He healeth ten lepers. 22 Of the kingdome of God, and the coming of the Son of man.

THen said he unto the disciples, * It is impossible but that offences will come, but woe unto him through whom they come. * Matth. 18. 7.
2 It were better for him that a milstone were hanged about his neck, & he cast into the sea, then that he should offend one of these little ones.
3 ¶ Take heed to your selves: * if thy brother trespasse against thee, rebuke him; and if hee repent, forgive him. * Matth. 18. 21.
4 And if hee trespasse against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.
5 And the apostles said unto the Lord, Increase our faith.
6 * And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you. * Matth. 17. 20.
7 But which of you having a servant plowing, or feeding cattell, will say unto him by and by, when he is come from the field, Go and sit down to meat?
8 And will not rather say unto him, Make ready wherewith I may sup, and gird thy self, and serve me, till I have eaten and drunken: and afterward thou shalt eat and drink.
9 Doth he thank that servant because he did the things that were commanded him? I trow not.
10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: wee have done that which was our duetie to do.
11 ¶ And it came to passe, as hee went to Jerusalem, that hee passed through the midst of Samaria and Galilee.
12 And as he entred into a certain village, there met him ten men that were lepers, which stood a far off.
13 And they lifted up their voices, and said, Jesus Master have mercie on us.
14 And when he saw them, he said unto them, * Go shew your selves unto the priests. And it came to passe ỻ as they went, they were cleansed. * Levit. 14. 2.
15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God.
16 And fell down on his face at his feet giving him thanks: and he was a Samaritane.
17 And Jesus answering said, Were there not ten cleansed? but where are the nine?
18 There

The word Batus in the original, containeth nine gallons three quarts.
The word there interpreted a measure, in the original containeth about fourteen bushels and a pottle.
Or, riches.
Or, riches.

18 There are not found that returned to give glorie to God, ſave this ſtranger.

19 And he ſaid unto him, Ariſe, go thy way, thy faith hath made thee vvhole.

20 ¶ And vvhen he vvas demanded of the Phariſees, vvhen the kingdome of God ſhould come; he anſvvered them and ſaid, The kingdome of God cometh not ‖ with obſervation.

‖ Or, *with outwards ſhew.*

21 Neither ſhall they ſay, Lo here, or lo there: for behold, the kingdome of God is ‖ vvithin you.

‖ Or, *among you.*

22 And hee ſaid unto the diſciples, The dayes vvill come when ye ſhall deſire to ſee one of the dayes of the Son of man, and ye ſhall not ſee it.

* Matth. 24. 23. 23 * And they ſhall ſay to you, See here, or ſee there: go not after them, nor follow them.

24 For as the lightning that lighteth out of the one part under heaven, ſhineth unto the other part under heaven: ſo ſhall alſo the Son of man be in his day.

25 But firſt muſt he ſuffer many things, and bee rejected of this generation.

* Gen. 7. 26 * And as it vvas in the dayes of Noe, ſo ſhall it be alſo in the dayes of the Son of man.

27 They did eat, they drank, they married wives, they vvere given in marriage, untill the day that Noe entred into the ark: and the floud came and deſtroyed them all.

* Gen. 19. 28 * Likewiſe alſo as it vvas in the dayes of Lot, they did eat, they drank, they bought, they ſold, they planted, they builded:

29 But the ſame day that Lot vvent out of Sodom, it rained fire and brimſtone from heaven, and deſtroyed them all.

30 Even thus ſhall it bee in the day vvhen the Son of man is revealed.

31 In that day, hee vvhich ſhall bee upon the houſe top, and his ſtuffe in the houſe, let him not come down to take it away: and he that is in the field, let him likewiſe not return back.

* Gen. 19. 26. 32 * Remember Lots vvife.

* Matth. 16. 25. 33 * VVhoſoever ſhall ſeek to ſave his life, ſhall loſe it; and vvhoſoever ſhall loſe his life, ſhall preſerve it.

* Matth. 24. 40. 34 * I tell you, in that night there ſhall be two men in one bed; the one ſhall be taken, the other ſhall be left.

‖ This 36 verſe is wanting in moſt of the Greek copies.

35 Two women ſhall be grinding together; the one ſhall be taken, and the other left.

36 ‖ Two men ſhall bee in the field; the one ſhall be taken, and the other left.

* Matth. 24. 28. 37 And they anſwered and ſaid unto him, * VVhere, Lord? And he ſaid unto them, VVhereſoever the bodie is, thither will the eagles be gathered together.

CHAP. XVIII.

3 Of the importunate widow. 9 Of the Phariſee and the Publicane. 15 Children brought to Chriſt. 18 A ruler that would follow Chriſt, but is hindred by his riches. 28 The reward of them that leave all for his ſake. 31 He foreſheweth his death, 35 and reſtoreth a blinde man to his ſight.

* 1 Theſ. 5. 17. AND he ſpake a parable unto them, *to this end*, that men ought * alwayes to pray, and not to faint,

2 Saying, There was in a citie a judge, which feared not God, neither regarded man.

3 And there vvas a vvidow in ỹ city, & ſhe came unto him, ſaying, Avenge me of mine adverſarie.

4 And hee vvould not for a vvhile: but afterward hee ſaid vvithin himſelf, Though I fear not God, nor regard man,

5 Yet becauſe this widow troubleth me, I will avenge her, leſt by her continual coming ſhe weary me.

6 And the Lord ſaid, Hear vvhat the unjuſt judg ſaith.

7 And ſhall not God avenge his own elect, which cry day and night unto him, though he bear long vvith them?

8 I tell you that he will avenge them ſpeedily. Nevertheleſſe, vvhen the Son of man cometh, ſhall he finde faith on the earth?

9 And he ſpake this parable unto certain which truſted in themſelves ‖ that they vvere righteous, and deſpiſed others:

‖ Or, *as being righteous.*

10 Two men went up into the temple to pray, the one a Phariſee, and the other a Publicane.

11 The Phariſee ſtood and prayed thus vvith himſelf, God I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publicane.

12 I faſt twice in the vveek, I give tithes of all that I poſſeſſe.

13 And the Publicane ſtanding afar off, vvould not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God bee mercifull to me a ſinner.

14 I tell you, this man went down to his houſe juſtified rather then the other: * for everie one that exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

* Matth. 23. 12.

15 And they brought unto him alſo infants, that he vvould touch them: but vvhen his diſciples ſaw it, they rebuked them.

16 But Jeſus called them unto him, and ſaid, Suffer little children to come unto me, and forbid them not: for of ſuch is the kingdome of God.

17 Verily I ſay unto you, VVhoſoever ſhall not receive the kingdome of God as a little childe, ſhall in no vviſe enter therein.

* Matth. 19. 16. 18 * And a certain ruler aſked him, ſaying, Good Maſter, vvhat ſhall I do to inherit eternall life?

19 And Jeſus ſaid unto him, VVhy calleſt thou me good? none is good ſave one, *that is*, God.

20 Thou knoweſt the commandments, Do not commit adulterie, Do not kill, Do not ſteal, Do not bear falſe vvitneſſe, Honour thy father and thy mother.

21 And he ſaid, All theſe have I kept from my youth up.

22 Now vvhen Jeſus heard theſe things, he ſaid unto him, Yet lackeſt thou one thing: ſell all that thou haſt, and diſtribute unto the poore, and thou ſhalt have treaſure in heaven, and come, follow me.

23 And vvhen he heard this, hee vvas very ſorrowfull, for he vvas verie rich.

24 And vvhen Jeſus ſaw that he vvas very ſorrowfull, he ſaid, How hardly ſhall they that have riches enter into the kingdome of God!

25 For it is eaſier for a camel to go through a needles eye, then for a rich man to enter into the kingdome of God.

26 And they that heard it, ſaid, VVho then can be ſaved?

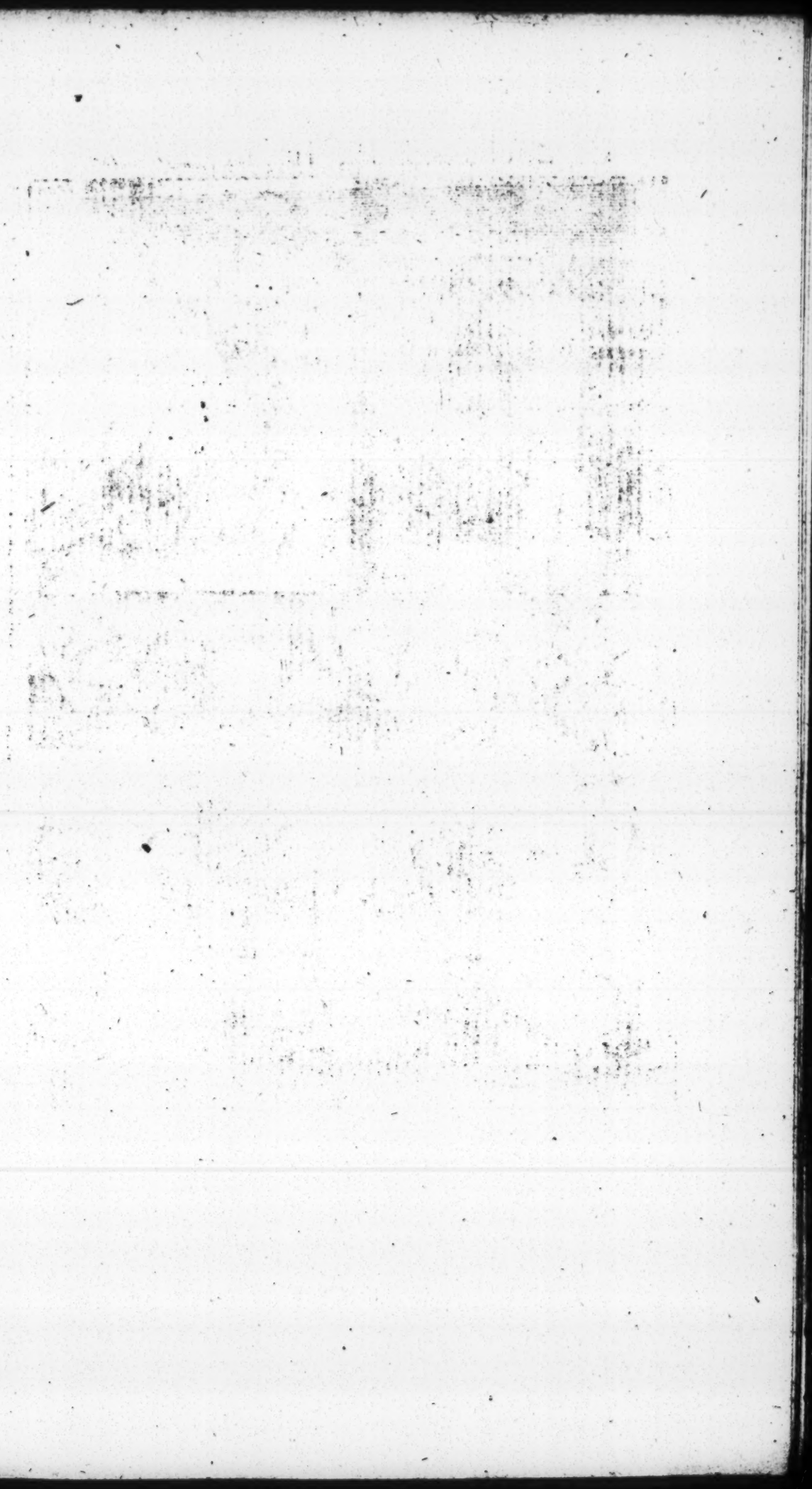
27 And he ſaid, The things vvhich are unpoſſible with men, are poſſible vvith God.

* Matth. 19. 27. 28 * Then Peter ſaid, Lo, vve have left all, and followed thee.

29 And he ſaid unto them, Verily I ſay unto you, there is no man that hath left houſe, or parents, or brethren, or vvife, or children, for the kingdome of Gods ſake,

30 VVho ſhall not receive manifold more in this preſent time, and in the vvorld to come life everlaſting.

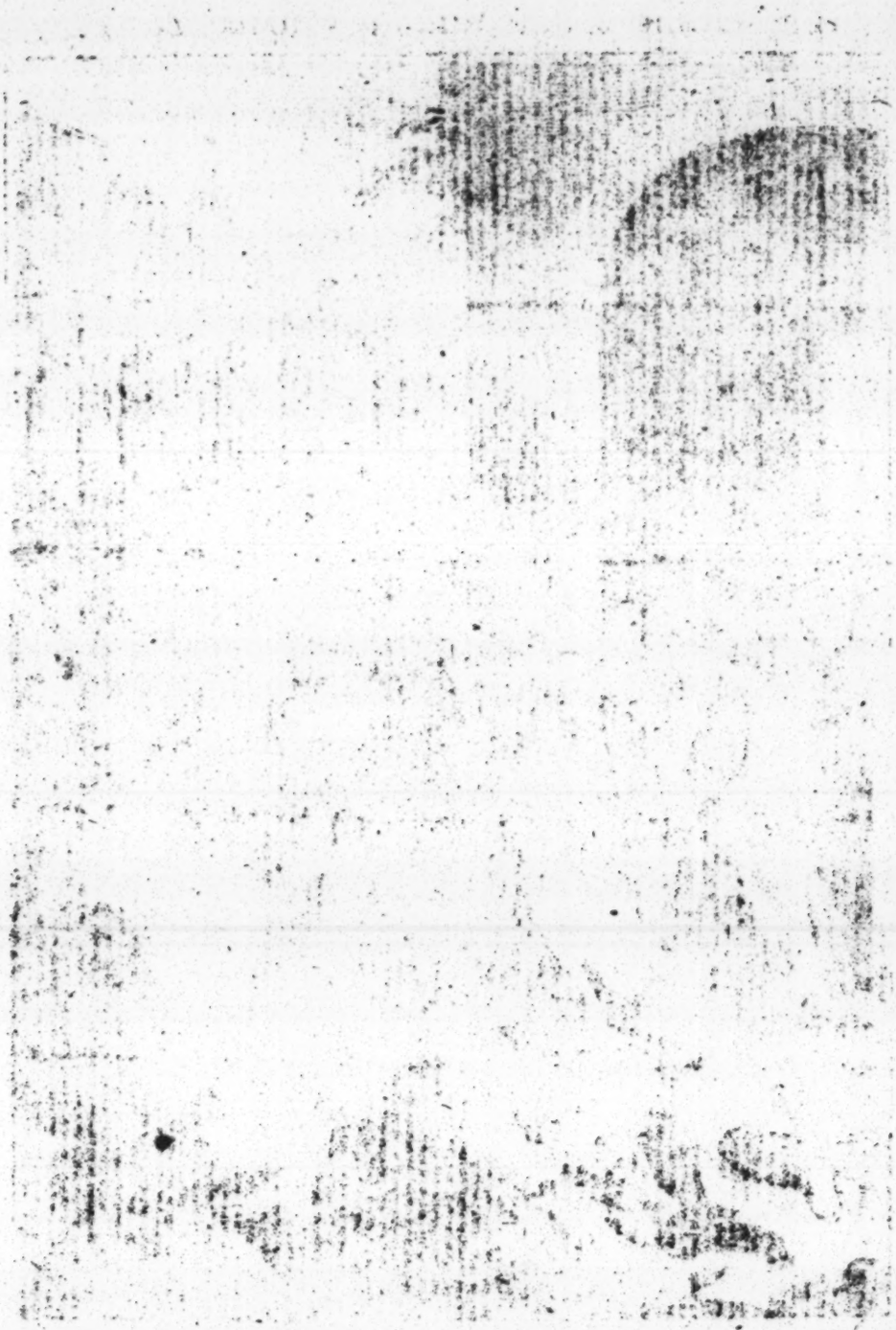
* Matth. 20. 17. 31 ¶ * Then he took unto him the twelve, and ſaid



Of Zacheus a Publicane. Luc: 19



5. And when Jesus came to the place, he looked up, and saw him, and sayd unto him, Zacheus, make hast and come downe, for to day I must abide att thy house.
6. And he made hast and came downe, and receiued him ioyfully.
8. And Zacheus stood & sayd vnto ỹ Lord, behold, Lord, ỹ halfe of my goods I giue to ỹ poore, and if I haue taken any thing from any man by false accusation, I restore him foure fold.



The raiſing of the Widowes ſonne. *Luc: 7.*



12. *Now when he came neere to the gate of the cittie, behold, there was a dead man carryed out, who was the onely begotten ſonne of his mother, which was a widowe, etc:*
13. *And when the Lord ſaw her, hee had compaſſion on her, and ſayd vnto her, weepe not.*
14. *And he went and touched ye coffin, (and they that bare him ſtood ſtill) and hee ſayd, young man I ſay vnto the, Ariſe.*

said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated and spitted on:

33 And they shall scourge him, and put him to death, and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

Matth. 20. 29. 35 ¶ *And it came to passe, that as he was come nigh unto Jericho, a certain blinde man sate by the way side bigging:

36 And hearing the multitude passe by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cryed, saying, Jesus, thou Son of David, have mercy on me.

39 And they which went before, rebuked him, that he should hold his peace: but he cryed so much the more, Thou Son of David have mercy on me.

40 And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight, thy faith hath saved thee.

43 And immediatly he received his sight, and followed him, glorifying God: and all the people when they saw it, gave praise unto God.

CHAP. XIX.

1 Of Zacheus a publicane. 11 The ten pieces of mone. 28 Christ rideth into Jerusalem with triumph: 41 weepeth over it: 45 driveth the buyers and sellers out of the temple: 47 teaching daily in it. The rulers would have destroyed him, but for fear of the people.

AND *Jesus* entred and passed through Jericho.

2 And behold, there was a man named Zacheus, which was the chief among the publicanes, and he was rich.

3 And he sought to see Jesus who he was, and could not for the preasse, because he was little of stature.

4 And he ran before, and climbed up into a sycomore-tree to see him, for he was to passe that way.

5 And when Jesus came to the place, he looked up and saw him, and said unto him, Zacheus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zacheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poore, & if I have taken any thing from any man by false accusation, I restore him fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is the son of Abraham.

Matth. 18. 11. 10 * For the son of man is come to seek and to save that which was lost.

11 And as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdome of God should immediatly appear.

12 *He said therefore, A certain noble man went into a far countrey to receive for himself a kingdome, and to return. * Matth. 25. 14.

13 And he called his ten servants, and delivered them ten ‖ pounds, and said unto them, Occupy till I come. ‖ *Mina* here translated a pound, is 12 ounces and an half: which according to five shillings the ounce, is three pounds two shillings six pence.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reigne over us.

15 And it came to passe, that when he was returned, having received the kingdome, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithfull in a verie little, have thou authoritie over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, Behold, here is thy pound which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant: thou knewest that I was an austere man, taking up that I laid not down, & reaping ỹ I did not sow.

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usurie?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, * That unto every one which hath, shall be given: and from him that hath not, even that he hath shall be taken away from him. * Matth. 13. 12.

27 But those mine enemies which would not that I should reigne over them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 * And it came to passe when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, * Matth. 21. 1.

30 Saying, Go ye into the village over against you, in the which at your entring ye shall finde a colt tyed, whereon yet never man sate: loose him, and bring him hither.

31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent, went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye ỹ colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoyce and praise God with a loud voice, for all the mighty works that they had seen,

38 Saying, Blessed bee the king that cometh in the name of the Lord, peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediatly cry out.

41 ¶ And when he was come near, he beheld the citie, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the dayes shal come upon thee, that thine enemies shall cast a trench about thee, and compasse thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.

* Matth. 21. 12. 45 * And he went into the temple, and began to cast out them that sold therein, and them that bought,

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of theeves.

47 And he taught daily in the temple. But the chief priests and the Scribes, and the chief of the people sought to destroy him,

‖ Or, hanged on him. 48 And could not finde what they might do: for all the people ‖ were very attentive to hear him.

CHAP. XX.

1 Christ avoucheth his authoritie, by a question of Johns baptisme. 9 The parable of the vineyard. 19 Of giving tribute to Cesar. 27 Hee convinceth the Saduces that denied the resurrection. 41 How Christ is the son of David. 45 Hee warneth his disciples to beware of the Scribes.

* Matth. 21. 23. AND * it came to passe, that on one of those dayes, as he taught the people in the temple, and preached the gospel, the chief priests and the Scribes came upon him, with the elders,

2 And spake unto him, saying, Tell us, By what authoritie dost thou these things? or who is hee that gave thee this authoritie?

3 And hee answered and said unto them, I will also aske you one thing, and answer me.

4 The baptisme of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven, hee will say, Why then beleeved ye him not?

6 But and if we say, Of men; all the people will stone us: for they be perswaded that John was a prophet.

7 And they answered that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authoritie I do these things.

9 Then began hee to speak to the people this parable: * a certain man planted a vineyard, and let it forth to husbandmen, and went into a far countrey for a long time.

* Matth. 21. 33.

10 And at the season, he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away emptie.

11 And again he sent another servant; and they beat him also and entreated him shamefully, and sent him away emptie.

12 And again he sent the third; and they wounded him also, and cast him out.

13 Then said the lord of the vineyard, What shall I do: I will send my beloved son: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir, come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, *The stone which the builders rejected, the same is become the head of the corner? * Psal. 118. 22.

18 Whosoever shall fall upon that stone, shall bee broken: but on whomsoever it shall fall, it will grinde him to powder.

19 ¶ And the chief priests and the Scribes the same houre sought to lay hands on him, and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched him, and sent forth spies, which would feigne themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authoritie of the governour.

21 And they asked him, saying, * Master, wee know that thou sayest and teachest rightly, neither accepteth thou the person *of any*, but teacheth the way of God ‖ truly. * Matth. 22. 16. ‖ truth

22 Is it lawfull for us to give tribute unto Cesar, or no?

23 But hee perceived their craftinesse, and said unto them, Why tempt ye me?

24 Shew me a ‖ peny: whose image and superscription hath it? They answered and said, Cesars. ‖ See Matth. 18. 28.

25 And hee said unto them, Render therefore unto Cesar the things which be Cesars, and unto God the things which be Gods.

26 And they could not take hold of his words before the people, and they marvelled at his answer, and held their peace.

27 ¶ * Then came to him certain of the Saducees (which deny that there is any resurrection) and they asked him, * Matth. 22. 23.

28 Saying, Master, Moses wrote unto us, If any mans brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren, and the first took a wife, and died without children.

30 And the second took her to wife, and hee died childelesse.

31 And the third took her, and in like manner the seven also. And they left no children, and died.

32 Last of all the woman died also.

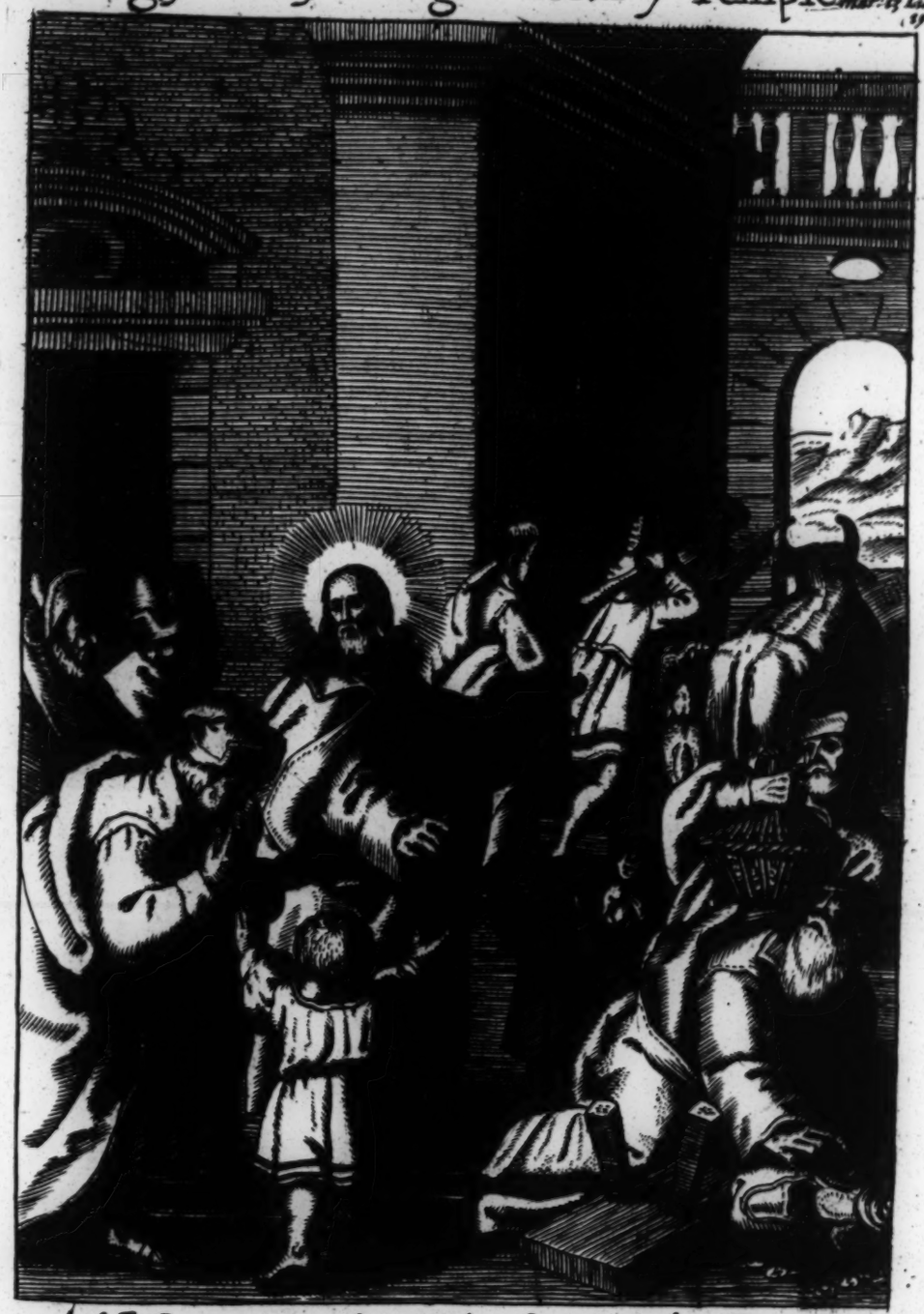
33 Therefore in the resurrection, whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage.

35 But they which shall bee accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.

36 Neither

Casting ye mony changers forth ye Temple mat: 22 * mar: 13 Luc: 19



12 *And Iesus went into the Temple of God, and cast out all them that bought and sould in the Temple and ouerthrew the tables of the mony changers, and the seates of them that sould doues,*

13 *And sayd unto them, it is written, my house shall bee called the house of prayer, but yee haue made it a denne of theeues.*



36 Neither can they die any more; for they are equall unto the angels, and are the children of God, being the children of the resurrection.

Exod. 6. 37 Now that the dead are raised, * Even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For hee is not a God of the dead, but of the living; for all live unto him.

39 ¶ Then certain of the Scribes answering said, Master, thou hast well said.

40 And after that, they durst not ask him any question at all.

Matth. 22. 41 And he said unto them, *How say they that Christ is Davids son?

42 And David himself saith in the book of psalmes, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then in the audience of all the people, he said unto his disciples,

Matth. 23. 46 * Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts.

47 Which devoure widows houses, and for a shew make long prayers: the same shall receive greater damnation.

CHAP. XXI.

1 Christ commendeth the poore widow. 5 He foretelleth the destruction of the temple, and of the citie Jerusalem: 25 The signes also which shall be before the last day. 34 He exhorteth them to be watchfull.

Mark 12. 41. AND hee looked up, * and saw the rich men casting their gifts into the treasurie.

2 And hee saw also a certain poore widow, casting thither two ‖ mites.

See Mark 12. 42. 3 And he said, Of a truth I say unto you, that this poore widow hath cast in more then they all.

4 For all these have of their abundance cast in unto the offerings of God, but she of her penurie hath cast in all the living that she had.

Matth. 24. 1. 5 ¶ * And as some spake of the temple, how it was adorned with goodly stones, and gifts, he said,

6 *As for* these things which yee behold, the dayes will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what signe will there be when these things shall come to passe?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*, and the time draweth near: go yee not therefore after them.

9 But when yee shall hear of wars, and commotions, bee not terrified: for these things must first come to passe, but the end is not by and by.

Matth. 24. 7. 10 * Then said he unto them, Nation shall rise against nation, and kingdome against kingdome:

11 And great earthquakes shall bee in divers places, and famines, and pestilences, and fearfull sights, and great signes shall there bee from heaven.

12 But before all these they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my names sake.

13 And it shall turn to you for a testimony.

14 * Settle it therefore in your hearts, not to meditate before, what ye shall answer. *Matth. 10. 19.

15 For I will give you a mouth and wisedome, which all your adversaries shall not bee able to gainsay, nor resist.

16 And ye shall bee betrayed both by parents, and brethren, and kinsfolks, and friends, and some of you shall they cause to be put to death.

17 And yee shall bee hated of all men for my names sake.

18 * But there shall not an hair of your head perish. * Matth. 10. 30.

19 In your patience possesse ye your souls.

20 * And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. * Matth. 24. 15.

21 Then let them which are in Judea, flee to the mountains, and let them which are in the midst of it, depart out, and let not them that are in the countreys, enter thereinto.

22 For these be the dayes of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with childe, and to them that give suck in those dayes; for there shall bee great distresse in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations, & Jerusalem shall be troden down of the Gentiles, untill the times of the Gentiles be fulfilled.

25 ¶ * And there shall be signes in the sun, and in the moon, and in the stars, and upon the earth distresse of nations, with perplexitie, the sea and the waves roaring, * Matth. 24. 29.

26 Mens hearts failing them for fear, and for looking after those things which are coming on the earth; for ſ powers of heaven shal be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come passe, then look up, and lift up your heads, for your redemption draweth nigh.

29 And he spake to them a parable, Behold the fig-tree, and all the trees,

30 When they now shoot forth, yee see and know of your own selves, that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to passe, know ye that the kingdome of God is nigh at hand.

32 Verily I say unto you, This generation shall not passe away, till all be fulfilled.

33 Heaven and earth shall passe away: but my words shall not passe away.

34 ¶ And take heed to your selves, lest at any time your hearts be overcharged with surfetting, and drunkennesse, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore and pray always, that ye may bee accounted worthie to escape all these things that shall come to passe, and to stand before the Son of man.

37 And in the day-time hee was teaching in the temple, and at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAP.

CHAP. XXII.

1 The Jews conspire against Christ. 3 Satan prepareth Judas to betray him. 7 The apostles prepare the passeover. 19 Christ instituteth his holy supper: 21 covertly foretelleth of the traitour: 24 dehorteth the rest of his apostles from ambition: 32 assureth Peter his faith should not fail, 34 and yet he should deny him thrice. 39 He prayeth in the mount, and sweateth bloud: 47 is betrayed with a kisse: 50 He healeth Malcus ear. 54 He is thrice denied of Peter, 63 shamefully abused, 66 and confesseth himself to be the Son of God.

* Matth. 26. 2. NOw * the feast of unleavened bread drew nigh, which is called the passeover.

2 And the chief priests and Scribes sought how they might kill him; for they feared the people.

* Matth. 26. 14. 3 ¶ * Then entred Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them ‖ in the absence of the multitude.

‖ Or, *without tumult.*

* Matth. 26. 17. 7 ¶ * Then came the day of unleavened bread, when the passeover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passeover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entred into the city, there shall a man meet you, bearing a pitcher of water, follow him into the house where he entreth in.

11 And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber where I shall eat the passeover with my disciples?

12 And he shall shew you a large upper room furnished, there make ready.

13 And they went and found as he had said unto them: and they made ready the passeover.

* Matth. 26. 20. 14 * And when the houre was come, he sate down, and the twelve apostles with him.

‖ Or, *I have heartily desired.* 15 And he said unto them, ‖ With desire I have desired to eat this passeover with you before I suffer.

16 For I say unto you, I will not any more eat thereof, untill it be fulfilled in the kingdome of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among your selves.

18 For I say unto you, I will not drink of the fruit of the vine, untill the kingdome of God shall come.

* Matth. 26. 26. 19 ¶ * And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you, this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my bloud, which is shed for you.

* Matth. 26. 21. 21 ¶ * But behold, the hand of him that betrayeth me, is with me on the table.

22 And truly the Son of man goeth as it was determined, but wo unto that man by whom he is betrayed.

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

25 * And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authoritie upon them, are called benefactours. * Matth. 20. 25.

26 But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdome, as my Father hath appointed unto me:

30 That ye may eat and drink at my table in my kingdome, * and sit on thrones, judging the twelve tribes of Israel. * Matth. 19. 28.

31 ¶ And the Lord said, Simon, Simon, behold, * Satan hath desired *to have* you, that he may sift you as wheat: * 1 Pet. 5. 8.

32 But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee both into prison, and to death.

34 * And he said, I tell thee Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. * Matth. 26. 34.

35 * And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. * Matth. 10. 9.

36 Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written, must yet be accomplished in me, * And he was reckoned among the transgressours: for the things concerning me have an end. * Isai. 53. 12.

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 ¶ * And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. * Matth. 26. 30.

40 * And when he was at the place, he said unto them, Pray, that ye enter not into temptation. * Matth. 26. 41.

41 And he was withdrawn from them about a stones cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of bloud falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, * behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kisse him. * Matth. 26. 47.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kisse?

49 When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far.

The last Supper. Matt: 26 Luc: 22 Mar: 14 Ioan: 13



* 21 The ſonne of man indeed goeth as it is written of him: but woe to that man by whom the ſonne of man is betrayed: good were it for that man if hee had neuer beene borne.

22 And as they did eat, Ieſus tooke bread, and bleſſed, and brake it, and gaue to them, and ſayd, take eat: this is my body.

Sould by Robert Peake

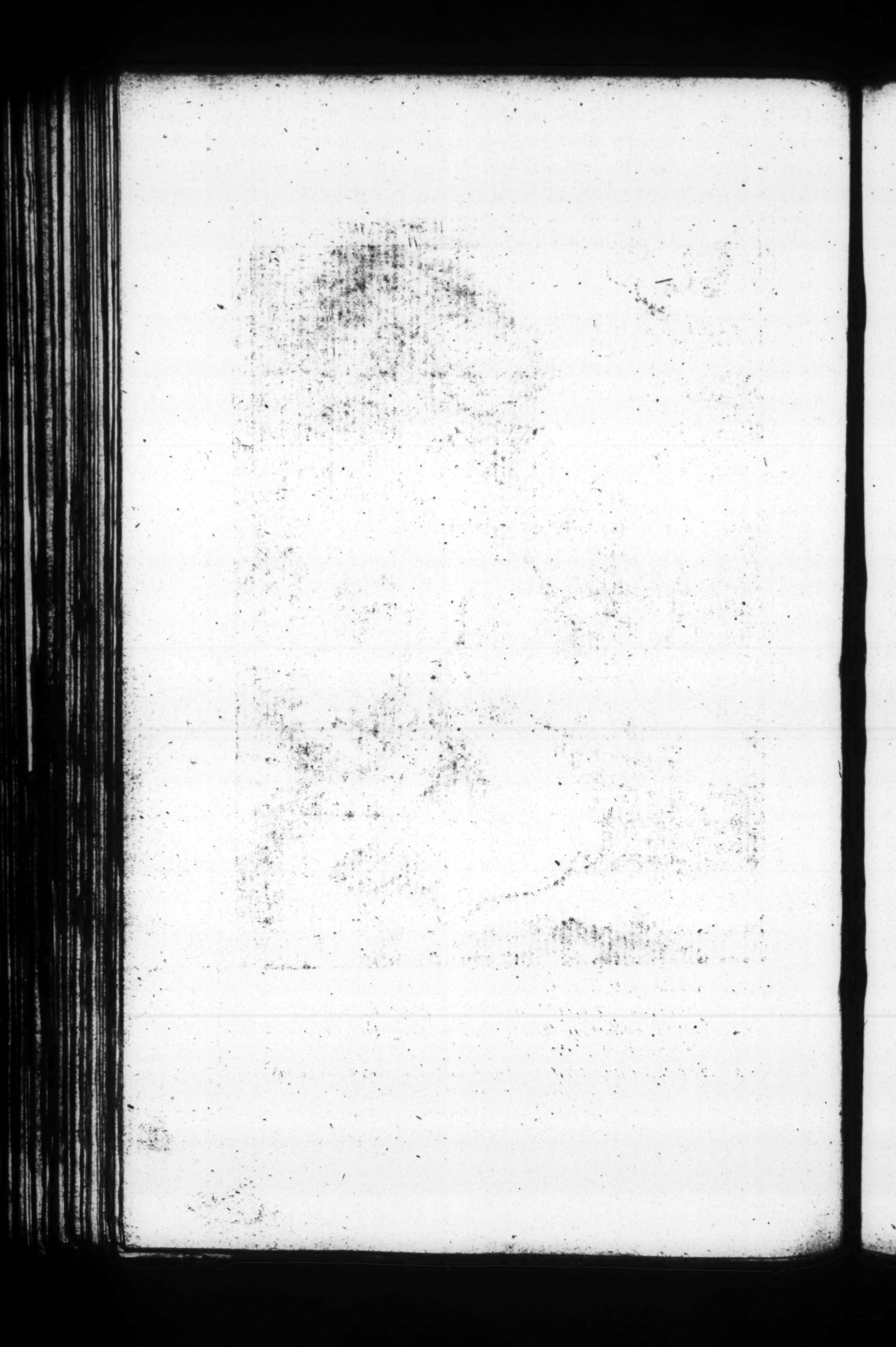


Christ praying in the Garden. Matt: 26: Luc: 22: Mar: 14: Joan: 18:



41. And hee gate him selfe from them, about a stones
Cast, and Kneeled downe and prayed.
42. Saying, Father, if thou wilt, take away this cupp
from mee, etc.
43. And there appeared an Angell unto him from heauen, comforting him.
45. And hee rose upp from prayer, and came to his
disciples, and found them sleeping for heauines.

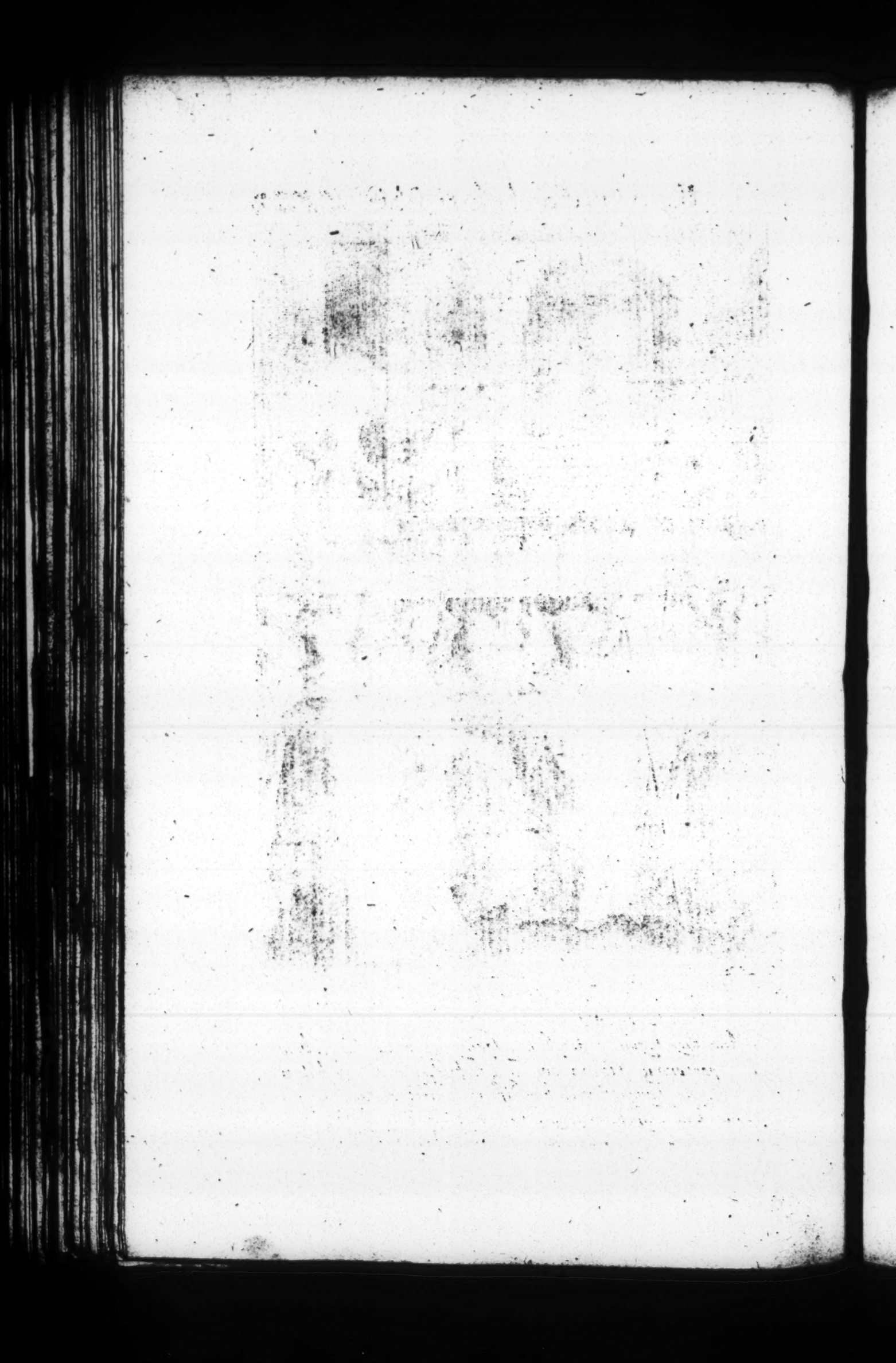
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The Acculation before Pilate.

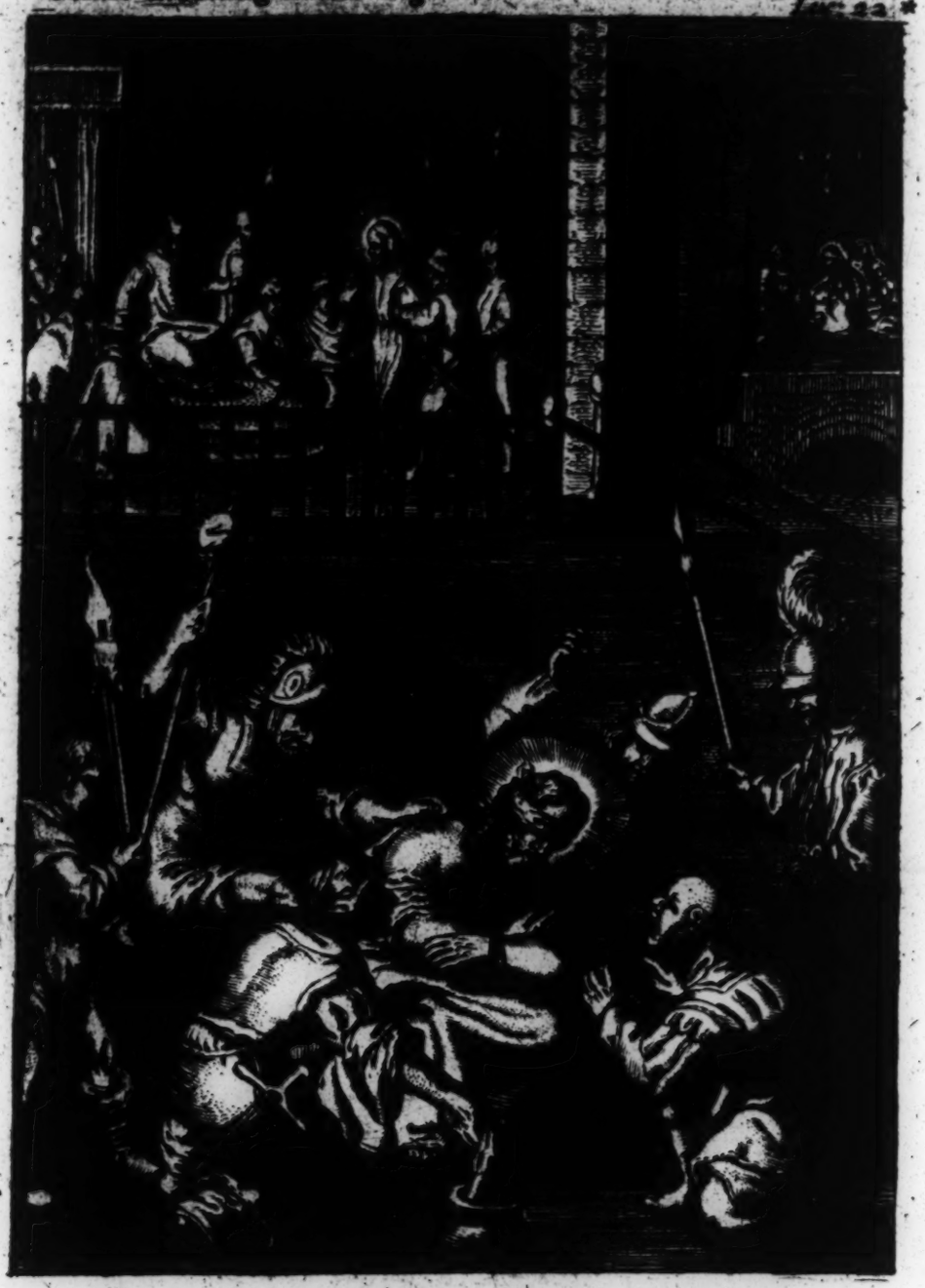


* 1 And the whole multitude of them aroſe, and led
him vnto Pilate.
2 And they began to accuſe him, ſaying, we found this fellow
peruerting the nation, and forbidding to giue tribute to
Ceſar, ſaying, that he himſelfe is Chriſt a King,
3 And Pilate aſked him, ſaying, Art thou the King of the Iewes
and he anſwered him, and ſayd, thou ſayeſt it. etc.





Of his mocking in the night And Condemnation.



63.* And the men that held Iesus, mocked him, and strooke him.
64. And when they had blind folded him, they smote him on the face, and asked him, saying, Prophecie who it is that smote thee.
66. And assoone as it was day, the Elders of the People, and the high Preistes, and the Scribes, came together, and led him into there Councill.,

Sould by Robert Peake

His sending to Herode.

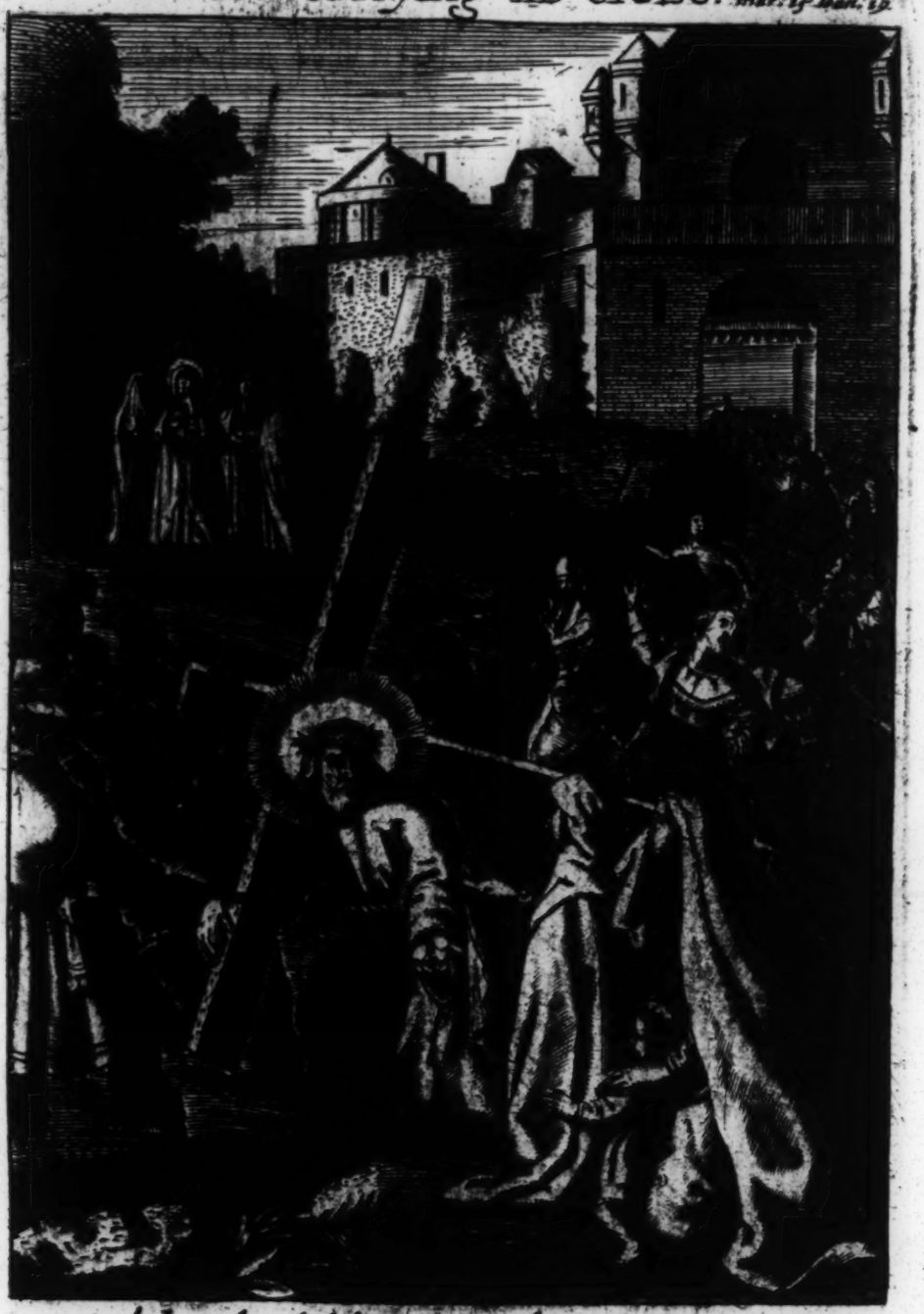
matt: 27. Luc: 23.*
mar: 15. Ioan: 18.



* 7. And assoone as he knew that he belonged unto Herods iurisdiction, he sent him to Herode. etc.
9. Then he questioned with him in many words, but hee answered him nothing.
10. And the cheife Priests and Scribes stood, and vehemently accused him.
11 And Herode with his men of warre sett him at naught. etc.



Of the carrying his croſſe. mat: 27 Luc: 23. mar: 15 Ioan: 19.



* 26. And as they led him away, they caught one Simon of Cyrene, coming out of ỹ fielde, and on him they layde ỹ Croſſe, to beare it after Ieſus.

27 And there followed him a great multitude of people, and of women, wch women bewayled and lamented him.

28 But Ieſus turned back vnto them, and ſayd, daughters of Ieruſalem, weepe not for mee, but weep for ỹ ſelues &c

far. And he touched his ear, and healed him.
52 Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves?
53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your houre, and the power of darknesse.
Matth. 54 ¶ * Then took they him, and led him, and brought him into the high priests house. And Peter followed afar off.
Matth. 55 * And when they had kindled a fire in the midst of the hall, and were set down together, Peter sate down among them.
56 But a certain maid beheld him as he sate by the fire, and earnestly looked upon him, and said, This man was also with him.
57 And he denied him, saying, Woman, I know him not.
58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.
59 And about the space of one houre after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean.
60 And Peter said, Man, I know not what thou sayest. And immediatly while he yet spake, the cock crew.
61 And the Lord turned, and looked upon Peter; and Peter remembred the word of the Lord, how he had said unto him, Before the cock crow, thou shalt denie me thrice.
62 And Peter went out, and wept bitterly.
63 ¶ And the men that held Jesus, mocked him, and smote him.
64 And when they had blindefolded him, they stroke him on the face, and asked him, saying, Prophesie, who is it that smote thee?
65 And many other things blasphemously spake they against him.
Matth. 66 ¶ * And assoon as it was day, the elders of the people, and the chief priests and the Scribes came together, and led him into their councel,
67 Saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not beleeve.
68 And if I also ask you, you will not answer me, nor let me go.
69 Hereafter shall the Son of man sit on the right hand of the power of God.
70 Then said they all, Art thou then the Son of
Mark God? And he said unto them, *Ye say that I am.
61. 71 And they said, What need we any further witnesse? for we our selves have heard of his own mouth.

CHAP. XXIII.

1 Jesus is accused before Pilate, and sent to Herod. 8 Herod mocketh him. 12 Herod and Pilate are made friends. 18 Barabbas is desired of the people, and is looſed by Pilate, and Jesus is given to be crucified. 27 He telleth the women that lament him the destruction of Jerusalem: 34 prayeth for his enemies. 39 Two evil doers are crucified with him. 46 His death. 50 His buriall.

AND the whole multitude of them arose, and led him unto Pilate.
2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ a king.
Matth. 3 * And Pilate asked him, saying, Art thou the
11. king of the Jews? And he answered him and said, Thou sayest it.
4 Then said Pilate to the chief priests and to the people, I finde no fault in this man.
5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jury, beginning from Galilee to this place.
6 When Pilate heard of Galilee, he asked whether the man were a Galilean.
7 And assoon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.
8 ¶ And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him.
9 Then he questioned with him in many words, but he answered him nothing.
10 And the chief priests and Scribes stood and vehemently accused him.
11 And Herod with his men of war set him at naught, and mocked him, and arayed him in a gorgeous robe, and sent him again to Pilate.
12 ¶ And the same day Pilate and Herod were made friends together; for before they were at ennity between themselves.
13 ¶ * And Pilate when he had called together the chief priests, and the rulers, and the people, * Matth. 27. 23.
14 Said unto them, Ye have brought this man unto me as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him:
15 No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him.
16 I will therfore chastise him, and release him.
17 For of necessity he must release one unto them at the feast.
18 And they cryed out all at once, saying, Away with this man, and release unto us Barabbas:
19 (Who for a certain sedition made in the citie, and for murder was cast in prison)
20 Pilate therefore willing to release Jesus, spake again to them.
21 But they cryed, saying, Crucifie him, crucifie him.
22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him, I will therefore chastise him, and let him go.
23 And they were instant with lond voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed.
24 And Pilate ‖ gave sentence that it should be as they required. ‖ Or, assented.
25 And he released unto them, him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.
26 * And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the countrey, and on him they laid the crosse, that he might bear it after Jesus. * Matth. 27. 32.
27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.
28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for your selves, and for your children.
29 For behold, the dayes are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. * Isa. 2. 19. Hos. 10. 8. Rev. 6. 16.
30 * Then shall they begin to say to the moun-

tains

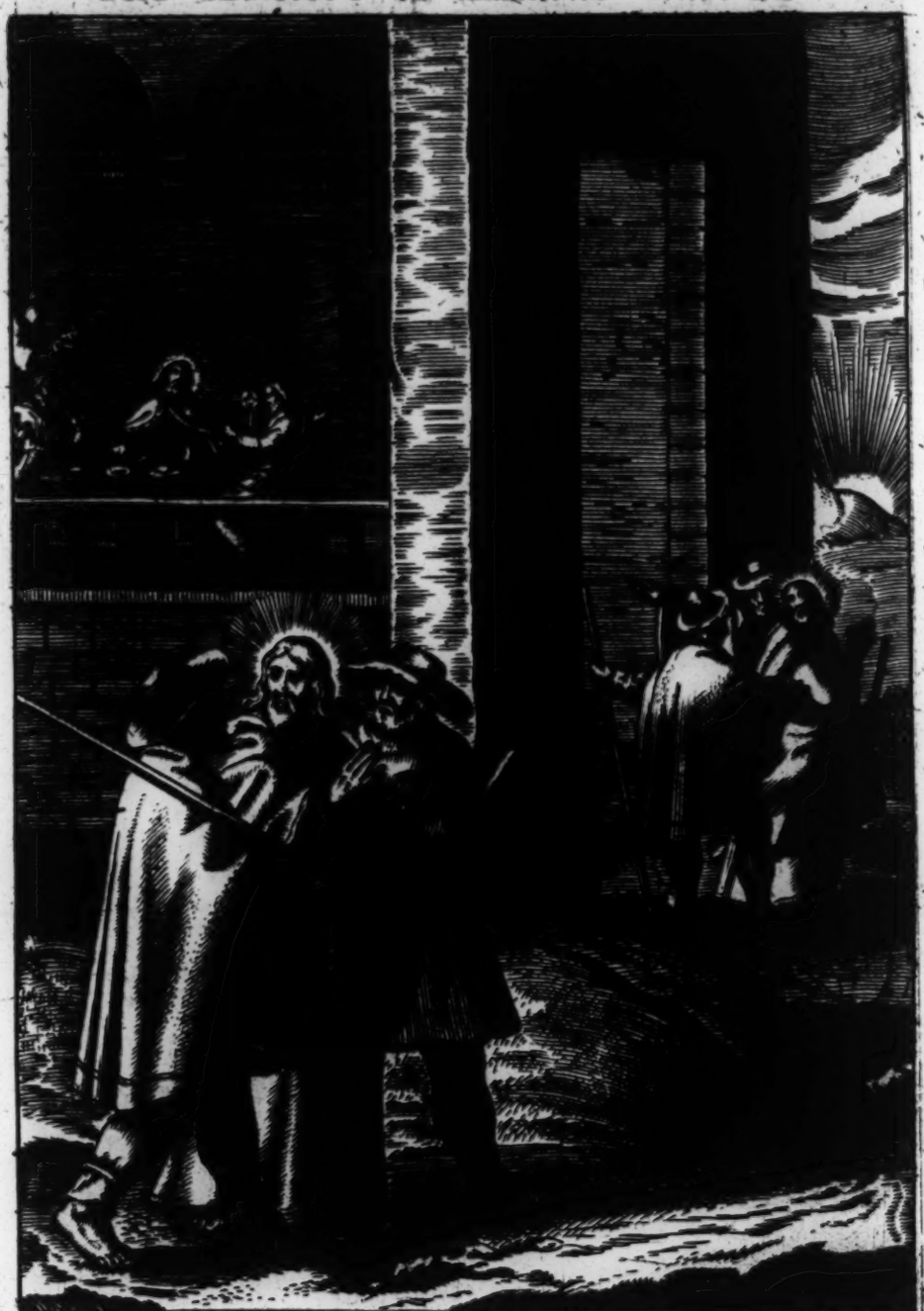
tains, Fall on us; and to the hills, Cover us.
* 1 Pet. 4. 17. 31 * For if they do these things in a green tree, what shall be done in the drie?
* Matth. 27. 38. 32 * And there were also two other malefactours led with him to be put to death.
‖ Or, *the place of a scul.* 33 And when they were come to the place which is called ‖ Calvarie, there they crucified him, and the malefactours, one on the right hand, and the other on the left.
34 ¶ Then said Jesus, Father, forgive them, for they know not what they do. And they parted his rayment, and cast lots.
35 And the people stood beholding, and the rulers also with them derided him, saying, Hee saved others, let him save himself, if he be Christ the chosen of God.
36 And the souldiers also mocked him, coming to him, and offering him vineger,
37 And saying, If thou be the king of the Jews, save thy self.
38 And a superscription also was written over him in letters of Greek, and Latine, and Hebrew, THIS IS THE KING OF THE JEWS.
39 ¶ And one of the malefactours, which were hanged, railed on him, saying, If thou be Christ, save thy self and us.
40 But the other answering, rebuked him, saying, Doest not thou fear God, seeing thou art in the same condemnation?
41 And we indeed justly; for wee receive the due reward of our deeds, but this man hath done nothing amisse.
42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdome.
43 And Jesus said unto him, Verily I say unto thee, To day shalt thou bee with me in paradise.
44 And it was about the sixth houre, and there ‖ Or, *land.* was a darknesse over all the ‖ earth untill the ninth houre.
45 And the sun was darkened, and the vail of the temple was rent in the mids.
46 ¶ And when Jesus had cried with a loud * Psal. 31. 5. voice, he said, * Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.
47 Now when the centurion saw what was done, hee glorified God, saying, Certainly this was a righteous man.
48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.
49 And all his acquaintance, and the women that followed him from Galilee, stood a far off beholding these things.
* Matth. 27. 57. 50 ¶ * And behold, there was a man named Joseph, a counseller, and he was a good man, and a just:
51 (The same had not consented to the counsel and deed of them) hee was of Arimathea, a citie of the Jews (who also himself waited for the kingdome of God)
52 This man went unto Pilate, and begged the bodie of Jesus.
53 And hee took it down, and wrapped it in linen, and laid it in a sepulchre that was hewen in stone, wherein never man before was laid.
54 And that day was the preparation, and the sabbath drew on.
55 And the woman also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.
56 And they returned, and prepared spices and ointments, and rested the sabbath-day, according to the commandment.

CHAP. XXIIII.

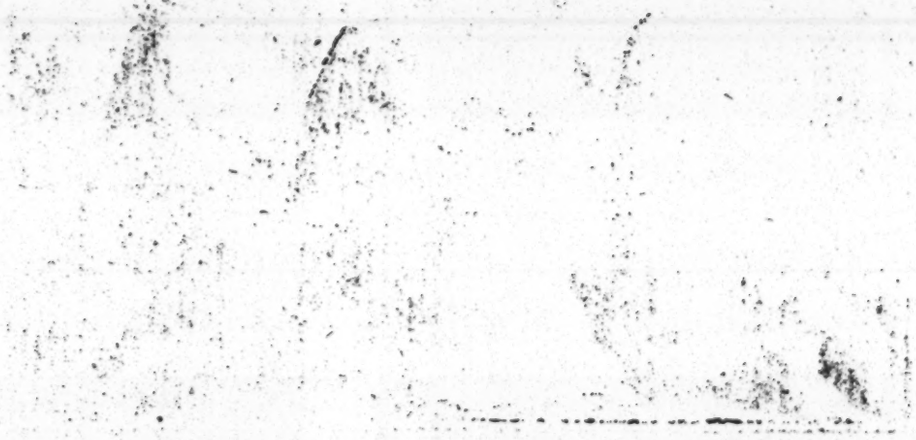
1 Christs resurrection is declared by two angels to the women that come to the sepulchre: 9 these report it to others. 13 Christ himself appeareth to the two disciples that went to Emmaus. 36 Afterward he appeareth to the apostles, and reproveth their unbelief: 47 giveth them a charge: 49 promiseth the holy Ghost: 51 and so ascendeth into heaven.

NOw * upon the first day of the week, verie * Matth. 28. 1. early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.
2 And they found the stone rolled away from the sepulchre.
3 And they entred in, and found not the body of the Lord Jesus.
4 And it came to passe, as they were much perplexed thereabout, behold, two men stood by them in shining garments.
5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye ‖ the living among the dead? ‖ Or, *that is with.*
6 Hee is not here, but is risen: * remember how he spake unto you when he was yet in Galilee, * Matth. 17. 22.
7 Saying, The Son of man must bee delivered into the hands of sinfull men, and be crucified, and the third day rise again.
8 And they remembred his words,
9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.
10 It was Marie Magdalene, and Joanna, and Marie *the mother* of James, and other women that were with them, which told these things unto the apostles.
11 And their words seemed to them as idle tales, and they beleeved them not.
12 * Then arose Peter, and ran unto the sepul- * Joh. 20. 3. chre, and stouping down, hee beheld the linen clothes laid by themselves, and departed, wondring in himself at that which was come to passe.
13 ¶ * And behold, two of them went that * Mark 16. 12. same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.
14 And they talked together of all these things which had happened.
15 And it came to passe, that while they communed together, and reasoned, Jesus himself drew near, and went with them.
16 But their eyes were holden, that they should not know him.
17 And hee said unto them, What manner of communications are these that ye have one to another as ye walk, and are sad?
18 And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to passe there in these dayes?
19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a Prophet mighty in deed and word before God, and all the people:
20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.
21 But wee trusted that it had been hee, which should have redeemed Israel; and beside all this, to day is the third day since these things were dont.

The Iourney to Emaus. *Luc: 24*



13. *And beholde, two of them went that ſame day to A towne which was from Jeruſalem about threeſcore furlongs, called Emaus.*
14. *And they talked together etc:*
15. *And it came to paſſe, as they cõmuned together, and reaſoned, that Jeſus himſelfe drew neere, and went with them.*

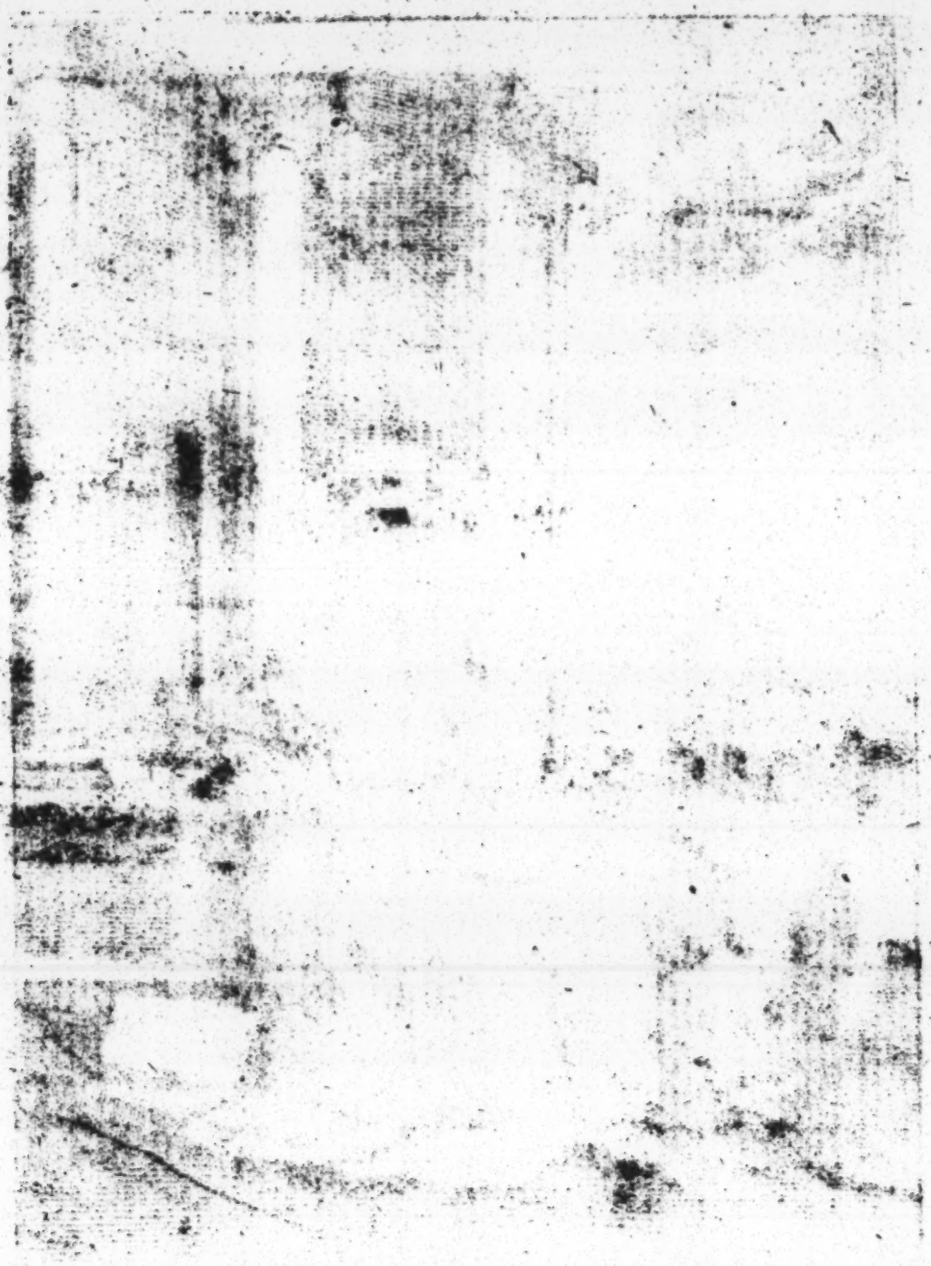


The Ascention of Christ.



*50. And he led them out as farre as Bethany,
and he lift up his hands and blessed them,
51. And it come to passe, while he blessed them,
he was parted from them,
and carryed upp into heauen.

Are to be sould by Rob: Peake.





S. IOHANNES.

T'was Eagle sighted Iohn yᵗ best could pry,
and soarch into yᵉ mistique trinity.
earth to ascend, & darkenes to fetch light
from heauen, is strange: yet like such was his flight.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us, went to the sepulchre, and found it even so as the women had said, but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken.

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself.

28 And they drew nigh unto the village, whither they went, and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent: and he went in to tarry with them.

30 And it came to passe, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him, and he ‖ vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same houre, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

36 ¶ * And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I my self: handle me, and see, for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them his hands and his feet.

41 And while they yet beleeved not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of broiled fish, and of an hony-comb.

43 And he took it, and did eat before them.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalmes concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 ¶ * And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, untill ye be endued with power from on high. * John 15.26. Act. 1.4.

50 ¶ And he led them out as far as to Bethany, and he lift up his hands, and blessed them.

51 * And it came to passe, while he blessed them, he was parted from them, and carried up into heaven. * Mark 16. 19. Act. 1.9.

52 And they worshipped him, and returned to Jerusalem, with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

THE GOSPEL ACCORDING TO S. *JOHN*.

CHAP. I.

1 The divinity, humanitie, and office of Jesus Christ. 15 The testimonie of John. 39 The calling of Andrew, Peter, &c.

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 * The same was in the beginning with God.

3 * All things were made by him, and without him was not any thing made that was made.

4 In him was life, and the life was the light of men.

5 And the light shineth in darknesse, and the darknesse comprehended it not.

6 ¶ * There was a man sent from God, whose name was John.

7 The same came for a witnesse, to bear witnesse of the light, that all men through him might beleeve.

8 He was not that light, but *was sent* to bear witnesse of that light.

9 That was the true light, which lighteth every man that cometh into the world.

10 He was in the world, and * the world was made by him, and the world knew him not. * Heb. 11.3.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he ‖ power to become the sons of God, *even* to them that beleeve on his name: ‖ Or, *the right*, or *privilege*.

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 * And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. * Matth. 1.16.

15 ¶ John bare witnesse of him and cried, saying, This was he of whom I spake, He that cometh after me, is preferred before me, for he was before me.

16 And of his * fulnesse have all we received, and grace for grace. * Col. 1. 19.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

*1 Tim. 6.16. 1 John 4.12. 18 * No man hath seen God at any time; the only begotten Son, which is in the bosome of the Father, he hath declared him.

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou ‖ that prophet? And he answered, No.

‖ Or, a prophet.

22 Then said they unto him, Who art thou, that we may give an answer to them that sent us? what sayest thou of thy self?

*Mat. 3. 3. 23 * He said, I *am* the voice of one crying in the wildernesse, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent, were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water, but there standeth one among you, whom ye know not.

*Matth. 3. 11. Act. 19. 4. 27 * He it is who coming after me, is preferred before me, whose shoes latchet I am not worthie to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which ‖ taketh away the sin of the world.

‖ Or, beareth.

30 This is he of whom I said, After me cometh a man, which is preferred before me: for he was before me.

31 And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water.

*Matth. 3.16. 32 * And John bare record, saying, I saw the Spirit descending from heaven, like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again the next day after, John stood, and two of his disciples;

36 And looking upon Iesus as he walked, he saith, Behold the Lamb of God.

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say being interpreted, Master) where ‖ dwellest thou?

‖ Or, abidest.

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was ‖ about the tenth houre.

‖ That was two houres before night.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peters brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, ‖ the Christ.

‖ Or, the anointed.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona, thou shalt be called Cephas, which is by interpretation, ‖ a stone.

‖ Or, Peter.

43 ¶ The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him of whom * Moses in the law, and the * prophets did write, Jesus of Nazareth, the son of Joseph. * Ge 49. Deu 18. * Isa

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile.

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God, thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, beleevest thou? thou shalt see greater things then these.

51 And he saith unto him, Verily verily I say unto you, Hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAP. II.

1 Christ turneth water into wine, 12 departeth into Capernaum, and to Jerusalem, 14 where he purgeth the temple of buyers and sellers. 19 He foretelleth his death and resurrection. 23 Many beleeved because of his miracles, but he would not trust himself with them.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there.

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine houre is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins a piece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governour of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew) the governour of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine untill now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples beleeved on him.

12 ¶ After this, he went down to Capernaum, he, & his mother, and his brethren, & his disciples, and they continued there not many dayes.

13 ¶ And the Jews passeover was at hand, and Jesus went up to Jerusalem.

14 And



Christ comuning with Nicodemus. *Ioan. 3*



1. *There was a man of ỹ Phariſees, named Nicodemus, a ruler of ỹ Iewes:*
2. *The ſame came to Ieſus by night, and ſayd vnto him Rabbi, we know that thou art a teacher come from God: for no man can do theſe miracles that thou doeſt, except God be with him.*
3. *Ieſus anſwered and ſayd vnto him, verily verily I ſay vnto thee except a man be borne againe, he cannot ſee the kingdome of God.*

14 And found in the temple thoſe that ſold oxen, and ſheep, and doves, and the changers of money, ſitting.

15 And when he had made a ſcourge of ſmall cords, he drove them all out of the temple, and the ſheep and the oxen, and poured out the changers money, and overthrew the tables:

16 And ſaid unto them that ſold doves, Take theſe things hence, make not my Fathers houſe an houſe of merchandiſe.

17 And his diſciples remembred † it was written, * The zeal of thine houſe hath eaten me up. (Pſal. 69.)

18 ¶ Then anſwered the Jews, and ſaid unto him, What ſigne ſheweſt thou unto us, ſeeing that thou doeſt theſe things?

19 Jeſus anſwered and ſaid unto them, *Deſtroy this temple, and in three dayes I will raiſe it up. (Matth. 26. 61.)

20 Then ſaid the Jews, Fourty and ſix years was this temple in building, and wilt thou rear it up in three dayes?

21 But he ſpake of the temple of his body.

22 When therefore he was riſen from the dead, his diſciples remembred that he had ſaid this unto them: and they beleeved the ſcripture, and the word which Jeſus had ſaid.

23 ¶ Now when he was in Jeruſalem at the paſſeover, in the feaſt day, many beleeved in his name, when they ſaw the miracles which he did.

24 But Jeſus did not commit himſelf unto them, becauſe he knew all men,

25 And needed not that any ſhould teſtifie of man: for he knew what was in man.

CHAP. III.

1 Chriſt teacheth Nicodemus the neceſſitie of regeneration: 14 of faith in his death. 16 The great love of God towards the world. 18 Condemnation for unbelief. 23 The baptiſme, witneſſe, and doctrine of John concerning Chriſt.

THere was a man of the Phariſees, named Nicodemus, a ruler of the Jews:

2 The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God: for no man can do theſe miracles that thou doeſt, except God be with him.

3 Jeſus anſwered and ſaid unto him, Verily verily I ſay unto thee, Except a man be born ‖ again, he cannot ſee the kingdome of God. (‖ Or, from above.)

4 Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mothers womb, and be born?

5 Jeſus anſwered, Verily verily I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdome of God.

6 That which is born of the fleſh, is fleſh, and that which is born of the Spirit, is ſpirit.

7 Marvell not that I ſaid unto thee, Ye muſt be born ‖ again. (‖ Or, from above.)

8 The winde bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

9 Nicodemus anſwered and ſaid unto him, How can theſe things be?

10 Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things?

11 Verily verily I ſay unto thee, We ſpeak that we do know, and teſtifie that we have ſeen; and ye receive not our witneſſe.

12 If I have told you earthly things, and ye beleeve not: how ſhall ye beleeve if I tell you of heavenly things?

13 And no man hath aſcended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 ¶ * And as Moſes lifted up the ſerpent in the wilderneſſe: even ſo muſt the Son of man be lifted up: (* Num. 21. 9.)

15 That whoſoever beleeveth in him, ſhould not periſh, but have eternall life.

16 ¶ *For God ſo loved the world, that he gave his only begotten Son: that whoſoever beleeveth in him, ſhould not periſh, but have everlaſting life. (* 1 John 4. 9.)

17 *For God ſent not his Son into the world to condemn the world: but that the world through him might be ſaved. (* Chap. 12. 47.)

18 ¶ He that beleeveth on him, is not condemned: but he that beleeveth not, is condemned already, becauſe he hath not beleeved in the name of the only begotten Son of God.

19 And this is the condemnation, * that light is come into the world, and men loved darkneſſe rather then light, becauſe their deeds were evil. (* Chap. 1. 4.)

20 For every one that doth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be ‖ reproved. (‖ Or, diſcovered.)

21 But he that doth truth, cometh to the light, that his deeds may be made manifeſt, that they are wrought in God.

22 ¶ After theſe things came Jeſus and his diſciples into the land of Judea, and there he tarried with them, * and baptized. (* Chap. 4. 2.)

23 ¶ And John alſo was baptizing in Aenon, near to Salim, becauſe there was much water there: and they came, and were baptized.

24 For John was not yet caſt into priſon.

25 ¶ Then there aroſe a queſtion between ſome of Johns diſciples and the Jewes, about purifying.

26 And they came unto John, and ſaid unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bareſt witneſſe, behold, the ſame baptizeth, and all men come to him. (* Chap. 1. 7, 34.)

27 John anſwered and ſaid, *A man can ‖ receive nothing, except it be given him from heaven. (* Heb. 5. 4. ‖ Or, take unto himſelf.)

28 Ye your ſelves bear me witneſſe, that I ſaid, *I am not the Chriſt, but that I am ſent before him.

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, which ſtandeth and heareth him, rejoyceth greatly becauſe of the bridegrooms voice: this my joy therefore is fulfilled. (* Chap. 1. 20.)

30 He muſt increaſe, but I muſt decreaſe.

31 He that cometh from above, is above all: he that is of the earth, is earthly, and ſpeaketh of the earth: he that cometh from heaven, is above all.

32 And what he hath ſeen and heard, that he teſtifieth, and no man receiveth his teſtimonie.

33 He that hath received his teſtimony, * hath ſet to his ſeal, that God is true. (* Rom. 3. 4.)

34 For he whom God hath ſent ſpeaketh the words of God: for God giveth not the ſpirit by meaſure *unto him*.

35 *The Father loveth the Son, and hath given all things into his hand. (* Matth. 11. 27.)

36 * He that beleeveth on the Son, hath everlaſting life: and he that beleeveth not the Son, ſhall not ſee life: but the wrath of God abideth on him. (* Hab. 2. 4. 1 John. 5. 10.)

CHAP. IIII.

1 Chriſt talketh with a woman of Samaria, and revealeth himſelf unto her. 27 His diſciples mavvell. 31 He declareth to them his zeal to Gods glory. 39 Many Samaritanes beleeve on him. 43 He departeth into Galilee, and healeth the rulers ſon that lay ſick at Capernaum.

WHen therefore the Lord knew how the Phariſees had heard that Jeſus made and baptized moe diſciples then John,

(Though Jesus himself baptized not, but his disciples)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground * that Jacob gave to his son Joseph.

* Gen. 33.19. and 48.22.

6 Now Jacobs well was there. Jesus therefore being wearied with his journey, sat thus on the well: and it was about the sixth houre.

Josh. 24. 32.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 For his disciples were gone away unto the city to buy meat.

9 Then saith the woman of Samaria unto him, How is it that thou being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritanes.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater then our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattell?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain, and ye say, that in * Jerusalem is the place where men ought to worship.

* Deut. 12.5.

21 Jesus saith unto her, Woman, beleeve me, the houre cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the houre cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the father seeketh such to worship him.

24 * God is a Spirit, and they that worship him, must worship him in spirit and in truth.

* 2. Cor. 3.17.

25 The woman saith unto him, I know that Messias cometh which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee, am he.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and went her way into the city, and saith to the men,

29 Come, see a man which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him ought to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet foure moneths, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields: * for they are white already to harvest.

* Matt. 9.37.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternall: that both he that soweth, and he that reapeth, may rejoyce together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entred into their labours.

39 ¶ And many of the Samaritanes of that city beleeved on him, for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritanes were come unto him, they besought him that he would tarry with them: and he abode there two dayes.

41 And many moe beleeved, because of his own word:

42 And said unto the woman, Now we beleeve, not because of thy saying, for we have heard him our selves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ * Now after two dayes he departed thence, and went into Galilee.

* Matt. 13.57.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, * where he made the water wine. And there was a certain ‖ nobleman, whose son was sick at Capernaum.

* Chap. 2.1.

‖ Or, courtier, or ruler.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signes and wonders, ye will not beleeve.

49 The noble man saith unto him, Sir, come down ere my childe die.

50 Jesus saith unto him, Go thy way, thy son liveth. And the man beleeved the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then enquired he of them the houre when he began to amend: and they said unto him, Yesterday at ſ seventh houre the fever left him.

53 So the father knew that it was at the same houre, in the which Jesus said unto him, Thy son liveth; & himself beleeved, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

CHAP.

1 Jesus on the sabbath day cureth one that was diseased eight and thirty years. 10 The Jews therefore cavill, and persecute him for it. 17 He answereth for himself, and reproveth them, shewing by the testimony of the Father, 31 of John, 36 of his works, 39 and of the scriptures, who he is.

AFter * this there was a feast of the Jews, and Jesus went up to Jerusalem. * Levit. 23.

2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue, *Bethesda*, having five porches.

3 In these lay a great multitude of impotent folk, of blinde, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day, * it is not lawfull for thee to carry thy bed. * Jerem. 17.21.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed and walk?

13 And he that was healed, wist not who it was: for Jesus had conveyed himself away, *a multitude being in that place.* Or, *from the multitude that was.*

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also, that God was his Father, making himself equall with God.

19 Then answered Jesus, and said unto them, Verily, verily I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doth, these also doth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doth: and he will shew him greater works then these, that ye may marvell.

21 For as the Father raiseth up the dead, and quickeneth them: even so the Son quickeneth whom he will.

22 For the Father judgeth no man: but hath committed all judgement unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life.

25 Verily verily I say unto you, The houre is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself: so hath he given to the Son to have life in himself:

27 And hath given him authority to execute judgement also, because he is the Son of man.

28 Marvell not at this: for the houre is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth, * they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. * Matth. 25. 46.

30 I can of mine own self do nothing: as I hear, I judge: and my judgement is just, because I seek not mine own will, but the will of the Father which hath sent me.

31 * If I bear witnesse of my self, my witnesse is not true. * Chap. 8. 14.

32 ¶ * There is another that beareth witnesse of me, and I know that the witnesse which he witnesseth of me, is true. * Matth. 3. 17.

33 Ye sent unto John, * and he bare witnesse unto the truth. * Chap. 1. 7.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoyce in his light.

36 ¶ But I have greater witnesse then that of John: for the works which the Father hath given me to finish, the same works that I do, bear witnesse of me, that the Father hath sent me.

37 And the Father himself which hath sent me, * hath born witnesse of me. Ye have neither heard his voice at any time, * nor seen his shape. * Matth. 3. 17.

38 And ye have not his word abiding in you: and 17. 5. for whom he hath sent, him ye believe not. * Deut. 4. 12.

39 ¶ Search the scriptures, for in them ye think ye have eternall life, and they are they which testifie of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 * How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? * Chap. 12. 43.

45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: * for he wrote of me. * Gen. 3. 15. Deuter. 18. 15.

47 But if ye believe not his writings, how shall ye believe my words?

CHAP. VI.

1 Christ feedeth five thousand men with five barres and two fishes. 15 Thereupon the people would have made him king. 16 But withdrawing himself, he walked on the sea to his disciples: 26 Reproveth the people flocking after him, and all the fleshly hearers of his word: 32 declareth himself to be the bread of life to beleevers. 66 Many disciples depart from him. 68 Peter confesseth him. 70 Judas is a devil.

AFter these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 * And ȝ passeover a feast of ȝ Jews, was nigh.

5 ¶ * When Jesus then lift up his eyes, & saw a great company come unto him, he saith unto Philip, Whence shall we buy bread ȝ these may eat?

6 (And this he said to prove him: for he himself knew what he would do.)

7 Philip answered him, Two hundred penniworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peters brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grasse in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above, unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 * And when even was now come, his disciples went down unto the sea,

17 And entred into a ship, and went over the sea towards Capernaum: and it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great winde that blew.

19 So when they had rowed about five and twenty, or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I, be not afraid.

21 Then they willingly received him into the ship: and immediatly the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entred, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, & came to Capernaum seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 ‖ Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: * for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, * This is the work of God, that ye beleeve on him whom he hath sent.

30 They said therefore unto him, What signe shewest thou then, that we may see, and beleeve thee? what doest thou work?

31 * Our fathers did eat manna in the desert, as it is written, * He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily verily I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, & giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger, and he that beleeveth on me, shall never thirst.

36 But I said unto you, that ye also have seen me, and beleeve not.

37 All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Fathers will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the son, and beleeveth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, * Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmure not among your selves.

44 No man can come to me, except the Father which hath sent me, draw him, and I will raise him up at the last day.

45 * It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily verily I say unto you, He that beleeveth on me hath everlasting life.

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* Levit. 23.5. Deuter. 16.1.
* Matth. 14.15.
‖ Or, work not.
* Matth. 3.17.
* 1 Joh. 3.23.
* Exod. 16.15. Num. 11.7.
* Phil. 2.8.9.
* Matth. 14.23.
* Isa. 54. 13. Jere. 31. 34.
* Matth. 11.27.

48 I am that bread of life.
49 Your fathers did eat manna in the wildernesse, and are dead.
50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.
51 I am the living bread, which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.
52 The Jews therefore strove amongst themselves, saying, How can this man give us his flesh to eat?
53 Then Jesus said unto them, Verily verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.
54 Whoso eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him up at the last day.
55 For my flesh is meat indeed, and my blood is drink indeed.
56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.
57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.
58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.
59 These things said he in the synagogue, as he taught in Capernaum.
60 Many therefore of his disciples, when they had heard this, said, This is an hard saying, who can hear it?
61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?
62 * What and if ye shall see the Son of man ascend up where he was before? (* Chap. 13.)
63 It is the spirit that quickneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.
64 But there are some of you that believe not. For Jesus knew from the beginning, who they were that believed not, and who should betray him.
65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.
66 ¶ From that time many of his disciples went back, and walked no more with him.
67 Then said Jesus unto the twelve, Will ye also go away?
68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternall life.
69 * And we believe, and are sure that thou art that Christ the Son of the living God. (* Matth. 16. 16.)
70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?
71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

CHAP. VII.

1 Jesus reproveth the ambition and boldnesse of his kinsmen: 10 goeth up from Galilee to the feast of tabernacles. 14 teacheth in the temple. 40 Divers opinions of him among the people. 45 The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.

AFter these things, Jesus walked in Galilee: for hee would not walk in Jury, because the Jews sought to kill him.

2 * Now the Jews feast of tabernacles was at hand. (* Levit. 23. 34.)
3 His brethren therefore said unto him Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.
4 For there is no man that doth any thing in secret, and he himself seeketh to be known openly: If thou do these things, shew thy self to the world.
5 For neither did his brethren beleeve in him.
6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.
7 The world cannot hate you, but me it hateth, because I testifie of it, that the works thereof are evil.
8 Go ye up unto this feast: I go not up yet unto this feast, * for my time is not yet full come. (* Chap. 8. 20.)
9 When he had said these words unto them, he abode still in Galilee.
10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.
11 Then the Jews sought him at the feast, and said, Where is he?
12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay, but he deceiveth the people.
13 Howbeit, no man spake openly of him, for fear of the Jews.
14 ¶ Now about the midst of the feast, Jesus went up into the temple, and taught.
15 And the Jews marvelled, saying, How knoweth this man letters, having never learned? (‖ Or, learning.)
16 Jesus answered them, My doctrine is not mine, but his that sent me.
17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of my self.
18 He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, & no unrighteousnesse is in him.
19 * Did not Moses give you the law, and yet none of you keepeth the law? ¶ Why go ye about to kill me? (* Exod. 24. 3.)
20 The people answered and said, Thou hast a devil: who goeth about to kill thee? (* Chap. 5. 18.)
21 Jesus answered and said unto them, I have done one worke, and ye all marvell.
22 * Moses therefore gave unto you circumcision, (not because it is of Moses, ¶ but of the fathers) & ye on the sabbath-day circumcise a man. (* Levit. 12. 3.)
23 If a man on the sabbath-day receive circumcision, ‖ that the law of Moses should not be broken; are yee angry at mee, because I have made a man every whit whole on the sabbath-day? (* Genes. 17. 10. ‖ Or, without breaking the law of Moses.)
24 * Judge not according to the appearance, but judge righteous judgement. (* Deut. 1. 16.)
25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?
26 But lo, he speaketh boldly, and they say nothing unto him: do the rulers know indeed that this is the very Christ?
27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.
28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am, and I am not come of my self, but he that sent me is true, whom ye know not.
29 But I know him, for I am from him, and he hath sent me.
30 Then they sought to take him: but no man laid hands on him, because his houre was not yet come.

31 And many of the people beleeved on him, and said, When Christ cometh, will he do more miracles then these which this man hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him: & the Pharisees & the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, & then I go unto him that sent me.

* Chap. 13.33. 34 * Ye shall seek me, and shall not finde me: and where I am, thither ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not finde him? will he go unto the dispersed among the ‖ Gentiles, and teach the Gentiles?

‖ Or, *Greeks.*

36 What manner of saying is this that he said, Ye shall seek me, and shall not finde me: and where I am, thither ye cannot come?

* Levit. 23.36. * Deut. 18.15. 37 * In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

* Isaiah 44.3. Joel 2. 28. 38 * He that beleeveth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (* But this spake he of the spirit, which they that beleeve on him should receive: for the holy Ghost was not yet *given*, because that Jesus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

* Matth. 2.5. 42 * Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him, but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees, and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers, or of the Pharisees beleeved on him?

49 But this people who knoweth not the law are cursed.

* Chap. 3. 2. 50 Nicodemus saith unto them, (* he that came to Jesus by night, being one of them)

* Deut. 17. 8. &c. and 19.15. 51 * Doth our law judge any man before it hear him, and know what he doth?

52 They answered, and said unto him, Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

CHAP. VIII.

1 Christ delivereth the woman taken in adultery. 12 He preacheth himself the light of the world, and justifieth his doctrine: 33 answereth the Jews that boasted of Abraham, 59 and conveyeth himself from their cruelty.

JEsus went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him, and he sat down, and taught them.

3 And the Scribes and Pharisees brought unto him a woman taken in adultery, and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 * Now Moses in the law commanded us, that such should be stoned: but what sayest thou? * Lev. 20.10.

6 This they said, tempting him, that they might have to accuse him. But Jesus stouped down, and with his finger wrote on the ground as though he heard them not.

7 So when they continued asking him, he lift up himself, and said unto them, * He that is without sin among you, let him first cast a stone at her. * Deut. 17.7.

8 And again he stouped down, and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: & Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lift up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemne thee: go, and sin no more.

12 ¶ Then spake Jesus again unto them, saying, * I am the light of the world: he that followeth me, shall not walk in darkenesse, but shall have the light of life. * Chap. 1. 5. 9. 5.

13 The Pharisees therefore said unto him, Thou bearest record of thy self, thy record is not true.

14 Jesus answered & said unto them, * Though I bear record of my self, yet my record is true: for I know whence I came, and whither I go, but ye cannot tell whence I come, and whither I go. * Chap. 5.31.

15 Ye judge after the flesh, I judge no man.

16 And yet if I judge, my judgement is true: for I am not alone, but I and the father that sent me.

17 ¶ It is also written in your law, that the testimony of two men is true. * Deut. 17.6.

18 I am one that bear witnesse of my self, and the Father that sent me, beareth witnesse of me. Matth. 18. 16.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury as he taught in the temple: and no man laid hands on him, for his houre was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye beleeve not that I am he, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

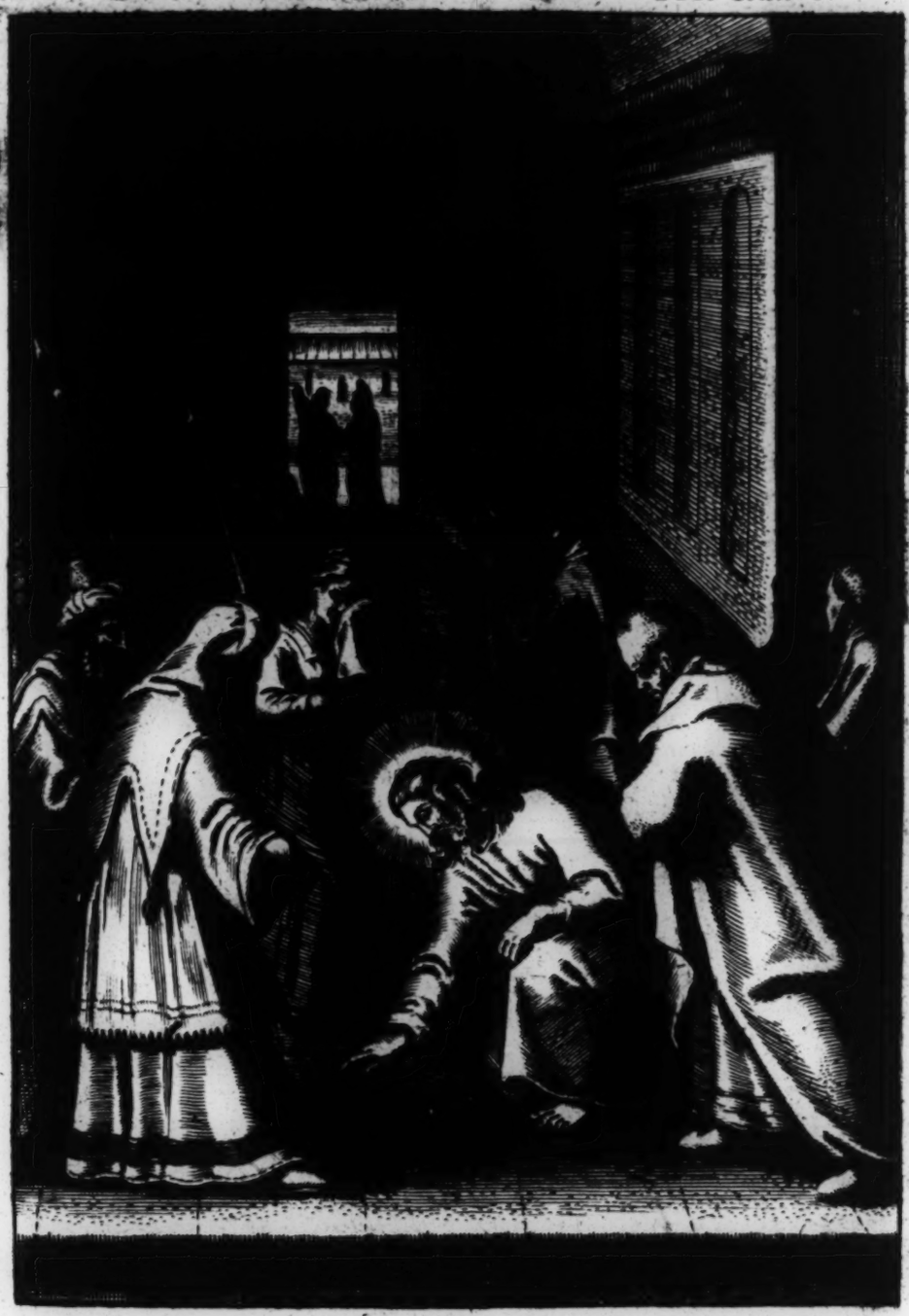
26 I have many things to say, and to judge of you: but he that sent me, is true, and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lift up the Son of man, then shall ye know that I am he, and that I do nothing of my self: but as my Father hath taught me, I speak these things.

29 And he that sent me, is with me: the Father hath not left me alone; for I do alwayes those things that please him.

The woman taken in adulterie. *Ioan.* 8.



3. *Then ỹ Scribes and ỹ Phariſees brought vnto him a woman, taken in adultery, and ſet her in the mids,*
4. *And ſayd vnto him, Maſter, this woman was taken in adultery, in ỹ very act.*
6. *But Jeſus ſtouped downe, and with his finger wrote on the ground.*

30 As he spake these words, many beleeved on him.

31 Then said Jesus to those Jews which beleeved on him, If ye continue in my word, then are ye my disciples indeed.

32 And ye shall know the truth, and the truth shall make you free.

33 ¶ They answered him, We be Abrahams seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily verily I say unto you, * Whosoever committeth sin, is the servant of sin.

35 And the servant abideth not in the house for ever: but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abrahams seed, but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abrahams children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication, we have one Father, even God.

42 Jesus said unto them, If God were your Father, ye would love me, for I proceeded forth, and came from God; neither came I of my self, but he sent me.

43 Why do ye not understand my speech? even because ye cannot hear my word.

44 * Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell you the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 * He that is of God, heareth Gods words: ye therefore hear them not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritane, and hast a devil?

49 Jesus answered, I have not a devil: but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily verily I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets, and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater then our father Abraham, which is dead? and the prophets are dead: whom makest thou thy self?

54 Jesus answered, If I honour my self, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God:

55 Yet ye have not known him, but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoyced to see my day: and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily verily I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

CHAP. IX.

1 The man that was born blinde restored to sight. 8 He is brought to the Pharisees. 13 They are offended at it, and excommunicate him: 35 but he is received of Jesus, and confesseth him. 39 Who they are whom Christ enlighteneth.

AND as *Jesus* passed by, he saw a man which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blinde?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, * I am the light of the world. * Chap. 1.9.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he ‖ anointed the eyes of the blinde man with the clay. ‖ Or, *spread the clay upon the eyes of the blinde*

7 And said unto him, Go wash in the pool of Siloam, (which is by interpretation, Sent) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him, that he was blinde, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blinde.

14 And it was the sabbath-day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, & I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner, do such miracles? and there was a division among them.

17 They say unto the blinde man again, What sayest thou of him, that he hath opened thine eyes? He said, he is a prophet.

18 But the Jews did not beleeve concerning him, that he had been blinde, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son? who ye say was born blinde? how then doth he now see?

20 His parents answered them, and said, We know that this is our son, and that he was born blinde.

21 But by what means he now seeth, we know not, or who hath opened his eyes we know not: he is of age, ask him, he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confesse that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age, ask him.

24 Then again called they the man that was blinde, and said unto him, Give God the praise, we know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that whereas I was blinde, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple, but we are Moses disciples.

29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30 The man answered and said unto them, why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blinde.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they ‖ cast him out.

‖ Or, excommunicated him.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou beleeve on the Son of God?

36 He answered and said, Who is he, Lord, that I might beleeve on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I beleeve: and he worshipped him.

39 ¶ And Jesus said, For judgement I am come into this world, that they which see not, might see, and that they which see, might be made blinde.

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blinde also?

41 Jesus said unto them, If ye were blinde, ye should have no sin: but now ye say, we see: therefore your sin remaineth.

CHAP. X.

1 Christ is the doore, and the good shepherd. 19 Divers opinions of him. 24 He proveth by his works, that he is Christ the Son of God: 39 escapeth the Jews, 40 and went again beyond Jordan, where many beleeved on him.

VErily verily I say unto you, He that entreth not by the doore into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entreth in by the doore, is the shepherd of the sheep.

3 To him the porter openeth: and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily verily I say unto you, I am the doore of the sheep.

8 All that ever came before me, are theeves and robbers: but the sheep did not hear them.

9 I am the doore, by me if any man enter in, he shall be saved, and shall go in and out, and finde pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 * I am the good shepherd: the good shepherd giveth his life for the sheep. * Isa. 40. 11. Ezek. 34. 23.

12 But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, & scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; * and there shall be one fold, *and* one shepherd. * Isa. 56. 8. Ezek. 37. 22. Isa. 53. 8.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of my self. I have power to lay it down, and I have power to take it again. * This commandement have I received of my Father. * Chap. 14. 31.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad, why hear ye him?

21 Others said, These are not the words of him that hath a devil: can a devil open the eyes of the blinde?

22 ¶ And it was at Jerusalem the * feast of the dedication, and it was winter. * 1 Mac. 4. 59.

23 And Jesus walked in the temple in Solomons porch.

24 Then came the Jews round about him, and said unto him, How long dost thou ‖ make us to doubt? If thou be the Christ tell us plainly. ‖ Or, hold our soul in suspense.

25 Jesus answered them, I told you, and ye beleeved not: the works that I do in my Father's name, they bear witnesse of me.

26 But ye beleeve not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me.

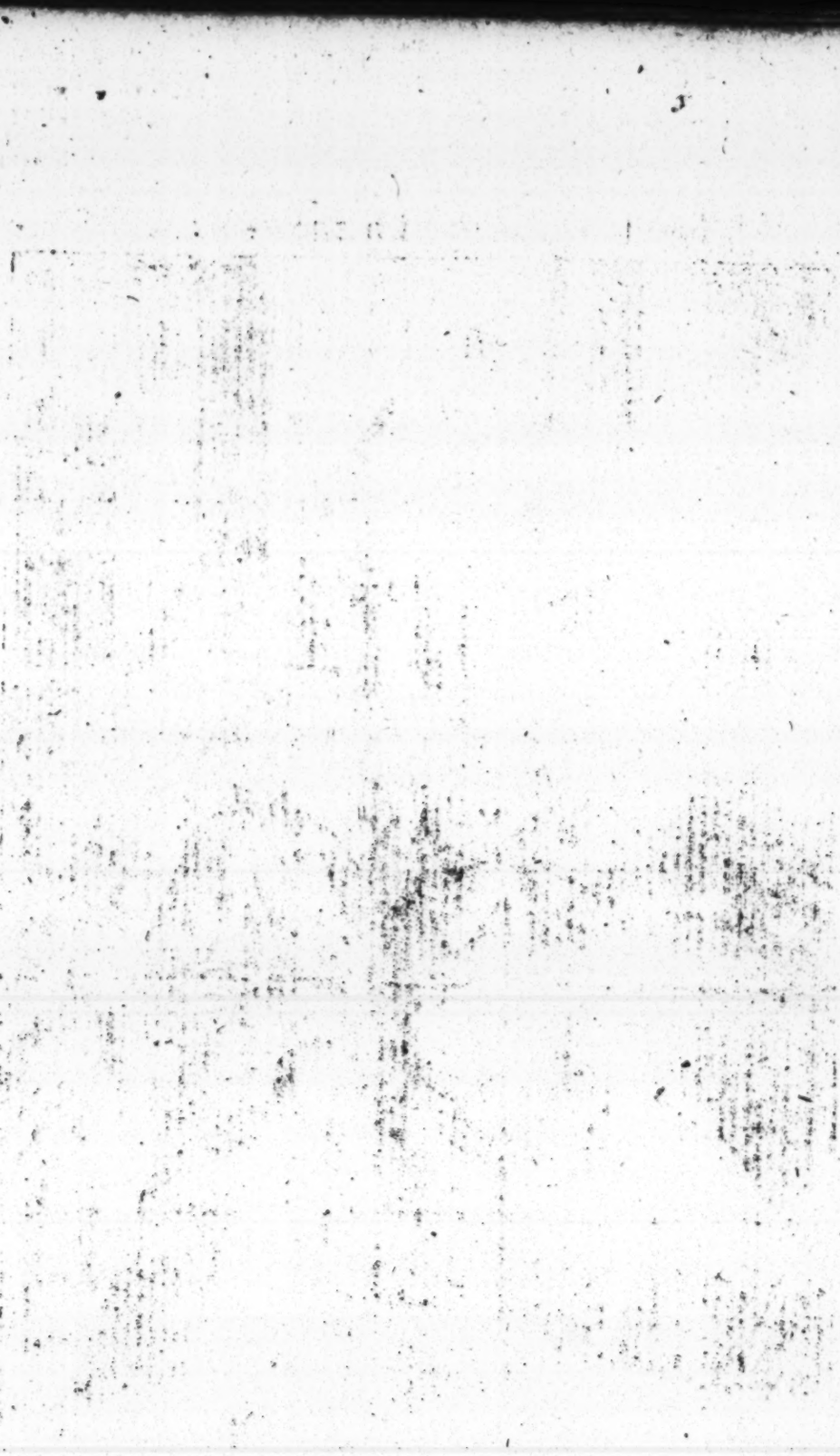
28 And I give unto them eternall life, and they shall never perish, neither shall any *man* pluck them out of my hand.

29 My Father which gave them me, is greater then all: and no man is able to pluck them out of my Father's hand.

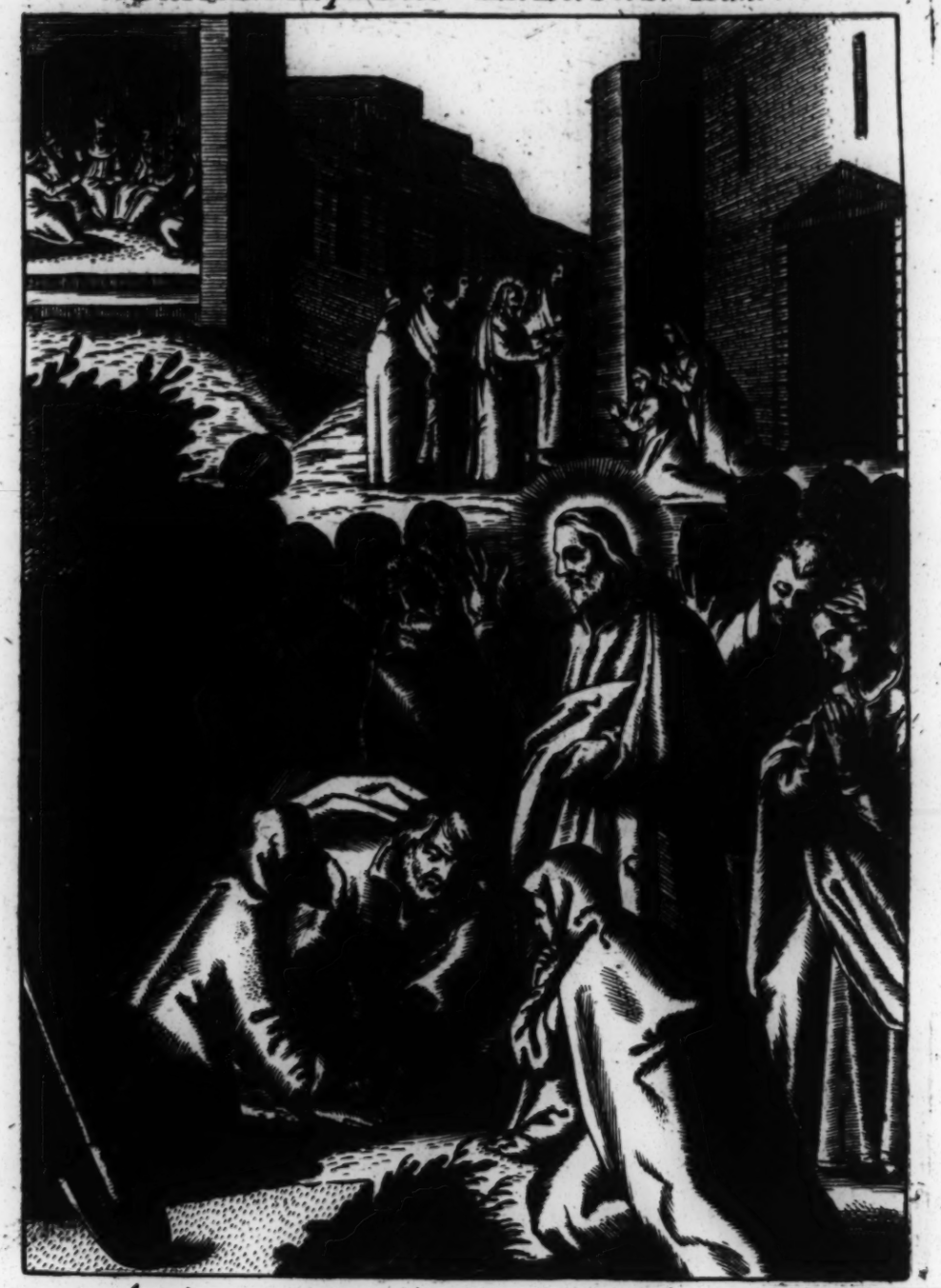
30 I and my Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed



Christ rayseth Lazarus. *Ioan. 11.*



41. *And Jesus lift vp his eyes and sayd Father I thanke thee that thou hast heard mee, etc:*
43. *And when he thus had spoken, he cryed with a loud voyce, Lazarus come forth.*
44. *And he that was dead came forth, bound hand and foot with graue clothes; and his face was bound about with a napkin Jesus sayth vnto them, loose him & lett him goe.*

I shewed you from my Father, for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thy self God.

34 Jesus answered them, * Is it not written in your law, I said, Ye are gods? Psal. 82. 6.

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken:

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him.

39 Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan, into the place where John at first baptized, and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man, were true.

42 And many believed on him there.

CHAP. XI.

Christ raiseth Lazarus foure dayes buried. 45 Many Jews believe. 47 The high priests and Pharisees gather a counsel against Christ. 49 Caiaphas prophesieth. 54 Jesus hid himself. 55 At the passeover they enquire after him, and lay wait for him.

NOw a certain man was sick, named Lazarus of Bethany, the town of Mary and her sister Martha.

2 (* It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick). Matth. 26. 7.

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest, is sick.

4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two dayes still in the same place where he was.

7 Then after that saith he to his disciples, Let us go into Judea again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee, and goest thou thither again?

9 Jesus answered, Are there not twelve houres in the day? If any man walk in the day he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he, and after that he saith unto them, Our friend Lazarus sleepeth, but I go that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there (to the intent ye may believe) nevertheless, let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that hee had lien in the grave foure dayes already.

18 (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off) [That is, about two miles.

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha assoon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, * I know that he shall rise again in the resurrection at the last day. * Luke 14. 14. + Chap. 5. 29.

25 Jesus said unto her, I am the resurrection, and the * life: he that believeth in me, though he were dead yet shall he live, * Chap. 6. 35.

26 And whosoever liveth, and believeth in me, shall never die. Believest thou this?

27 She saith unto him, Yea, Lord, I believe that thou art the Christ the Son of God which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come and calleth for thee.

29 Assoon as she heard that, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave, to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groned in the spirit, and + was troubled, + Gr. *he troubled himself.*

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him.

37 And some of them said, Could not this man, * which opened the eyes of the blinde, have * Chap. 9. 6. caused that even this man should not have died?

38 Jesus therefore again groning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead foure dayes.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldest believe thou shouldest see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lift up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by, I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus come forth.

44 And

44 And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their wayes to the Pharisees, & told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a councel, and said, What do we? for this man doth many miracles.

48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them named Caiaphas, being the high priest that same yeer, said unto them, Ye know nothing at all,

50 * Nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not.

* Chap. 18. 14.

51 And this spake he not of himself: but being high priest that yeer, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews: but went thence unto a country neer to the wildernesse, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews passeover was nigh at hand, and many went out of the countrey up to Jerusalem before the passeover, to purifie themselves.

56 Then sought they for Jesus, & spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandement, that if any man knew where he were, he should shew it, that they might take him.

CHAP. XII.

Jesus anoynteth Mary anointing his feet. 9 The people flock to see Lazarus. 10 The high priests consult with him. 12 Christ rideth into Jerusalem. 20 Greeks desire to see Jesus. 23 He foretelleth his death. 37 The Jews are generally blinded & hardened: though many believe, but do not confesse him: 44 therefore Jesus calleth earnestly for confession of him.

* Chap. 11. 55.

THen Jesus, six dayes before the passeover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment, of spikenard very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simons son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poore?

6 This he said, not that he cared for the poore, but because he was a thief, and * had the bag, and bare what was put therein.

* Chap. 13. 29.

7 Then said Jesus, Let her alone, against the day of my burying hath she kept this.

8 For the poore always ye have with you: but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came, not for Jesus sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted, that they might put Lazarus also to death.

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ * On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

* Mat. 21. 1.

13 Took branches of palm-trees, and went forth to meet him, and cried, Hosanna, blessed is the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young asse, sat thereon, as it is written,

15 * Fear not, daughter of Sion, behold thy King cometh, sitting on an asses colt.

* Zech. 9. 9.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembred they that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain Greeks among them, that came up to worship at the feast.

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again, Andrew and Philip told Jesus.

23 ¶ And Jesus answered them, saying, The houre is come, that the Son of man should be glorified.

24 Verily verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 * He that loveth his life shall lose it: and he that hateth his life in this world shall keep it unto life eternall.

* Mat. 10. 39.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

27 Now is my soul troubled, and what shall I say? Father save me from this houre: but for this cause came I unto this houre.

28 Father glorifie thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorifie it again.

29 The people therefore that stood by, and heard it, said that it thundred: others said, An angel spake to him.

30 Jesus answered, and said, This voice came not because of me, but for your sakes.

31 Now is the judgement of this world: now shall the prince of the world be cast out.

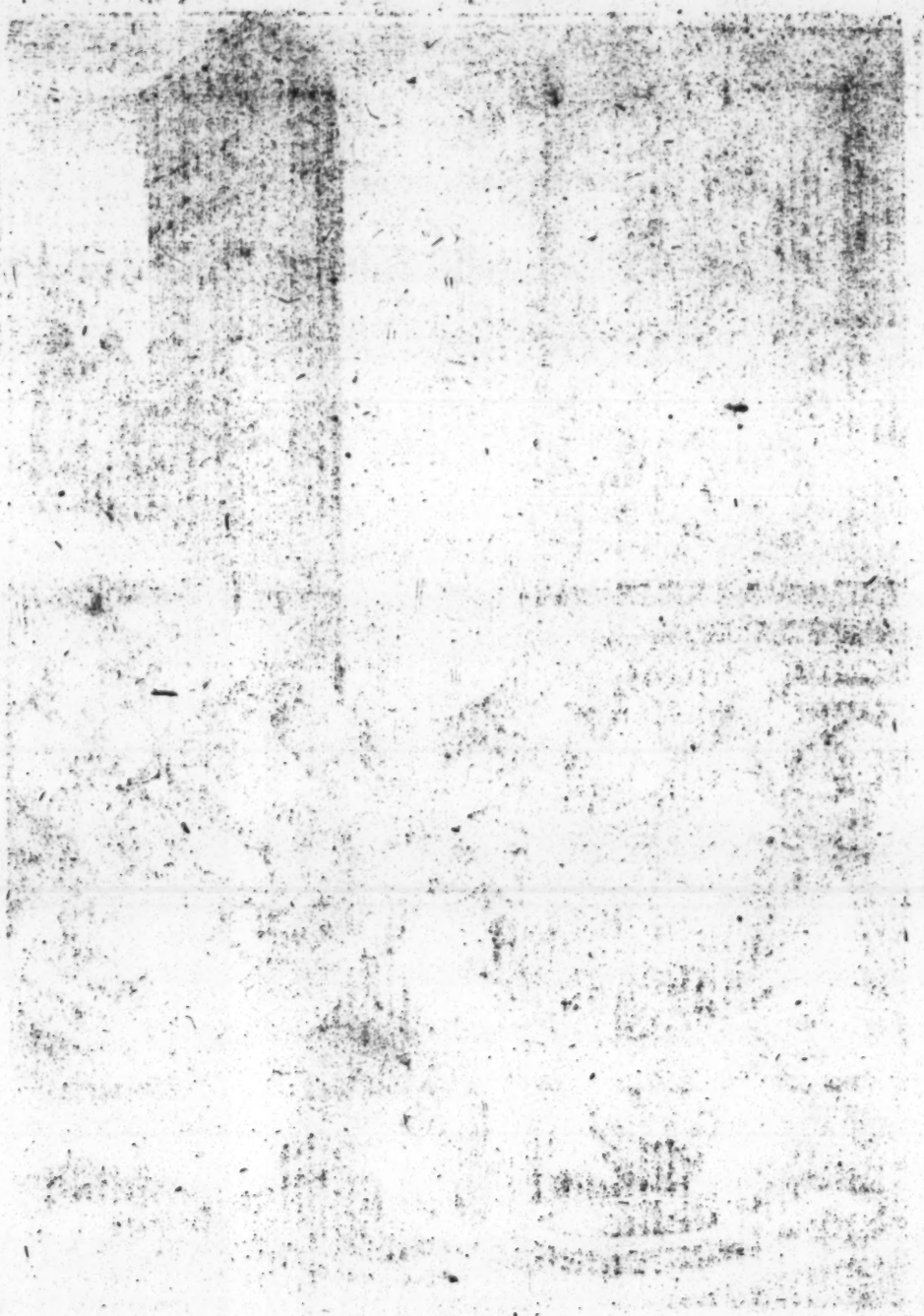
32 And I, if I be lifted up from the earth, will draw all men unto me.

33 (This he said, signifying what death he should die.)

34 The people answered him, * We have heard out of the law, that Christ abideth for ever: and how sayest thou, The Son of man must be lift up? who is this Son of man?

* Psal. 110. 4.

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkenesse come upon you: for he that walketh



The Passeouer & washing ✠ disciples feet. Matt: 26. Ioan: 13. ✠



✠ 5. After that he powred water into a baſon, and began to wash the diſciples feet, and to wipe them with the towell wherewith he was girded.

6. Then came he to Simon Peter, who ſayd to him, Lord, doeſt thou wash my feet?

7. Ieſus anſwered and ſayd unto him, what I doe, thou knoweſt not: etc:

eth in darknesse, knoweth not whither he goeth.
36 While ye have light, beleeve in the light, that ye may be the children of light. These things spake Jesus and departed, and did hide himself from them.
37 ¶ But though he had done so many miracles before them, yet they beleeved not on him:
38 That the saying of Esaias the prophet might Esa.53. be fulfilled, which he spake, * Lord, who hath beleeved our report? and to whom hath the arm Rom.10. of the Lord been revealed?
39 Therefore they could not beleeve, because that Esaias said again,
Matth. 40 * He hath blinded their eyes, and hardened 13. their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.
41 These things said Esaias, when he saw his glory, and spake of him.
42 ¶ Nevertheless, among the chief rulers also, many beleeved on him; but because of the Pharisees they did not confesse him, lest they should be put out of the synagogue.
Chap. 43 * For they loved the praise of men more 5. then the praise of God.
44 ¶ Jesus cried, and said, He that beleeveth on me, beleeveth not on me, but on him that sent me.
45 And he that seeth me, seeth him that sent me.
Chap. 46 * I am come a light into the world, that 3. whosoever beleeveth on me, should not abide in darknesse.
Chap. 47 * And if any man hear my words, and be- 7. leeve not, I judge him not; for I came not to judge the world, but to save the world.
Mark 48 He that rejecteth me, and receiveth not my 16. words, hath one that judgeth him: * the word that I have spoken, the same shall judge him in the last day.
49 For I have not spoken of my self; but the Father which sent me, he gave me a commandment what I should say, and what I should speak.
50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAP. XIII.

1 Jesus washeth the disciples feet: exhorteth them to humilitie and charitie. 18 He foretelleth and discovereth to John by a token, that Judas should betray him: 31 commandeth them to love one another: 36 and forewarneth Peter of his denial.

Matth. NOw * before the feast of the passeover, when Jesus knew that his houre was come, that he should depart out of this world, unto the Father, having loved his own which were in the world, he loved them unto the end.
2 And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simons son, to betray him)
3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God,
4 He riseth from supper, and laid aside his garments, and took a towell and girded himself.
5 After that, he poureth water into a bason, and began to wash the disciples feet, & to wipe them with the towell wherewith he was girded.
6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?
7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.
8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.
10 Jesus saith to him, He that is washed, needeth not, save to wash his feet, but is clean every whit; and ye are clean, but not all.
11 For he knew who should betray him, therefore said he, Ye are not all clean.
12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?
13 Ye call me Master, and Lord: and ye say well; for so I am.
14 If I then your Lord and Master have washed your feet, ye also ought to wash one anothers feet.
15 For I have given you an example, that ye should do as I have done to you.
16 * Verily verily I say unto you, The servant is not greater then his Lord, neither he that is sent, greater then he that sent him. * Matth. 10.24. Chap. 15.20
17 If ye know these things, happy are ye if ye do them.
18 ¶ I speak not of you all, I know whom I have chosen: but that the scripture might be fulfilled, * He that eateth bread with me, hath lift up his heel against me. * Psal. 41.9.
19 ‖ Now I tell you before it come, that when it is come to passe, ye may beleeve that I am he. ‖ Or, *from henceforth.*
20 * Verily verily I say unto you, He that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me. * Matth. 10.40.
21 ¶ When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily verily I say unto you, that one of you shall betray me. * Matth. 26.21.
22 Then the disciples looked one on another, doubting of whom he spake.
23 Now there was leaning on Jesus bosome, one of his disciples whom Jesus loved.
24 Simon Peter therefore beckened to him, that he should ask who it should be of whom he spake.
25 He then lying on Jesus breast, saith unto him, Lord, who is it?
26 Jesus answered, He it is to whom I shall give a ‖ sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, *the son* of Simon. ‖ Or, *morsel.*
27 And after the sop, Satan entred into him. Then said Jesus unto him, That thou doest, do quickly.
28 Now no man at the table knew, for what intent he spake this unto him.
29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast: or that he should give something to the poore.
30 He then having received the sop, went immediatly out: and it was night.
31 ¶ Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.
32 If God be glorified in him, God shall also glorifie him in himself, and shall straightway glorifie him.
33 Little children, yet a little while I am with you. Ye shall seek me, * and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you. * Chap. 7.34. * Levit. 19.18.
34 * A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another. Chap. 15.17. 1 John 4.21.
35 By this shall all men know that ye are my disciples,

disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now: but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will * lay down my life for thy sake.

* Matth. 26.33.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily verily I say unto thee, the cock shall not crow, till thou hast denied me thrice.

CHAP. XIIII.

1 Christ comforteth his disciples with the hope of heaven: 6 professeth himself the way, the truth, and the life, and one with the Father: 13 assureth their prayers in his name to be effectuall: 15 requireth love and obedience: 16 promiseth the holy Ghost the Comforter: 27 and leaveth his peace with them.

LEt not your heart be troubled: ye beleeve in God, beleeve also in me.

2 In my Fathers house are many mansions, if it were not so, I would have told you: I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest: and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father, and how sayest thou then, Shew us the Father?

10 Beleevest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of my self: but the Father that dwelleth in me, he doth the works.

11 Beleeve me that I am in the Father, and the Father in me: or else beleeve me for the very works sake.

12 Verily verily I say unto you, He that beleeveth on me, the works that I do, shall he do also, and greater works then these shall he do, because I go unto my Father.

13 * And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

* Matth. 7.7.

14 If ye shall ask any thing in my name, I will do it.

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

17 *Even* the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.

18 I will not leave you ‖ comfortlesse, I will come to you.

‖ Or, orphanes.

19 Yet a little while, and the world seeth me no more: but ye see me: because I live, ye shall live also.

20 At that day ye shall know, that I am in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest my self to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thy self unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings: and the word which you hear is not mine, but the Fathers which sent me.

25 These things have I spoken unto you, being yet present with you.

26 But the Comforter, *which is* the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you: let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: for my Father is greater then I.

29 And now I have told you before it come to passe, that when it is come to passe, ye might beleeve.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do: arise, let us go hence.

CHAP. XV.

1 The consolation and mutuall love between Christ & his members under the parable of the vine: 18 A comfort in the hatred and persecution of the world. 26 The office of the holy Ghost, and of the apostles.

I Am the true vine, and my Father is the husband-man.

2 * Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

* Matth. 15.13.

3 * Now ye are clean through the word which I have spoken unto you;

* Chap. 13.10.

4 Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the vine: no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, & I in him, the same bringeth forth much fruit: for ‖ without me ye can do nothing.

‖ Or, severed from me.

6 If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall bee done unto you.

8 Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love: even as I have kept my Fathers commandments, and abide in his love.

11 These things have I spoken unto you that my joy might remain in you, and that your joy might be full.

12 * This

12 * This is my commandment, That ye love one another, as I have loved you.
13 Greater love hath no man then this, that a man lay down his life for his friends.
14 Ye are my friends, if ye do whatsoever I command you.
15 Henceforth I call you not servants, for the servant knoweth not what his lord doth, but I have called you friends: for all things that I have heard of my Father, I have made known unto you.
16 Ye have not chosen me, but I have chosen you, and * ordained you, that you should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.
17 These things I command you, that ye love one another.
18 If the world hate you, ye know that it hated me before it hated you.
19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.
20 * Remember the word that I said unto you, The servant is not greater then the lord: if they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.
21 But all these things will they do unto you for my names sake, because they know not him that sent me.
22 If I had not come, and spoken unto them, they had not had sin: but now they have no ‖ cloke for their sin.
23 He that hateth me, hateth my Father also.
24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen, and hated both me and my Father.
25 But *this cometh to passe*, that the word might be fulfilled that was written in their law, * They hated me without a cause.
26 * But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testifie of me.
27 And ye also shall bear witnesse, because ye have been with me from the beginning.

CHAP. XVI.

1 Christ comforteth his disciples against tribulation by the promise of the holy Ghost, and by his resurrection and ascension; 23 assureth their prayers made in his name to be acceptable to his Father. 33 Peace in Christ, and in the world affliction.

THese things have I spoken unto you, that yee should not be offended.
2 They shall put you out of the synagogues: yea the time cometh, that whosoever killeth you will think that he doth God service.
3 And these things will they do unto you, because they have not known the Father, nor me.
4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.
5 But now I go my way to him that sent mee, & none of you asketh me, Whither goest thou?
6 But because I have said these things unto you, sorrow hath filled your heart.
7 Nevertheless, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you.
8 And when he is come, he will ‖ reprove the world of sin, and of righteousnesse, and of judgement. ‖ Or, convince
9 Of sin, because they beleeve not on me.
10 Of righteousnesse, because I go to my Father, and ye see me no more.
11 Of judgement, because the prince of this world is judged.
12 I have yet many things to say unto you, but ye cannot bear them now:
13 Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak, & he will shew you things to come.
14 He shall glorifie me: for he shall receive of mine, and shall shew it unto you.
15 All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.
16 A little while and ye shall not see me: and again, a little while and ye shall see me, because I go to the Father.
17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me: and again, a little while and ye shall see me: and, Because I go to the Father.
18 They said therfore, What is this that he saith A little while? we cannot tell what he saith.
19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves of that I said, A little while and ye shall not see me: and again, a little while and ye shall see me?
20 Verily verily I say unto you, that ye shall weep and lament, but the world shall rejoyce: and ye shall be sorrowfull, but your sorrow shall be turned into joy.
21 A woman when she is in travail, hath sorrow, because her houre is come: but assoon as she is delivered of the childe, she remembreth no more the anguish, for joy that a man is born into the world.
22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoyce, and your joy no man taketh from you.
23 And in that day ye shall ask me nothing: *Verily verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. * Mat. 7. 7.
24 Hitherto have ye asked nothing in my name: ask, & ye shall receive, that your joy may be ful.
25 These things have I spoken unto you in ‖ proverbs: the time cometh when I shall no more speak unto you in ‖ proverbs, but I shall shew you plainly of the Father. ‖ Or, *parables.*
26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: ‖ Or, *parables,*
27 For the Father himself loveth you, because ye have loved me, and have beleeved that I came out from God.
28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.
29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no ‖ proverb. ‖ Or, *parable.*
30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we beleeve that thou camest forth from God
31 Jesus answered them, Do yee now beleeve?
32 * Behold the houre cometh, yea, is now come, that ye shall be scattered, every man to ‖ his own, and shall leave me alone: and yet I am not alone, because the Father is with me. * Matth. 26.31. ‖ Or, *his own home,*

33 These

33 These things I have ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation: but be of good cheer, I have overcome the world.

CHAP. XVII.

1 Chriſt prayeth to his Father to glorifie him. 6 To preſerve his apoſtles, 11 in unitie, 17 and truth: 20 To glorifie them, and all other beleevers with him in heaven.

THeſe words ſpake Jeſus, & lift up his eyes to heaven, and ſaid, Father, the houre is come; glorifie thy Son, ỹ thy Son alſo may glorifie thee.

2 * As thou haſt given him power over all fleſh, that he ſhould give eternall life to as many as thou haſt given him. * Matth. 28.18.

3 And this is life eternall, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.

4 I have glorified thee on the earth: I have finiſhed the work which thou gaveſt me to do.

5 And now, O Father, glorifie thou me with thine own ſelf, with the glorie which I had with thee before the world was.

6 I have manifeſted thy name unto the men which thou gaveſt me out of the world: thine they were, and thou gaveſt them me; and they have kept thy word.

7 Now they have known that all things whatſoever thou haſt given me, are of thee.

8 For I have given unto them the words which thou gaveſt me, & they have received them, * and have known ſurely that I came out from thee, and they have beleeved that thou didſt ſend me. *Chap. 16.27.

9 I pray for them, I pray not for the world, but for them which thou haſt given me, for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now I am no more in the world, but theſe are in the world, and I come to thee. Holy Father, keep through thine own name, thoſe whom thou haſt given me, ỹ they may be one, as we are.

12 While I was with them in the world, I kept them in thy name: thoſe that ỹ gaveſt me I have kept, and none of them is loſt, but the ſon of perdition: * that the ſcripture might be fulfilled. * Pſal. 109.8.

13 And now come I to thee, and theſe things I ſpeak in the world, that they might have my joy fulfilled in themſelves.

14 I have given them thy word, and the world hath hated them, becauſe they are not of the world, even as I am not of the world.

15 I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctifie them through thy truth, thy word is truth.

18 As thou haſt ſent me into the world, even ſo have I alſo ſent them into the world.

19 And for their ſakes I ſanctifie my ſelf, that they alſo might be ‖ ſanctified through the truth. ‖ Or, *truly ſanctified*

20 Neither pray I for theſe alone, but for them alſo which ſhall beleeve on me through their word:

21 That they all may be one, as thou Father art in me, and I in thee, that they alſo may bee one in us: that the world may beleeve that thou haſt ſent me.

22 And the glory which thou gaveſt me, I have given them; that they may be one, even as we are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.

24 * Father, I will that they alſo whom thou haſt given me, be with me where I am, that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world. * Chap. 12.26.

25 O righteous Father, the world hath not known thee, but I have known thee, and theſe have known that thou haſt ſent me.

26 And I have declared unto them thy name, & will declare it: that the love wherewith thou haſt loved me, may be in them, and I in them.

CHAP. XVIII.

1 Judas betrayeth Jeſus. 6 The officers fall to the ground. 10 Peter ſmiteth off Malchus ear. 12 Jeſus is taken and led unto Annas and Caiaphas. 15 Peters denial. 19 Jeſus examined before Caiaphas. 28 His arraignement before Pilate. 36 His kingdome. 40 The Jews ask Barabbas to be let looſe.

WHen Jeſus had ſpoken theſe words, * he went forth with his diſciples over the brook Cedron, where was a garden, into the which he entred, and his diſciples. * Matth. 26.36.

2 And Judas alſo which betrayed him, knew the place: for Jeſus oft times reſorted thither with his diſciples.

3 * Judas then having received a band of men, and officers from the chief prieſts and Phariſees, cometh thither with lanterns, and torches, and weapons. * Matth. 26.47.

4 Jeſus therefore knowing all things that ſhould come upon him, went forth, and ſaid unto them, Whom ſeek ye?

5 They anſwered him, Jeſus of Nazareth. Jeſus ſaith unto them, I am he. And Judas alſo which betrayed him, ſtood with them.

6 Aſſoon then as he had ſaid unto them, I am he, they went backward and fell to the ground.

7 Then aſked he them again, Whom ſeek ye? and they ſaid, Jeſus of Nazareth.

8 Jeſus anſwered, I have told you that I am he, If therefore ye ſeek me, let theſe go their way,

9 That the ſaying might be fulfilled which he ſpake, * Of them which thou gaveſt me, have I loſt none. * Chap. 17.12.

10 Then Simon Peter having a ſword, drew it, and ſmote the high prieſts ſervant, and cut off his right ear: the ſervants name was Malchus.

11 Then ſaid Jeſus unto Peter, Put up thy ſword into the ſheath: the cup which my Father hath given me, ſhall I not drink it?

12 Then the band, and the captain, and officers of the Jews took Jeſus, and bound him,

13 And led him away to Annas firſt (for he was father in law to Caiaphas) which was the high prieſt that ſame year. ‖ ‖ *Act. Annas ſent Chriſt bound to Caiaphas the high prieſt, verſ. 24.*

14 * Now Caiaphas was he which gave counſel to the Jews, that it was expedient that one man ſhould die for the people. * Chap. 11.50.

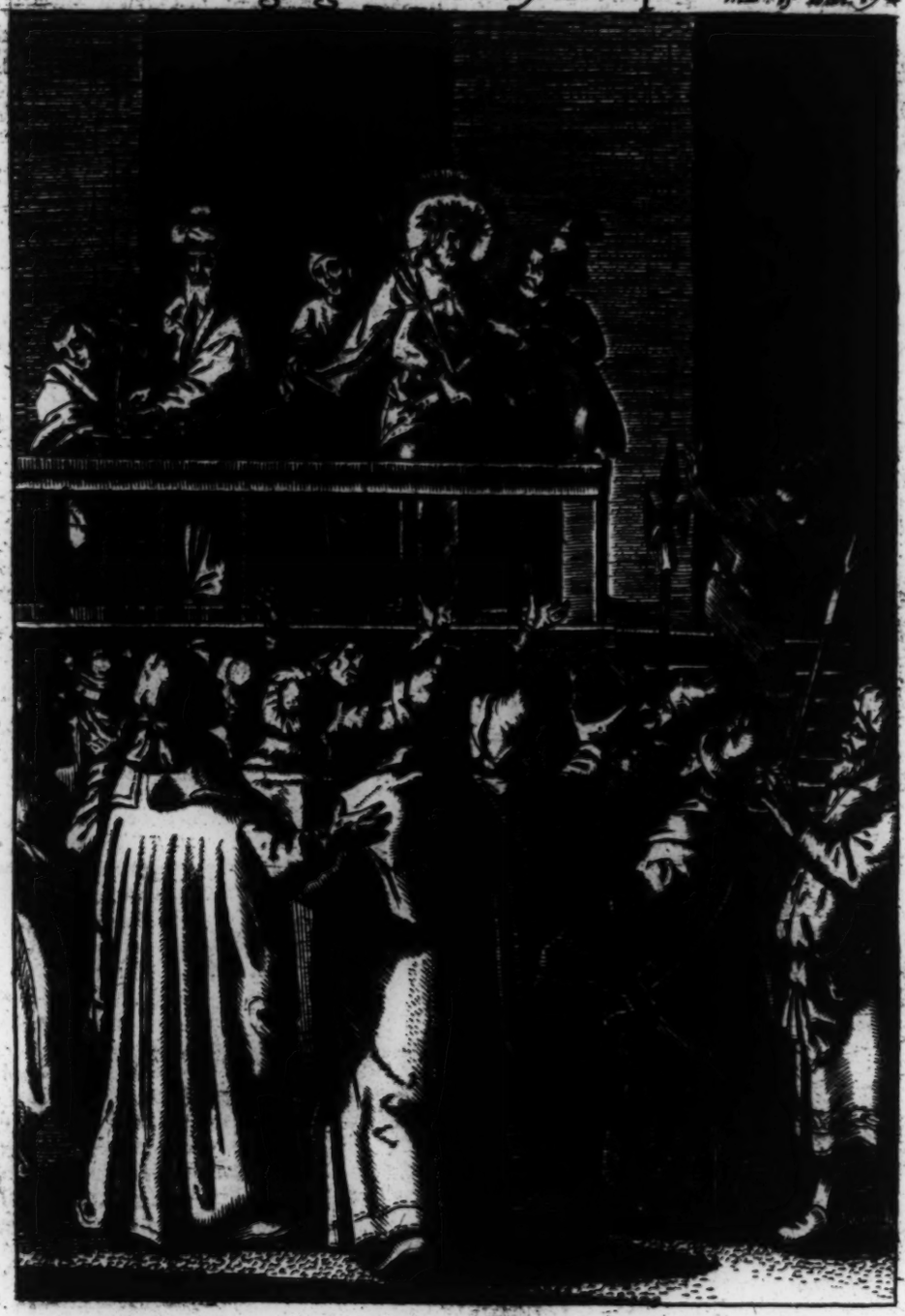
15 ¶ * And Simon Peter followed Jeſus, and ſo did another diſciple: that diſciple was known unto the high prieſt, and went in with Jeſus into the palace of the high prieſt. * Matth. 26.58.

16 But Peter ſtood at the door without. Then went out that other diſciple which was known unto the high prieſt, and ſpake unto her that kept the doore, and brought in Peter.

17 Then ſaith the damſel that kept the doore, unto Peter, Art not thou alſo one of this mans diſciples? He ſaith, I am not.

18 And

Of his bringing forth to ye People mat: 27. Luc 23. mar. 15. Ioan. 19. *



* 5 Then came Iesus forth, wearing a Crowne of thornes; and a purple garment. And Pilate sayd vnto them, Beholde the man.

6 Then when the high Priestes and officers sawe him, they cryed, saying, crucifye him, crucifye him. etc.

18 And the servants and officers stood there, who had made a fire of coles (for it was cold) and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world, I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by, stroke Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 * Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. * They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest, being his kinsman, whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

28 ¶ * Then led they Jesus from Caiaphas unto the hall of judgement: and it was early, * and they themselves went not into the judgement hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring you against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 * That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 * Then Pilate entered into the judgement hall again, and called Jesus, and said unto him, Art thou the king of the Jews?

34 Jesus answered him, Sayest thou this thing of thy self, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? thine own nation, and the chief priests, have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdome is not of this world: if my kingdome were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdome not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth: every one that is of the truth, heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39 * But ye have a custome, that I should release unto you one at the passover: will ye therefore that I release unto you the king of the Jews?

40 * Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Christ is scourged, crowned with thorns, and beaten. 4 Pilate yet desirous to release him, being overcome with the outrage of the Jews, he delivereth him to be crucified. 18 They crucify him between two others. 23 He casteth lots for his garments. 28 He commendeth his mother to John. 30 He giveth up the ghost. 38 He is buried by Joseph and Nicodemus.

1 Then * Pilate therefore took Jesus, and scourged him. * Matth. 27.26.

2 And the souldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe.

3 And said, Hail king of the Jews: and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man.

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgement hall, and saith unto Jesus, Whence art thou? but Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucifie thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sate down in the judgement seat, in a place that is called the pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your king!

15 But they cried out, Away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your king? The chief priests answered, We have no king but Cæsar.

16 * Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. * Matthew 27. 31.

17 And he bearing his crosse, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put it on the crosse: and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latine.

21 Then said the chief priests of the Jews to

Pilate, Write not, The King of the Jews, but that he said, I am king of the Jews.

22 Pilate answered, What I have written, I have written.

* Matth. 27.35. 23 ¶ * Then the souldiers, when they had crucified Jesus, took his garments, and made four parts, to every souldier a part, and also his ‖ Or, coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: * that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the souldiers did.

25 ¶ Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of ‖ Cleophas, and Mary Magdalene. Or, Clopas.

26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home.

28 ¶ After this Jesus knowing that all things were now accomplished, * that the scripture might be fulfilled, saith, I thirst. * Psal. 69.21.

29 Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssope, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.

34 But one of the souldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

* Exod. 12.46. Num. 9.12. 36 For these things were done, that the scripture should be fulfilled, * A bone of him shall not be broken.

Psal. 34.20. 37 * And again another scripture saith, They shall look on him whom they pierced.

* Matth. 27.57. Luke 23.50. 38 ¶ * And after this, Joseph of Arimathea, (being a disciple of Jesus, but secretly for fear of the Jews,) besought Pilate that he might take away the body of Jesus: & Pilate gave him leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore, because of the Jews' preparation day, for the sepulchre was nigh at hand.

CHAP. XX.

Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The infidelity and confession of Thomas. 30 The scripture is sufficient to salvation.

THE first day of the week cometh Mary Magdalene early when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. * Matth. 28.1. Mark 16.1.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. * Chap. 13.23. 21.20.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. ‖ Or, Sir

18 Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her.

19 ¶ * Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. * Mark 16.14.

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace be

unto you: as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost.

Matth. 18. 23 * Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord: but he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, & thrust my hand into his side, I will not beleeve.

26 ¶ And after eight dayes, again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleeving.

28 And Thomas answered and said unto him, My Lord, and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast beleeved: blessed are they that have not seen, and yet have beleeved.

Chap. 21. 25. 30 ¶ * And many other signes truly did Jesus in the presence of his disciples, which are not written in this book.

31 But these are written, that ye might beleeve that Jesus is the Christ the Son of God, and that beleeving ye might have life through his name.

CHAP. XXI.

1 Christ appearing again to his disciples, was known of them by the great draught of fishes. 12 He dineth with them: 15 earnestly commandeth Peter to feed his lambs and sheep: 18 foretelleth him of his death: 22 rebuketh his curiositie touching John. 25 The conclusion.

AFter these things Jesus shewed himself again to the disciples at the sea of Tiberias: and on this wise shewed he himself:

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entred into a ship immediatly; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

Or, Sirs. 5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall finde. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved, saith unto Peter, it is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher-coat unto him, (for he was naked) and did cast himself into the sea.

8 And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

9 Assoon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish, which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more then these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He said unto him the third time, Simon son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily verily I say unto thee, when thou wast young, thou girdedst thy self, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorifie God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter turning about, seeth the disciple * whom Jesus loved, following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? * Chap. 13. 23. and 20. 2.

21 Peter seeing him, saith to Jesus, Lord, and what *shall* this man *do*?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true.

25 * And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world it self could not contain the books that should be written. Amen. * Chap. 20. 30.

CHAP. I.

1 Christ preparing his apostles to the beholding of his ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the holy Ghost, promiseth after few dayes to send it by vertue whereof they should be witnesses unto him, even to the uttermost parts of the earth. 9 After his ascension they are warned by two angels to depart, and to set their minds upon his second coming. 12 They accordingly return, and giving themselves to prayer, choose Matthias apostle in the place of Judas.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Untill the day in which he was taken up, after that he through the holy Ghost had given commandments unto the apostles whom he had chosen.

3 To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them fourty dayes, and speaking of the things pertaining to the kingdome of God:

‖ Or, *eating together with them.*

4 And ‖ being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, * which, *saith he*, ye have heard of me.

* Luke 24.49.

5 * For John truly baptized with water, but ye shall be baptized with the holy Ghost not many dayes hence.

* Matth. 3. 11.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdome to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

* Chap. 2. 1.

8 * But ye shall receive ‖ power after that the holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

‖ Or, *the power of the holy Ghost coming upon you.*

9 * And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.

* Luke 24.51.

10 And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparell,

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath-dayes journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those dayes Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred & twenty)

16 Men and brethren, This scripture must needs have been fulfilled, * which the holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

* Psal. 41.9.

17 For he was numbred with us, and had obtained part of this ministery.

18 † Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, & all his bowels gushed out.

* Matth. 27.7.

19 And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 * For it is written in the book of psalmes, Let his habitation be desolate, & let no man dwell therein: * And his ‖ bishoprick let another take.

* Psal. 69.25.

* Psal. 109.8.

‖ Or, *office*, or, *charge*.

21 Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptisme of John, unto that same day that he was taken up from us, must one be ordained to be a witnesse with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

25 That he may take part of this ministerie and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots, and the lot fell upon Matthias, and he was numbred with the eleven apostles.

CHAP. II.

1 The apostles filled with the holy Ghost, and speaking diverse languages, are admired by some, and derided by others. 14 Whom Peter disproving, and shewing that the apostles spake by the power of the holy Ghost, that Jesus was risen from the dead, ascended into heaven, had powred down the same holy Ghost, and was the Messias, a man known to them to be approved of God by his miracles, wonders and signes, and not crucified without his determinate counsel, and foreknowledge: 37 he baptizeth a great number that were converted, 41 who afterwards devoutly, and charitably converse together: the apostles working many miracles, and God daily increasing his church.

AND when ¶ day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing mighty winde, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them:

4 And they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

† Or, *when this voice was made.*

6 Now † when this was noised abroad, the multitude came together, and were ‖ confounded, because that every man heard them speak in his own language.

‖ Or, *troubled in mind.*

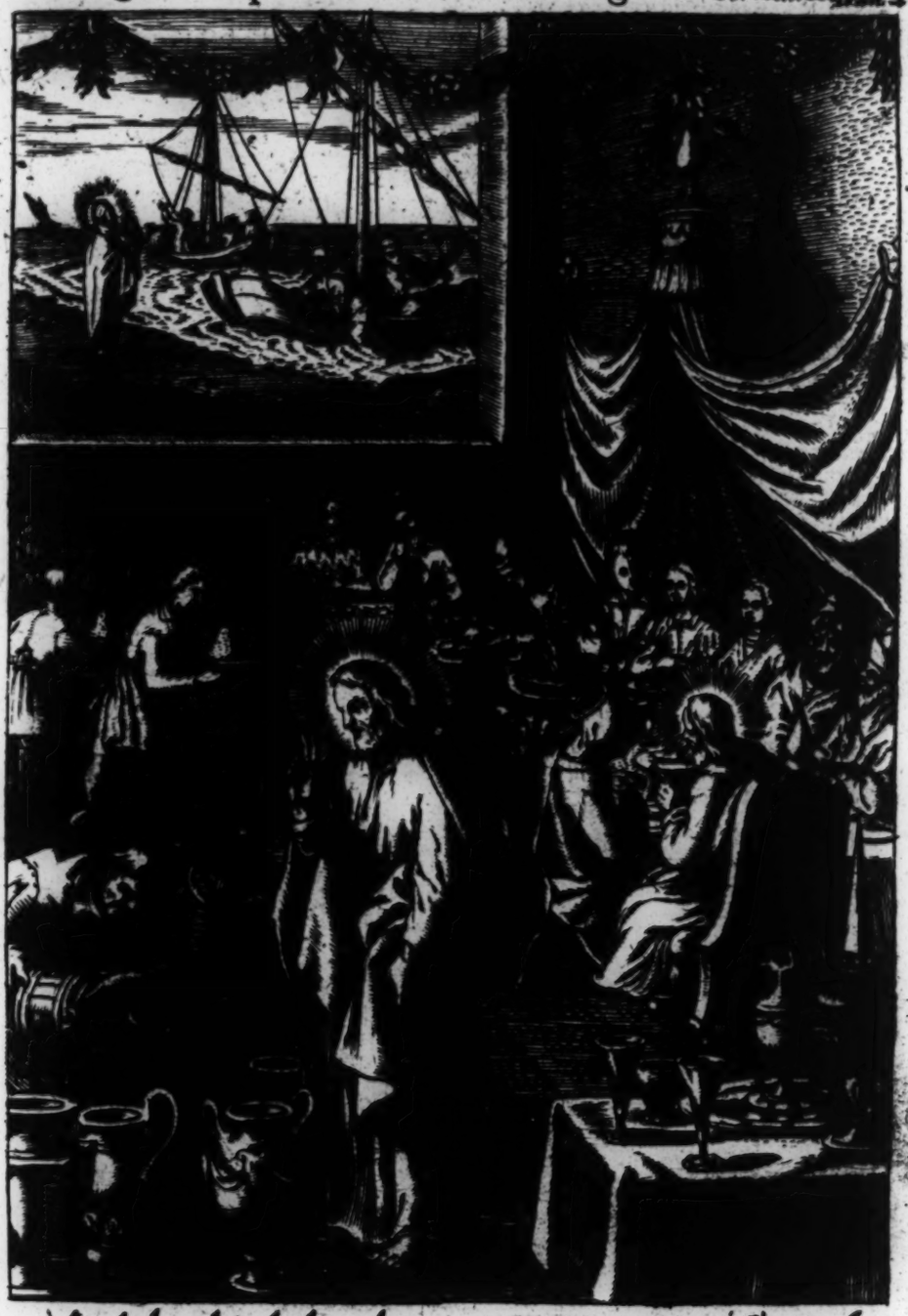
7 And they were all amazed and marvelled, saying,

The rulers sonne healed. Iohan. 4.



46 And there was a certaine noble man, whose sonne was sicke at Capernaum.
47 And he heard that Iesus was come out of Iudea into Galilee, he went
unto him and besought him that he would come downe, and heale
his sonne: for he was at the point of death, etc.
50 Iesus saith unto him, goe thy way, thy sonne liueth. etc.
51 And as he was going downe, his seruants met him and told him,
saying, thee sonne liueth.

Calling of ye Apostles. And ye Mariage in Canaan Matt. 4 Ioan. 2



1. And the third day there was a Marriage in Cana of Galilee, and the Mother of Jesus was there.
2. And both Jesus was called, and his disciples, to ye marriage.
3. And when they wanted Wine the Mother of Jesus sayth vnto him, they haue noe wine. etc:
7. Jesus sayth vnto them, fill ye water-pots with water. and they filled them upp to the brim.

He healeth ȳ man att ȳ Poole Bethesda. *Ioan: 5*



5. *And a certaine man was there, which had beene diseased eight and thirtie yeares*
6. *When Jesus sawe him Lye, and knewe that he now long time had beene diseased, hee sayd vnto him Wilt thou be made whole?*
7. *The sicke man answered him, Sir, I haue noe man, when the water is troubled, to put mee into the poole: etc:*
8. *Jesus sayd vnto him, rise: take vp thy bed, and walke.*

ing one to another, Behold, are not all these which speak, Galilæans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia.

10 Phrygia, and Pamphylia, in Egypt and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderfull works of God.

12 And they were all amazed, & were in doubt, saying one to another, What meaneth this?

13 Others mocking, said, These men are full of new wine.

14 ¶ But Peter standing up with the eleven, lift up his voice, and said unto them, Ye men of Judea, and all yee that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is but the third houre of the day.

16 * But this is that which was spoken by the prophet Joel,

17 And it shall come to passe in the last dayes, (saith God) I will poure out of my spirit upon all flesh: and your sons and your daughters shall prophesie, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants, and on my handmaidens I will poure out in those dayes of my spirit, and they shall prophesie:

19 And I will shew wonders in heaven above, and signes in the earth beneath: bloud, and fire, and vapour of smoke.

20 * The sun shall be turned into darkness, and the moon into bloud, before that great and notable day of the Lord come.

21 * And it shall come to passe, that whosoever shall call on the name of the Lord, shall be saved.

22 Ye men of Israel, hear these words, Jesus of Nazareth a man approved of God, among you by miracles, wonders and signes, which God did by him in the midst of you, as yee your selves also know:

23 Him, being delivered by the determinate counsel & foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, * I foresaw the Lord alwayes before my face, for he is on my right hand, that I should not be moved.

26 Therefore did my heart rejoyce, and my tongue was glad: moreover also, my flesh shall rest in hope.

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption.

28 Thou hast made known to me the wayes of life, thou shalt make me full of joy with thy countenance.

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead & buried, & his sepulchre is with us unto this day.

30 Therefore being a prophet, * and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ, to sit on his throne;

31 He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens, but he saith himself, * The LORD said unto my Lord, Sit thou on my right hand, * Psal. 110. 1.

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost.

39 For the promise is unto you, and to your children, and to all that are a far off, even as many as the Lord our God shall call.

40 And with many other words did he testifie and exhort, saying, Save your selves from this untoward generation.

41 ¶ Then they that gladly received his word, were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signes were done by the apostles.

44 And all that beleeved were together, and had all things common,

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they continuing daily with one accord in the temple, and breaking bread ‖ from house to house, did eat their meat with gladness and singleness of heart, ‖ Or, *at home.*

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

CHAP. III.

1 Peter preaching to the people that came to see a lame man restored to his feet, 12 professeth the cure not to have been wrought by his, or Johns own power, or holines, but by God, and his Son Jesus, & through faith in his name: 13 withall reprehending them for crucifying Jesus. 17 Which because they did it through ignorance, and that thereby were fulfilled Gods determinate counsel, and the scriptures, 19 he exhorteth them by repentance and faith to seek remission of their sins, and salvation in the same Jesus.

NOw Peter and John went up together into the temple at the houre of prayer, *being* the ninth *houre.*

2 And a certain man lame from his mothers womb was carried, whom they laid daily at the gate of the temple, which is called Beautifull, to ask almes of them that entred into the temple.

3 Who seeing Peter and John about to go into the temple, asked an almes.

4 And Peter fastening his eyes upon him, with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none, but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lift him up, and immediatly his feet and ancle-bones received strength.

8 And he leaping up, stood, and walked, and entred with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God.

10 And they knew that it was he which sat for almes at the Beautifull gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomons, greatly wondering.

12 ¶ And when Peter saw it, he answered unto the people, Ye men of Israel, why marvell ye at this? or why look ye so earnestly on us, as though by our own power or holinesse we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

* Matth. 27. 20. 14 * But ye denied the holy one, and the just, and desired a murderer to be granted unto you,

‖ Or, author. 15 And killed ‖ § Prince of life, whom God hath raised from the dead, whereof we are witnesses.

16 And his name through faith in his name hath made this man strong, whom ye see & know: yea, the faith which is by him, hath given him this perfect soundnesse in the presence of you all.

17 And now brethren, I wot that through ignorance ye did it, as did also your rulers.

18 But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 ¶ Repent yee therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord,

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive, untill the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

§ Deut. 18. 15. Chap. 7. 37. 22 * For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shal yee hear in all things whatsoever he shal say unto you.

23 And it shall come to passe, that every soul which will not hear that Prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these dayes.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers,

* Gen. 22. 3. * saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first, God having raised up his Son Jesus, sent him to blesse you, in turning away every one of you from his iniquities.

CHAP. IIII.

1 The rulers of the Jews offended with Peters sermon, 4 (though thousands of the people were converted that heard the word) imprison him and John. 5 After, upon examination, Peter boldly avouching the lame man to be healed by the name of Jesus, and that by the same Jesus only wee must be eternally saved, 18 they command him and John to preach no more in that name, adding also threatning. 23 Whereupon the church fleeth to prayer: 31 and God by moving the place where they were assembled, testified that he heard their prayer, confirming the church with the gift of the holy Ghost, and with mutuall love and charitie.

AND as they spake unto the people, the priests and the ‖ captain of the temple, and the Sadducees came upon them, ‖ Or, ruler.

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

4 Howbeit, many of them which heard the word beleeved, and the number of the men was about five thousand.

5 ¶ And it came to passe on the morrow, that their rulers, and elders, and Scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name have ye done this?

8 Then Peter filled with § holy Ghost, said unto them, Ye rulers of the people, & elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole,

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom yee crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 * This is the stone which was set at nought of you builders, which is become the head of the corner. * Psal. 118. 22. Matth. 21. 42.

12 Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

13 ¶ Now when they saw the boldnesse of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the councel, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all, nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God, to hearken unto you more then unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatned them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God, for that which was done.

22 For the man was above fourtie years old, on whom this miracle of healing was shewed.

23 ¶ And

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lift up their voice to God with one accord, and said, Lord, thou art God which hast made heaven and earth, and the sea, and all that in them is.

25 * Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy childe Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now Lord, behold their threatnings: and grant unto thy servants, that with all boldnesse they may speak thy word,

30 By stretching forth thine hand to heal: and that signes and wonders may be done by the name of thy holy childe Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God with boldnesse.

32 And the multitude of them that beleeved, were of one heart, and of one soul: neither said any of them, that ought of the things which he possessed, was his own, but they had all things common.

33 And with great power gave the apostles witnesse of the resurrection of the Lord Jesus, and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessours of lands or houses, sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, The son of consolation) a levite, & of the countrey of Cyprus,

37 Having land, sold it, and brought the money, and laid it at the apostles feet.

CHAP. V.

1 *After that Ananias and Sapphira his wife for their hypocrisie at Peters rebuke had fallen down dead,* 12 *& that the rest of the apostles had wrought many miracles,* 14 *to the increase of the faith.* 17 *The apostles are again imprisoned,* 19 *but delivered by an Angel, bidding them to preach openly to all:* 21 *When, after their teaching accordingly in the temple,* 29 *and before the councel,* 33 *they are in danger to be killed; through the advice of Gamaliel, a great counseller among the Jews, they be kept alive,* 40 *and are but beaten: for which they glorifie God, and cease no day from preaching.*

BUt a certain man named Ananias with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid it at the apostles feet.

3 But Peter said, Ananias, why hath Satan filled thine heart ‖ to lie to the holy Ghost, and to keep back *part* of the price of the land?

‖ Or, to lurke,

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried him out, and buried him.

7 And it was about the space of three houres after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together, to tempt the spirit of the Lord? behold, the feet of them which have buried thy husband are at the doore, and shall carry thee out.

10 Then fell she down straightway at his feet, and yeelded up the ghost, and the young men came in and found her dead, and carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signes and wonders wrought among the people. (and they were all with one accord in Solomons porch.

13 And of the rest durst no man joyn himself to them; but the people magnified them.

14 And beleevers were the more added to the Lord, multitudes both of men and women)

15 Insomuch that they brought forth the sick ‖ into the streets, and laid them on beds and couches, that at the least, the shadow of Peter passing by, might overshadow some of them.

‖ Or, *in every street,*

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadduces) and were filled with ‖ indignation,

‖ Or, *envie.*

18 And laid their hands on the apostles, and put them in the common prison.

19 But the Angel of the Lord by night opened the prison doors, and brought them forth, & said,

20 Go, stand and speak in the temple to the people, all the words of this life.

21 And when they heard that, they entred into the temple early in the morning, and taught: but the high priest came, and they that were with him, and called the councel together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest, and the captain of the temple, and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, & brought them without violence: (for they feared the people, lest they should have been stoned)

27 And when they had brought them, they set them before the councel: and the high priest asked them,

28 Saying, Did not we straightly command you, that you should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 ¶ Then Peter and the other Apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things, and so is also the holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard that, they were cut to the heart, and took counsel to slay them.

34 Then stood there up one in the counsel, a Pharisee, named Gamaliel, a doctour of law, had in reputation among all the people, and commanded to put the Apostles forth a little space,

35 And said unto them, Ye men of Israel, take heed to your selves, what ye intend to do as touching these men.

36 For before these dayes rose up Theudas boasting himself to be some body, to whom a number of men, about foure hundred, joyned themselves: who was slain, and all, as many as | Or, believed. obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee, in the dayes of the taxing, and drew away much people after him: he also perished, and all, even as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel, or this work be of men, it will come to nought.

39 But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the Apostles, and beaten them, they commanded that they should not speak in the Name of Jesus, and let them go.

41 ¶ And they departed from the presence of the counsel, rejoycing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAP. VI.

1 The Apostles desirous to have the poore regarded for their bodily sustenance, as also carefull themselves to dispense the word of God, the food of the soul, 3 appoint the office of deaconship to seven chosen men: 5 of whom, Stephen, a man full of faith, and of the holy Ghost, is one: 12 who is taken of those whom he confounded in disputing, 13 and after falsly accused of blasphemy against the law and the temple.

AND in those dayes, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrewes, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore brethren, look ye out among you seven men of honest report, full of the holy Ghost, and wisedome, whom we may appoint over this businesse.

4 But we will give our selves continually to prayer, and to the ministery of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselite of Antioch.

6 Whom they set before the Apostles: & when they had prayed, they laid their hands on them.

7 And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.

8 And Stephen full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

10 And they were not able to resist the wisedome and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the elders, and the Scribes, and came upon him, and caught him, and brought him to the counsel,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law.

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the | customes which Moses delivered us. | Or, rites.

15 And all that sat in the counsel, looking stedfastly on him, saw his face as it had been the face of an Angel.

CHAP. VII.

1 Stephen permitted to answer to the accusation of blasphemie, 2 sheweth that Abraham worshipped God rightly, and how God chose the fathers, 20 before Moses was born, and before the tabernacle and temple were built: 37 that Moses himself witnessed of Christ: 44 and that all outward ceremonies were ordained according to the heavenly pattern to last but for a time: 51 reprehending their rebellion, and murdering of Christ, the just one, whom the prophets foretold should come into the world: 54 whereupon they stone him to death; who commendeth his soul to Jesus, and humbly prayeth for them.

THen said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers hearken, The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, * Get thee out of thy countrey, and from thy kindred, and come into the land which I shall shew thee. * Gen. 12. 1.

4 Then came he out of the land of the Caldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell.

5 And he gave him none inheritance in it, no not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no childe.

6 And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evill foure hundred years.

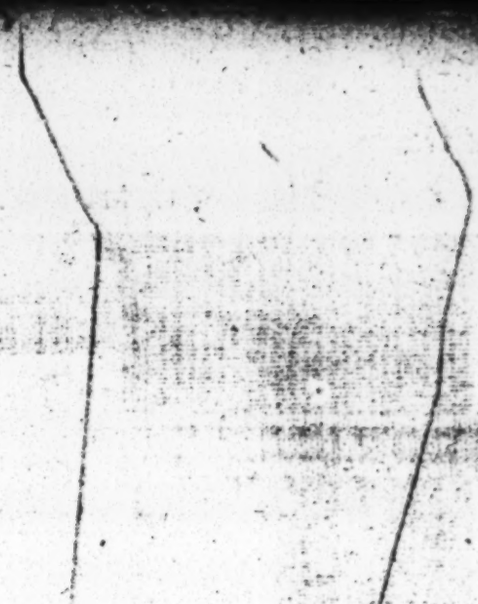
7 And the nation to whom they shall be in bondage, will I judge, said God: and after that shall they come forth, and serve me in this place.

8 * And he gave him the covenant of circumcision: * Gen. 17. 10.

Lu.1. The Visitation.



39. And Mary arose in those dayes, and went into the Hill Country &.
40. And entred into the house of Zacharias, and saluted Elizabeth.
41. And it came to passe, that when Elizabeth heard ye salutation of Mary, the babe leaped in her wombe.



sion: * and so Abraham begat Isaac, and circumcised him the eighth day: * and Isaac begat Jacob, and * Jacob begat the twelve patriarchs.

9 * And the patriarchs moved with envie, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, * and gave him favour and wisedome in the sight of Pharaoh king of Egypt; and he made him governour over Egypt, and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction, and our fathers found no sustenance.

12 * But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 * And at the second *time* Joseph was made known to his brethren, and Josephs kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

15 * So Jacob went down into Egypt, * and died, he and our fathers,

16 And were carried over into Sichem, & laid in ſ sepulchre that Abraham bought for a sum of money of ſ sons of Emmor *the father* of Sichem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 * In which time Moses was born, and * was ‖ exceeding fair, and nourished up in his fathers house three moneths:

21 And when he was cast out, Pharaohs daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisedome of the Egyptians, and was mighty in words, and in deeds.

23 And when he was full fourty years old, it came into his heart to visit his brethren the children of Israel.

24 * And seeing one of them suffer wrong he defended him, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood, how that God by his hand would deliver them, but they understood not.

26 * And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren, why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me as thou didst the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 * And when fourty years were expired, there appeared to him in the wildernesse of mount Sina, an angel of the Lord in a flame of fire in a bush.

31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

32 *Saying*, I am the God of thy fathers, the God of Abraham, and the God of Isaac, & the God of Jacob. Then Moses trembled, & durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hands of the angel which appeared to him in the bush.

36 He brought them out, after that he had * shewed wonders and signes in the land of Egypt, and in the Red sea, * and in the wildernesse fourty years. * Exod. 7.9. * Exod. 16.1.

37 ¶ This is that Moses which said unto the children of Israel, * A prophet shall the Lord your God raise up unto you of your brethren, ‖ like unto me, him shall ye hear. * Deut. 18.15. ‖ Or, as *my self*.

38 * This is he that was in the church in the wildernesse, with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us. * Exod. 19.3.

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 * Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. * Exod. 32.1.

41 And they made a calf in those dayes, and offered sacrifice unto the idol, and rejoyced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven, * as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts, and sacrifices, by the space of fourty years in the wildernesse? * Amos 5.25.

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made, to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witnesse in the wildernesse, as he had appointed, speaking unto Moses, * that he should make it according to the fashion that he had seen. * Exod. 25.40.

45 Which also our fathers that came after, brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the dayes of David.

46 Who found favour before God, and desired to finde a tabernacle for the God of Jacob.

47 * But Solomon built him an house. * 1. Chro. 17.12.

48 * Howbeit the most High dwelleth not in temples made with hands, as saith the prophet, * Chap. 17.24.

49 Heaven is my throne, and earth is my footstool: what house will ye build me, saith the Lord? or what is the place of my rest?

50 Hath not my hand made all these things?

51 ¶ Ye stiffe-necked and uncircumcised in heart and ears, ye do alwayes resist the holy Ghost: as your fathers did, so do ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the just one, of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept it.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he being full of the holy Ghost, looked

up

up stedfastly into heaven, and saw the glory of God, & Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young mans feet, whose name was Saul.

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

CHAP. VIII.

1 By occasion of the persecution in Jerusalem, the church being planted in Samaria 5 by Philip the Deacon, who preached, did miracles, and baptized many, among the rest Simon the sorcerer, a great seducer of the people; 14 Peter and John come to confirm, and enlarge the church: whereby praier, and imposition of hands, giving the holy Ghost, 18 when Simon would have bought the like power of them, 20 Peter sharply reproving his hypocrisie, and covetousnesse, and exhorting him to repentance, together with John preaching the word of the Lord, return to Jerusalem, 26 But the angel sendeth Philip to teach, and baptize the Ethiopian eunuch.

AND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the Apostles.

2 And devout men carried Stephen *to his buriall*, and made great lamentation over him.

3 As for Saul, he made havock of the church, entring into every house, and haling men and women, committed them to prison.

4 Therefore they that were scattered abroad, went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing, and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame were healed.

8 And there was great joy in that city.

9 But there was a certain man called Simon, which before-time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one.

10 To whom they all gave heed from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they beleeved Philip, preaching the things concerning the kingdome of God, and the Name of Jesus Christ, they were baptized both men and women.

13 Then Simon himself beleeved also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signes which were done.

14 Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John,

15 Who when they were come down, prayed for them that they might receive the holy Ghost.

16 (For as yet he was fallen upon none of them; only they were baptized in the Name of the Lord Jesus)

17 Then laid they their hands on them, and they received the holy Ghost.

18 And when Simon saw that through laying on of the Apostles hands, the holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter, for thy heart is not right in ℣ sight of God.

22 Repent therefore of this thy wickednesse, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitternesse, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritanes.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and behold, a man of Ethiopia, an eunuch of great authority under Candace Queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot read Isaias the prophet.

29 Then the Spirit said unto Philip, Go neer, and joyn thy self to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? and he desired Philip that he would come up, and sit with him.

32 The place of the scripture which he read, was this,* He was led as a sheep to the slaughter, * Isa. and like a lamb dumb before his shearer, so opened he not his mouth: 53.7

33 In his humiliation, his judgement was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto a certain water: & the eunuch said, See here is water, what doth hinder me to be baptized?

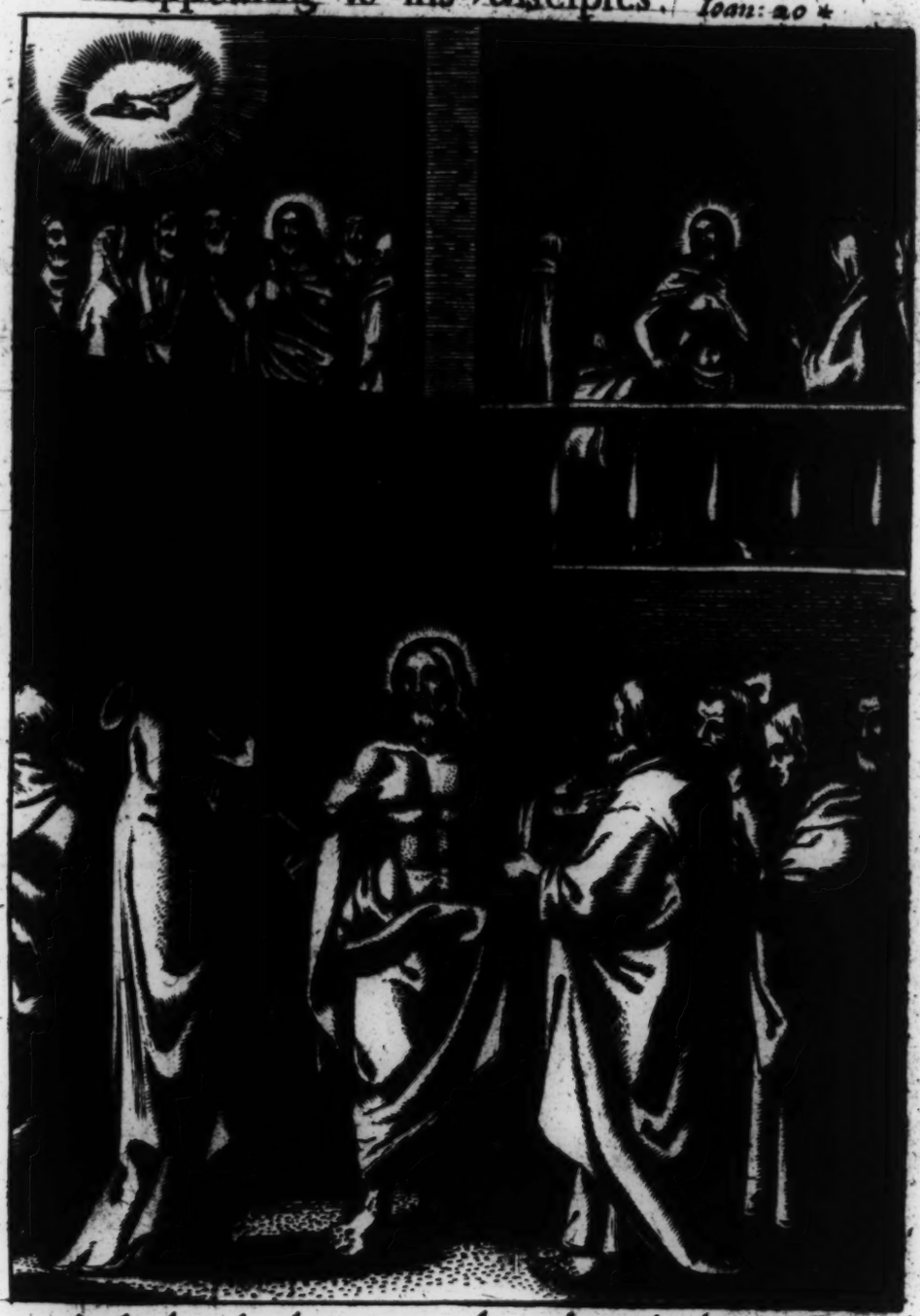
37 And Philip said, If thou beleevest with all thine heart, thou mayest. And he answered and said, I beleeve that Jesus Christ is ℣ Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch, and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoycing.

40 But

Appearing to his disciples. Luc: 24. Ioan: 20 *



*19. And when the doores were shut where the disciples were assembled for feare of ȳ Jewes, came Jesus & stood in ȳ midst etc:
20. He shewed vnto them his hands, and his side. etc:
26. And eight dayes after, againe his disciples were within, and Thomas with them, then came Jesus when the doores were shut, and stood in the midst, and said, peace be unto you. etc:
27. After sayd he to Thomas, put thy finger heere, and see my hands etc:







28. *And the Angel came in vnto her, and said, Haile thou that art Highly fauoured the* LORD *is with thee, Blessed art thou Among women.*

40 But Philip was found at Azotus: and paſſing through, he preached in all the cities, till he came to Ceſarea.

CHAP. IX.

1 Saul going towards Damaſcus, 4 is ſtricken down to the earth, 10 is called to the apoſtleſhip, 18 and is baptized by Ananias. 20 He preacheth Chriſt boldly. 23 The Jews lay wait to kill him; 29 ſo do the Grecians: but he eſcapeth both. 31 The church having reſt, Peter healeth Aeneas of the palſie, 36 and reſtoreth Tabitha to life.

AND Saul yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt,

2 And deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem.

3 And as he journeyed he came near Damaſcus, and ſuddenly there ſhined round about him a light from heaven.

4 And he fell to the earth, and heard a voice ſaying unto him, Saul, Saul, why perſecuteſt thou me?

5 And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: It is hard for thee to kick againſt the pricks.

6 And he trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me to do? And the Lord ſaid unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do.

7 And the men which journeyed with him ſtood ſpeechleſſe, hearing a voice, but ſeeing no man.

8 And Saul aroſe from the earth, and when his eyes were opened, he ſaw no man: but they led him by the hand, and brought him into Damaſcus.

9 And he was three dayes without ſight, and neither did eat nor drink.

10 ¶ And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I *am here*, Lord.

11 And the Lord ſaid unto him, Ariſe, and go into the ſtreet, which is called Straight, and enquire in the houſe of Judas, for one called Saul of Tarſus: for behold, he prayeth,

12 And hath ſeen in a viſion a man named Ananias, coming in, and putting his hand on him, that he might receive his ſight.

13 Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem:

14 And here he hath authority, from the chief prieſts, to binde all that call on thy name.

15 But the Lord ſaid unto him, Go thy way: for he is a choſen veſſel unto me, to bear my name before the Gentiles, and kings, and the children of Iſrael.

16 For I will ſhew him how great things he muſt ſuffer for my names ſake.

17 And Ananias went his way, and entred into the houſe, and putting his hands on him, ſaid, Brother Saul, the Lord (even Jeſus that appeared unto thee in the way as thou cameſt) hath ſent me, that thou mighteſt receive thy ſight, and be filled with the holy Ghoſt.

18 And immediatly there fell from his eyes as it had been ſcales, and he received ſight forthwith, and aroſe, and was baptized.

19 And when he had received meat, he was ſtrengthened. Then was Saul certain dayes with the diſciples which were at Damaſcus.

20 And ſtraightway he preached Chriſt in the ſynagogues, that he is the Son of God.

21 But all that heard him were amazed, and ſaid, Is not this he that deſtroyed them which called on this name in Jeruſalem, and came hither for that intent, that he might bring them bound unto the chief prieſt?

22 But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſcus, proving that this is very Chriſt.

23 ¶ And after that many dayes were fulfilled, the Jews took counſel to kill him:

24 *But their laying await was known of Saul: * 2 Cor. 11. 32.
and they watched the gates day and night to kill him.

25 Then the diſciples took him by night, and let him down by the wall in a basket.

26 And when Saul was come to Jeruſalem, he aſſayed to joyn himſelf to the diſciples, but they were all afraid of him, and beleeved not that he was a diſciple.

27 But Barnabas took him, and brought him to the apoſtles, and declared unto them how he had ſeen the Lord in the way, and that he had ſpoken to him, and how he had preached boldly at Damaſcus in the name of Jeſus.

28 And he was with them coming in, and going out at Jeruſalem.

29 And he ſpake boldly in the name of the Lord Jeſus, and diſputed againſt the Grecians: but they went about to ſlay him.

30 Which when the breſhren knew, they brought him down to Ceſarea, & ſent him forth to Tarſus.

31 Then had the churches reſt throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghoſt, were multiplied.

32 ¶ And it came to paſſe, as Peter paſſed throughout all quarters, he came down alſo to the ſaints which dwelt at Lydda.

33 And there he found a certain man named Aeneas, which had kept his bed eight years, and was ſick of the palſie.

34 And Peter ſaid unto him, Aeneas, Jeſus Chriſt maketh thee whole: ariſe, and make thy bed. And he aroſe immediatly.

35 And all that dwelt at Lydda, and Saron, ſaw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain diſciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works, and almes-deeds which ſhe did.

37 And it came to paſſe in thoſe dayes, that ſhe was ſick, and died: whom when they had waſhed, they laid her in an upper chamber.

38 And foraſmuch as Lydda was nigh to Joppa, and the diſciples had heard that Peter was there, they ſent unto him two men, deſiring him that he would not ‖ delay to come to them.

‖ Or, *be grieved.*

39 Then Peter aroſe, and went with them: when he was come, they brought him into the upper chamber: and all the widows ſtood by him weeping, and ſhewing the coats and garments which Dorcas made while ſhe was with them.

40 But Peter put them all forth, and kneeled down and prayed, and turning him to the body, ſaid, Tabitha, ariſe. And ſhe opened her eyes, and when ſhe ſaw Peter, ſhe ſate up.

41 And he gave her his hand, and liſt her up: and when he had called the ſaints and widows, preſented her alive.

42 And it was known throughout all Joppa, and many beleeved in the Lord.

43 And

43 And it came to passe, that he tarried many dayes in Joppa with one Simon a tanner.

CHAP. X.

1 Cornelius a devout man, 5 being commanded by an angel, sendeth for Peter: 11 who by a vision, 19, 20 is taught not to despise the Gentiles. 34 As he preacheth Christ to Cornelius and his company, 44 the holy Ghost falleth on them, 48 and they are baptized.

THere was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian band,

2 A devout man, and one that feared God with all his house, which gave much almes to the people, and prayed to God alway.

3 He saw in a vision evidently, about the ninth houre of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it Lord? And he said unto him, Thy prayers and thine almes are come up for a memoriall before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout souldier of them that waited on him continually.

8 And when he had declared all these things unto them, he sent them to Joppa.

9 ¶ On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon ſ house top to pray, about the sixth houre.

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a traunce.

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the foure corners, & let down to ſ earth:

12 Wherein were all manner of foure-footed beasts of the earth, and wilde beasts, and creeping things, and fowls of the aire.

13 And there came a voice to him, Rise, Peter: kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen, should mean; behold, the men which were sent from Cornelius, had made enquirie for Simons house, and stood before the gate,

18 And called, and asked whether Simon which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel, to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged them: and on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entred into Cesarea: and Cornelius waited for them, and had called together his kinsmen and neer friends.

25 And as Peter was coming in, Cornelius met him, & fell down at his feet, & worshipped him.

26 But Peter took him up, saying, Stand up, I my self also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawfull thing for a man that is a Jew, to keep company, or come unto one of another nation: but God hath shewed me, that I should not call any man common or unclean.

29 Therefore came I unto you without gainsaying, assoon as I was sent for: I aſk therefore for what intent ye have sent for me.

30 And Cornelius said, Foure dayes ago I was fasting untill this houre, and at the ninth houre I prayed in my house, and behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon whose surname is Peter; he is lodged in the house of one Simon a tanner, by the sea-side, who when he cometh, shall speak unto thee.

33 Immediatly therefore I sent to thee and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened his mouth, and said, *Of a truth I perceive that God is no respecter of persons: *Deut. 10. 17. Rom. 2. 11.

35 But in every nation, he that feareth him, and worketh righteousnesse, is accepted with him. 1 Pet. 1. 17.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all)

37 That word (*I say*) you know, which was published throughout all Judea, and began from Galilee, after the baptisme which John preached:

38 How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem, whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly,

41 Not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testifie that it is he which was ordained of God to be the judge of quick and dead.

43 *To him give all the prophets witnesse, that through his name whosoever beleeveth in him, shall receive remission of sins. *Jer. 31. 34. Mic. 7. 18.

44 ¶ While Peter yet spake these words, the holy Ghost fell on all them which heard ſ word.

45 And they of the circumcision which beleeved, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost.

46 For they heard them speak with tongues,

and magnifie God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the holy Ghost, as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain dayes.

CHAP. XI.

1 Peter being accused for going in to the Gentiles, 5 maketh his defence, 18 which is accepted. 19 The gospel being spread into Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them. 26 The disciples there are first called Christians. 27 They send relief to the brethren in Judea in time of famine.

AND the Apostles and brethren that were in Judea, heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

5 I was in the city of Joppa praying, and in a traunce I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by foure corners, and it came even to me.

6 Upon the which when I had fastened mine eyes, I considered, and saw foure-footed beasts of the earth, and wilde beasts, and creeping things, and fowls of the aire.

7 And I heard a voice saying unto me, Arise Peter, slay, and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entred into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And behold, immediatly there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entred into the mans house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter:

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the holy Ghost fell on them, * as on us at the beginning.

16 Then remembred I § word of the Lord, how that he said, * John indeed baptized with water: but ye shall be baptized with the holy Ghost.

17 Forasmuch then as God gave them the like gift as he did unto us, who beleeved on the Lord Jesus Christ, what was I ‖ I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ * Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none, but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number beleeved, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the Church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the holy Ghost, and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul.

26 And when he had found him, he brought him unto Antioch. And it came to passe, that a whole year they assembled themselves with the Church, and taught much people, and the disciples were called Christians first in Antioch. ‖ Or, *in the church.*

27 ¶ And in these dayes came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit, that there should be great dearth throughout all the world, which came to passe in the dayes of Claudius Cesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.

30 Which also they did, and send it to the elders by the hands of Barnabas and Saul.

CHAP. XII.

1 King Herod persecuteth the Christians, killeth James, and imprisoneth Peter, whom an Angel delivereth upon the prayers of the church. 20 In his pride, taking to himself the honour due to God, he is stricken by an Angel, and dieth miserably. 24 After his death the word of God prospereth.

NOw about that time, Herod the King ‖ stretched forth his hands to vex certain of the church. ‖ Or, *began.*

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further, to take Peter also. (Then were the dayes of unleavened bread)

4 And when he had apprehended him, he put him in prison, and delivered him to foure quaternions of souldiers to keep him, intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison, but ‖ prayer was made without ceasing of the church unto God for him. ‖ Or, *fast and earnest prayer was made.*

6 And when Herod would have brought him forth, the same night Peter was sleeping between two souldiers, bound with two chains, and the keepers before the doore kept the prison.

7 And behold, the Angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the Angel said unto him, Gird thy self, and binde on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him, and wist not that it was true which was done by the Angel: but thought he saw a vision.

10 When

When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and passed on through one street, and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together, praying.

13 And as Peter knocked at the doore of the gate, a damsel came ‖ to hearken, named Rhoda.

14 And when she knew Peters voice, she opened not the gate for gladnesse, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the doore*, and saw him, they were astonished.

17 But he beckening unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now assoon as it was day, there was no small stir among the souldiers, what was become of Peter.

19 And when Herod had sought for him, & found him not, he examined the keepers, & commanded that they should be put to death. And he went down from Judea to Cesarea, and there abode.

20 ¶ And Herod ‖ was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus † the kings chamberlain their friend, desired peace, because their countrey was nourished by the kings countrey.

21 And upon a set day, Herod arayed in royall apparell, sate upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, It is the voice of a god, and not of a man.

23 And immediatly the angel of the Lord smote him, because he gave not God the glory, and hee was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew & multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ‖ ministery, and took with them John whose surname was Mark.

CHAP. XIII.

1 Paul and Barnabas are chosen to go to the Gentiles. 7 Of Sergius Paulus, and Elimas the sorcerer. 14 Paul preacheth at Antioch, that Jesus is Christ. 42 The Gentiles beleeve: 45 but the Jews gainsay, and blaspheme: 46 whereupon they turn to the Gentiles. 48 As manie as were ordained to life beleeved.

NOw there were in ‖ church that was at Antioch certain prophets and teachers: as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, ‖ which had been brought up with Herod the tetrarch, and Saul.

2 As they ministred to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 ¶ So they being sent forth by the holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus:

7 Which was with the deputie of the countrey, Sergius Paulus, a prudent man: who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul (who also is *called* Paul) filled with the holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, thou childe of the devil, thou enemie of all righteousnesse, wilt thou not cease to pervert the right wayes of the Lord?

11 And now behold, the hand of the Lord is upon thee, and thou shalt be blinde, not seeing the sun for a season. And immediatly there fell on him a mist and a darknesse, and he went about seeking some to lead him by the hand.

12 Then the deputy when hee saw what was done, beleeved, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphilia: and John departing from them, returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day, and sate down.

15 And after the reading of the law & the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckening with his hand, said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people * when they dwelt as strangers in the land of Egypt, * and with an high arm brought he them out of it.

18 And about the time of fourty years ‡ suffered he their manners in the wildernesse.

19 And when he had destroyed seven nations in the land of Canaan, * hee divided their land to them by lot.

20 And after that * he gave unto them judges, about the space of foure hundred and fifty years, untill Samuel the prophet.

21 * And afterward they desired a king, and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of fourty years.

22 And when he had removed him, * he raised up unto them David to be their king, to whom also he gave testimony, and said, * I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will.

23 * Of this mans seed hath God according to his promise, raised unto Israel a Saviour Jesus:

24 * When John had first preached before his coming, the baptisme of repentance to all the people of Israel.

25 And as John fulfilled his course, hee said,

* Whom

‖ Or, *to ask who was there*

‖ Or, *bare an hostile minde, intending war.*

† Gr. *that was over the kings bed-chamber.*

‖ Or, *charge. Chap. 11. 29, 30.*

‖ Or, *Herods foster brother.*

Mark 1. 7. Luke 3. 16. John 1. 20. 25 * Whom think ye that I am? I am not he. But behold, there cometh one after mee, whose shoes of his feet I am not worthie to loose.

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath-day, they have fulfilled them in condemning him.

* Matth. 27. 22. 28 * And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

* Matth. 28. 6. 30 * But God raised him from the dead:

31 And he was seen many dayes of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second Psalme, * Thou art my son, this day have I begotten thee.

* Psal. 2. 7. Heb. 1. 5. * Isa. 55. 3. † Gr. ὁσία, holy, or just things: which word the Sept. hath in the place of Isaias 55. 3. and in many others, use for that which is in the Hebrew, mercies. * Psalme 16. 10 ‖ Or, after he had in his own age served the will of God. * 1 King. 2. 10. * Hab. 1. 5. ‖ Gr. in the week between, or in the Sabbath between. * Isay 49. 6.

34 And as concerning that hee raised him up from the dead, now no more to return to corruption, he said on this wise, * I will give you the sure † mercies of David.

35 Wherefore he saith also in another *psalme*, * Thou shalt not suffer thine holy one to see corruption.

36 For David ‖ after hee had served his own generation by the will of God, * fell on sleep, and was laid unto his fathers, & saw corruption:

37 But he whom God raised again, saw no corruption.

38 ¶ Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgivenesse of sins,

39 ¶ And by him all that beleeve are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you which is spoken of in * the prophets,

41 Behold, ye despisers, and wonder, and perish: for I work a work in your dayes, a work which you shall in no wise beleeve, though a man declare it unto you.

42 And when the Jews were gone out of the Synagogue, the Gentiles besought that these words might be preached to them † the next sabbath.

43 Now when the congregation was broken up, many of the Jews & religious proselites followed Paul & Barnabas, who speaking to them, perswaded them to continue in the grace of God.

44 ¶ And the next sabbath-day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envie, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, & said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge your selves unworthie of everlasting life; lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, * I have set thee to be a light of the Gentiles, that thou shouldest bee for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternall life, beleeved.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the citie, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 * But they shook off the dust of their feet against them, and came unto Iconium. * Matth. 10. 14.

52 And the disciples were filled with joy, and with the holy Ghost.

CHAP. XIIII.

1 Paul and Barnabas are persecuted from Iconium. 8 At Lystra Paul healeth a creeple, whereupon they are reputed as gods. 19 Paul is stoned. 21 They passe through divers churches, confirming the disciples in faith and patience. 26 Returning to Antioch, they report what God had done with them.

AND it came to passe in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews, and also of the Greeks, beleeved.

2 But the unbeleeving Jews stirred up the Gentiles, and made their mindes evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signes and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, & part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them,

6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about.

7 And there they preached the gospel.

8 ¶ And there sate a certain man at Lystra, impotent in his feet, being a creeple from his mothers womb, who never had walked.

9 The same heard Paul speak, who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet; and he leaped and walked.

11 And when the people saw what Paul had done, they lift up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likenesse of men.

12 And they called Barnabas, Jupiter, and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter which was before their city, brought oxen & garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, & preach unto you, that ye should turn from these vanities unto the living God, * which made heaven, and earth, and the sea, and all things that are therein. * Gen. 1. 1. Psalme 146. 6. Revel. 14. 7.

16 * Who in times past suffered all nations to walk in their own wayes. * Psalme 81. 12.

17 Nevertheless hee left not himself without witnesse, in that he did good, and gave us rain from heaven, and fruitfull seasons, filling our hearts with food and gladnesse.

18 And with these sayings scarce restrained they

the people, that they had not done sacrifice unto them.

19 ¶ And there came thither certain Jews from Antioch and Iconium, who perswaded the people,
* 2.Cor. 11.25. * and having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city, and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdome of God.

23 And when they had ordained them elders in every Church, and had prayed with fasting, they commended them to the Lord, on whom they beleeved.

24 And after they had passed throughout Pisidia, they came to Pamphilia.

25 And when they had preached the word in Perga, they went down into Attalia,

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

27 And when they were come and had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the doore of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAP. XV.

Great dissension ariseth touching circumcision. 6 The apostles consult about it, 22 and send their determination by letters to the churches. 36 Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.

AND certain men which came down from Judea, taught the brethren, *and said*, * Except ye be circumcised after the manner of Moses, ye cannot be saved.
* Galat. 5.2.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the Church, they passed through Phenice, and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the Church, and of the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which beleeved, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6 ¶ And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, * Men and brethren, ye know how that a good while ago, God
* Chap. 10. 11.15. made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and beleeve.

8 And God which knoweth the hearts, bare them witnesse, giving them the holy Ghost, even
* Chap. 2.4. as he did unto us;
* 2.Cor. 1.22. 9 And put no difference between us and them, * purifying their hearts by faith.

10 Now therefore why tempt ye God, * to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?
* Mat. 23.4.

11 But we beleeve that through the grace of the Lord Jesus Christ, we shall be saved even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men and brethren, hearken unto me.

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets, as it is written,

16 * After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruines thereof, and I will set it up:
* Amos 9.11.

17 That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas: *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren,

23 And wrote letters by them after this manner, The apostles, and elders, and brethren send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law, to whom we gave no such commandement:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul,

26 ¶ Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep your selves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch, and when they had gathered the multitude together, they delivered the epistle.

31 Which when they had read, they rejoyced for the consolation.

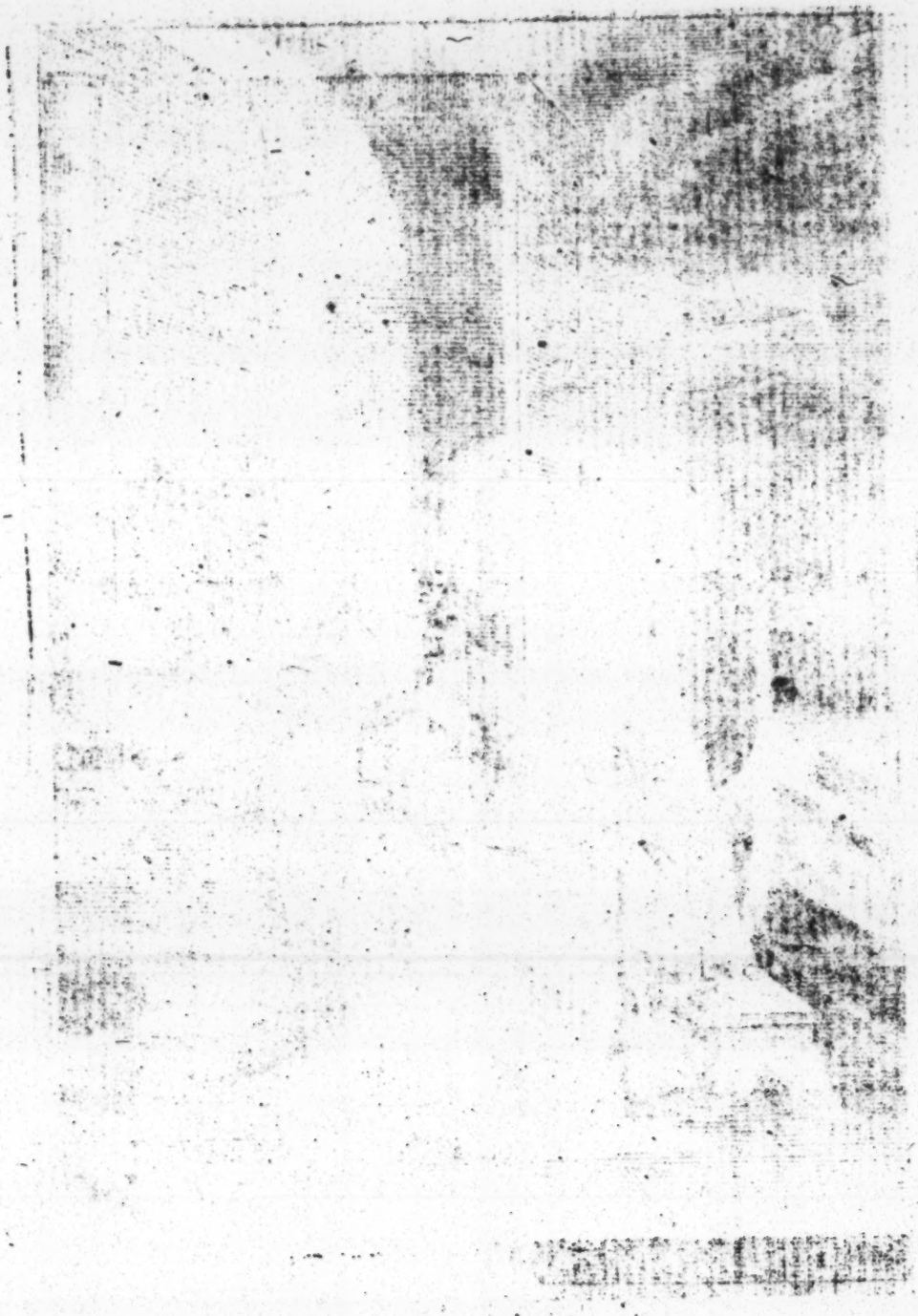
32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were



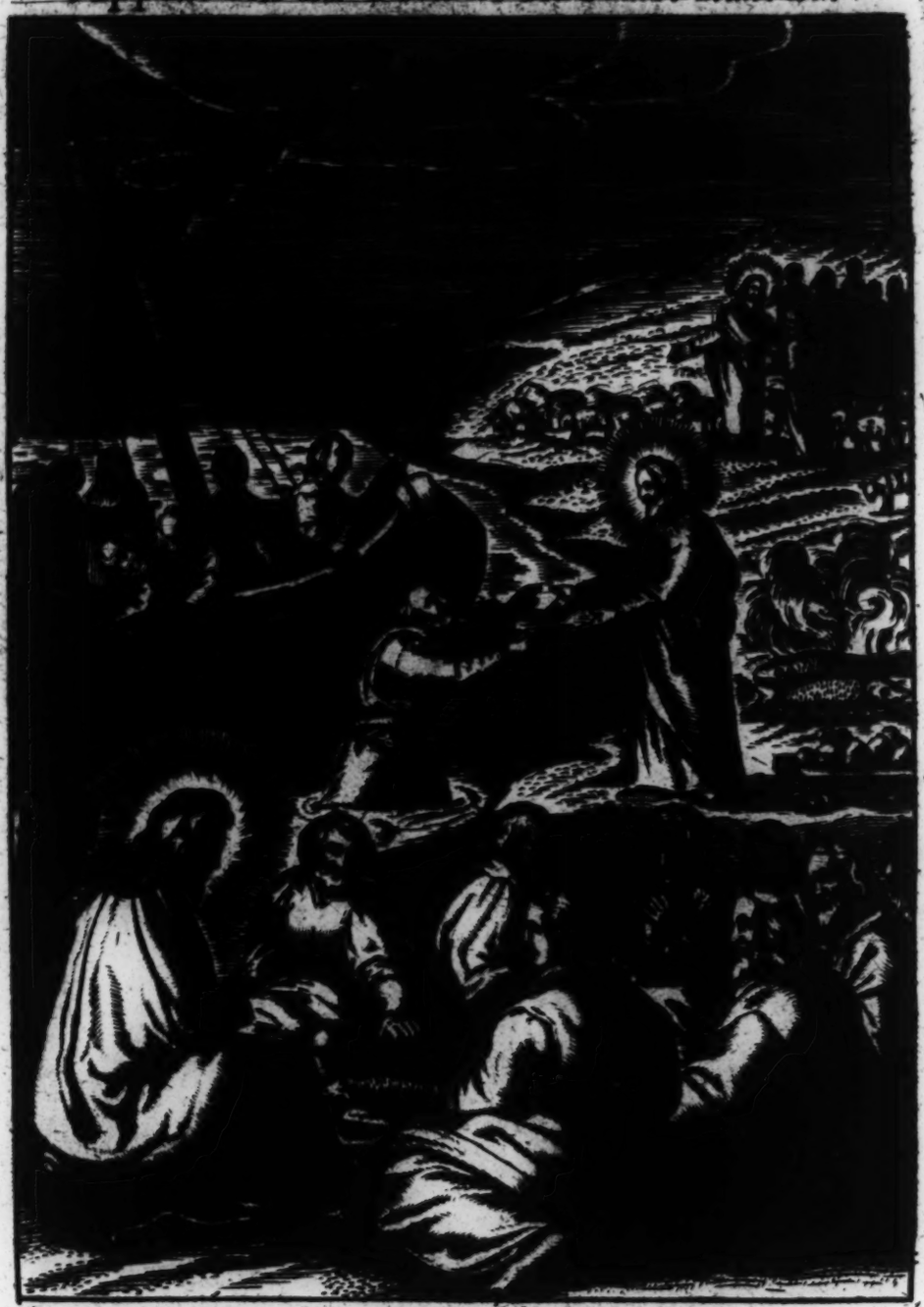
S. LVCAS.

He whome the world containes not, and whose court shines with his glorious presence, to consort with beasts, and in a manger lodge, wee see, excepts vs not without Humilitie.





Appeareth att ye sea of Tiberias. *Ioan: 21.*



1. *After these things, Jesus shewed himselfe againe to his disciples at the sea of Tiberias and thus shewed he himselfe.*
2. *There were together Symon Peter, and Thomas which is Didymus, and Nathanael of Cana in Galilea, and the sonnes of Zebedeus, and two other of his disciples*

He deliuereth the woman of Canaanes daughter. Mat. 15

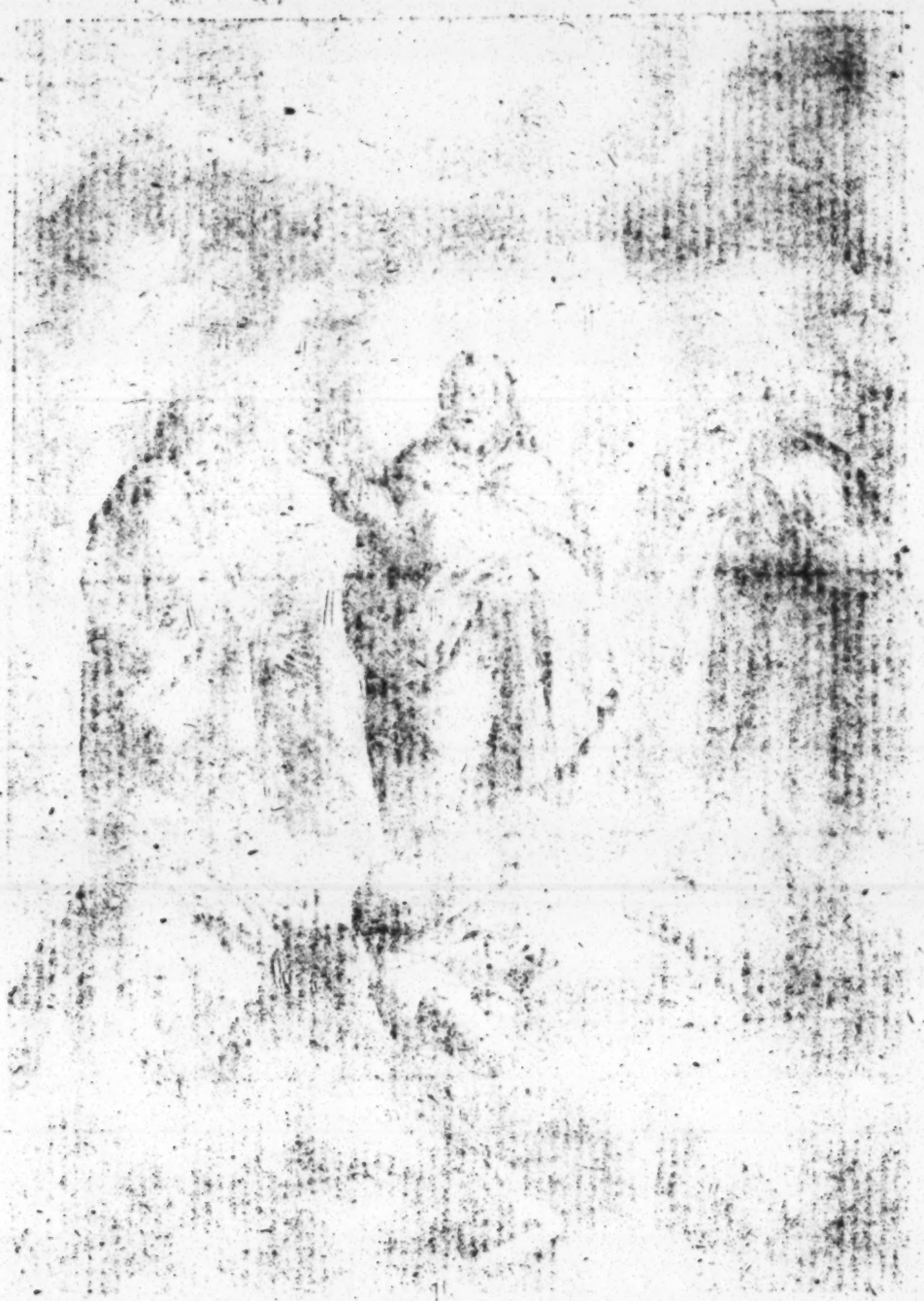


22. And behold, a woman a Canaanite came out of ye same coastes, and cryed, saying vnto him, haue mercy on mee, O Lord, the sonne of Dauid: my daughter is miserably vexed with a diuill.

23. But he answered her not a word. etc:

25. Yet shee came, and worshipped him, saying, Lord helpe mee.

26. And he answered, and sayd, it is not good to take the childrens bread, and to cast it to whelpes. etc:



The Transfiguration of Christ. Matt: 17. * Mar: 9 Luc: 9



* 1. *And after sixe dayes, Iesus tooke Peter, and Iames, and Iohn his Brother, and brought them vpp into an high mountaine a part*

2. *And was transfigured before them: and his face did shine as the sunne and his clothes were as white as the light*

3. *And behold there appeared vnto them Moses, and Elias, talking with him.*



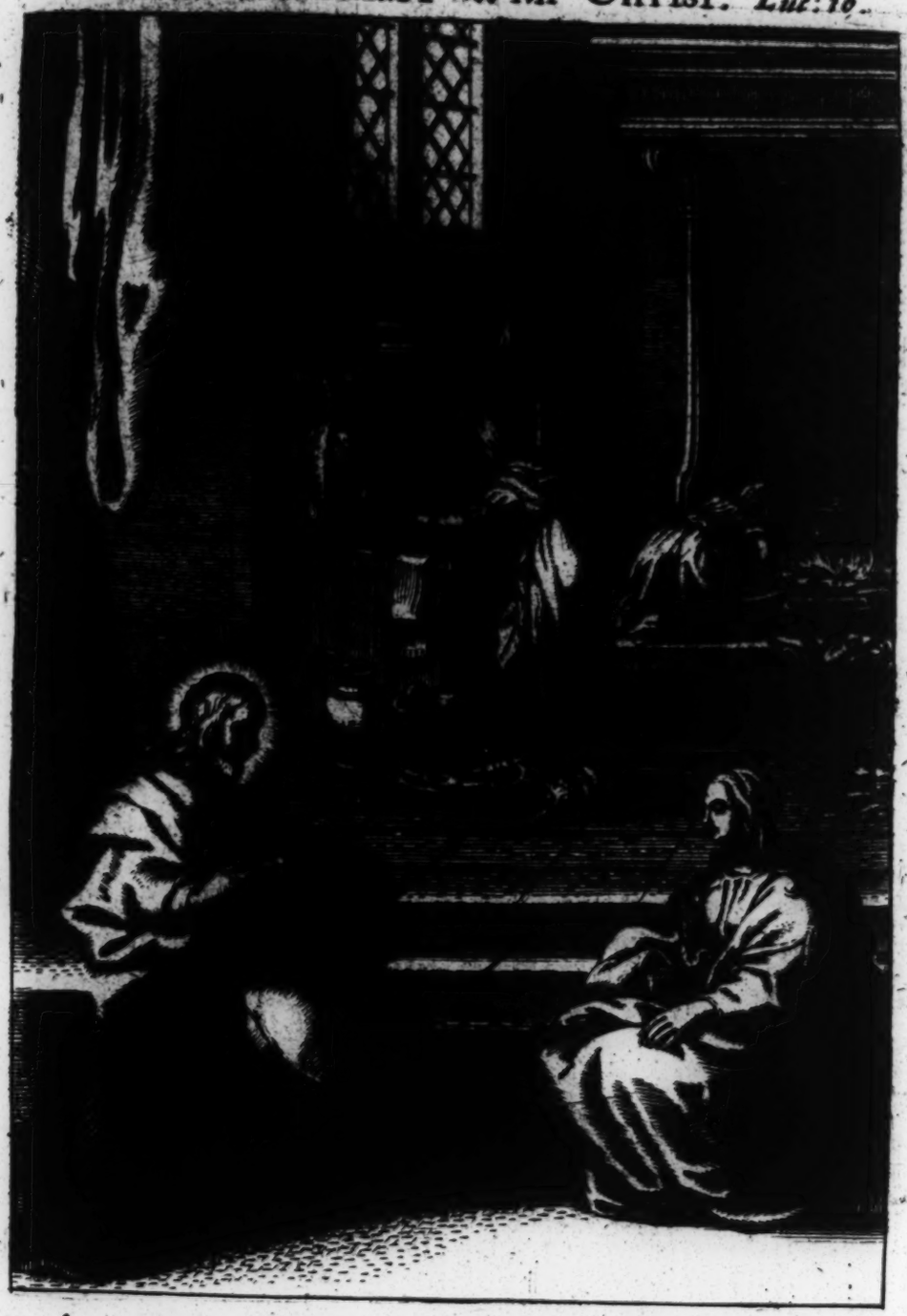
The ten Lepers healed. *Luc: 17*



12. *There mett him ten men that were lepers which stood afarre off*
13. *And they lifted vp their voyces, and sayd, Jesus Master, etc:*
14. *And when he saw yᵗ, he sayd vnto them, goe shew yᵒur selues vnto ẏ Preistes.*
And it came to passe, that as they went, they were cleansed.
15. *And one of them when hee saiw that he was healed, turned backe,*
and with a loud voyce glorified God; etc:

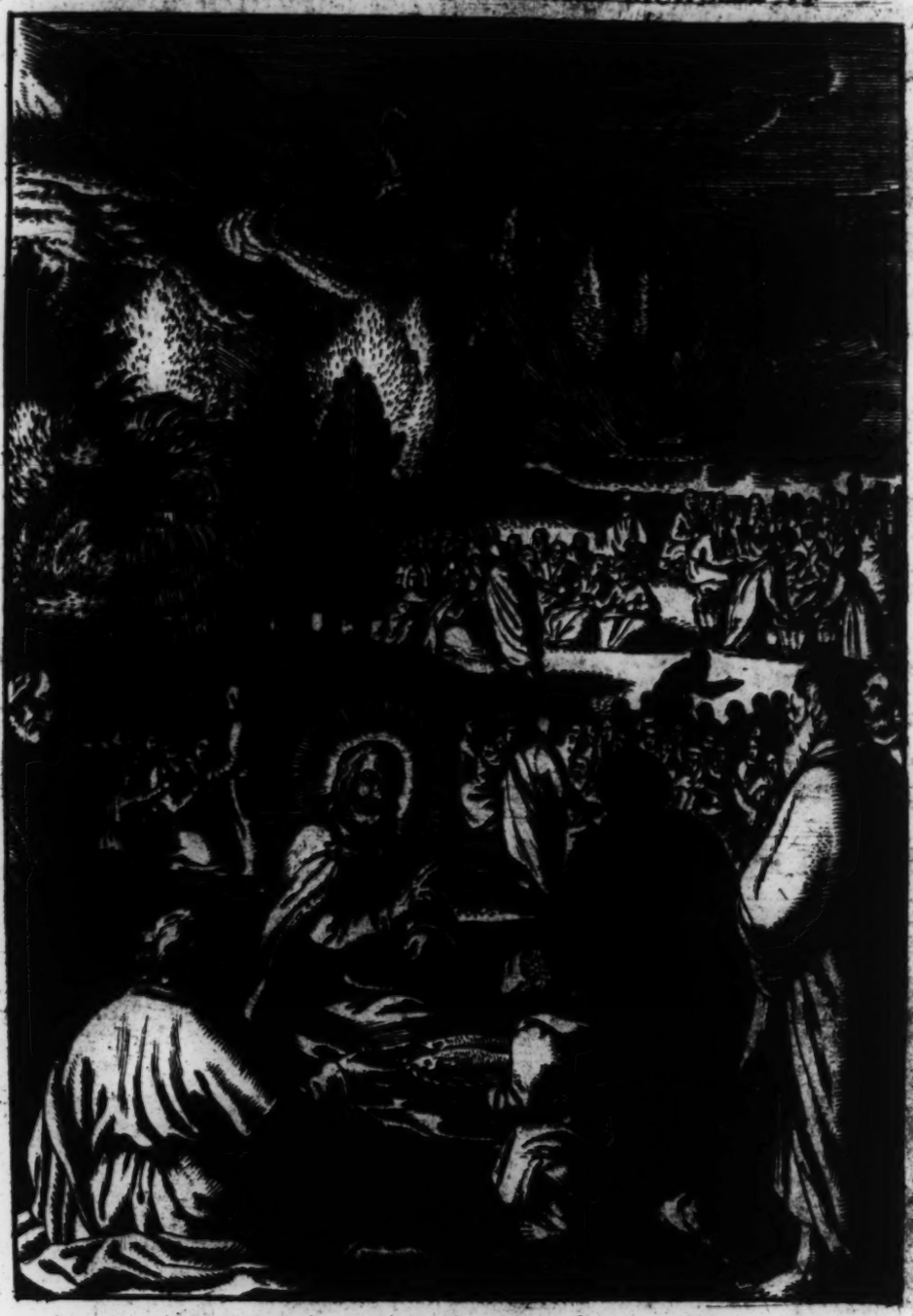
Restoreth ẏ blind mens sight in ẏ way to Iericho. *Chap: 18. ver: 35*

Martha and Mary with Christ. *Luc: 10.*



38. *A certaine woman named Martha, receiued him into her house.*
39. *And she had a sister called Marie, which also sate att Jesus feet, and heard his preaching,*
40. *But Martha was combred about much seruing: etc*

Christ feedeth fiue thousand men. Mat: 14



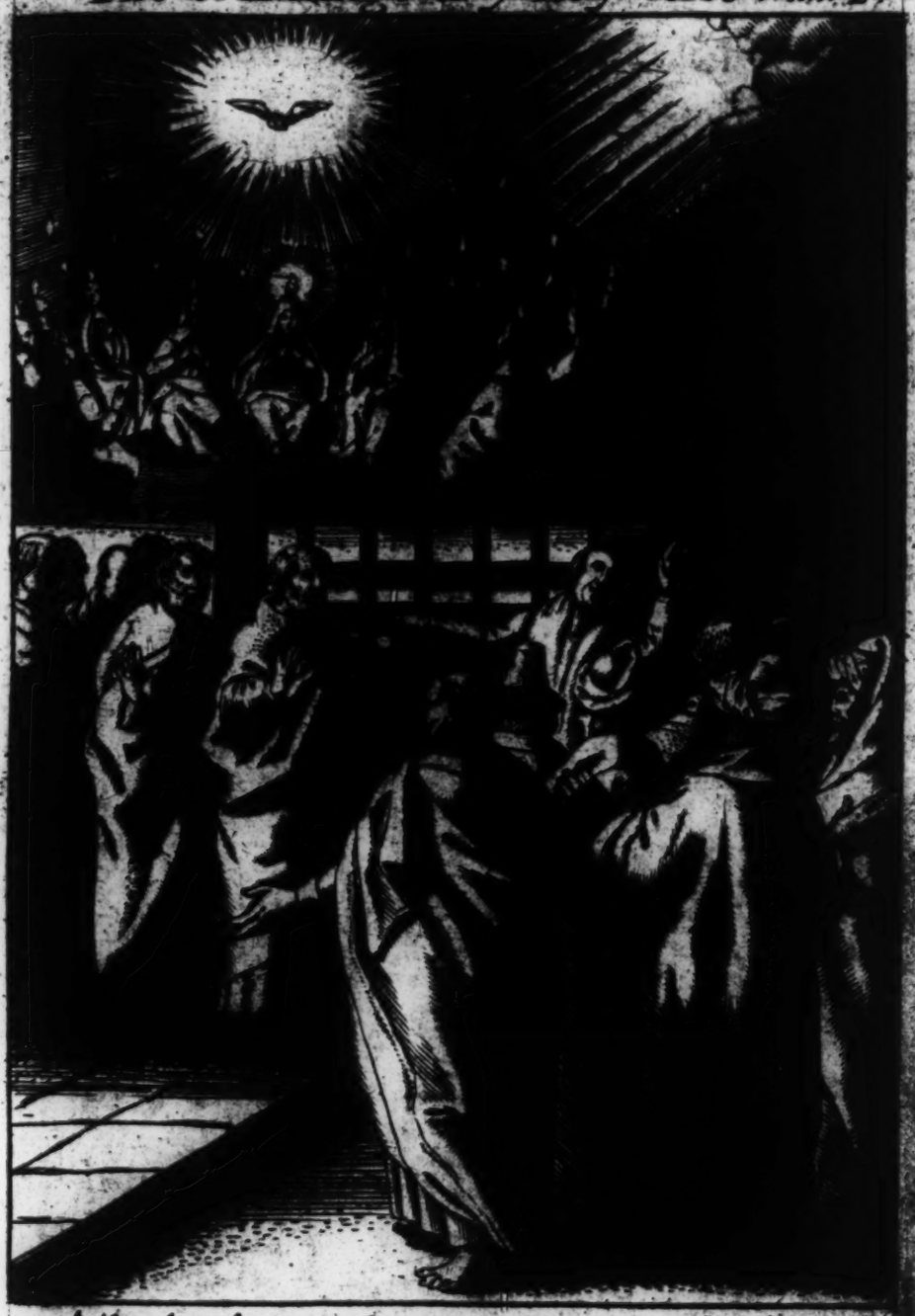
19: *And he commanded the multitude to sit downe on the grasse, and tooke the fiue Loaues and ſ two fishes, and looked vp to heauen and blessed, and brake, and gaue the Loaues to his disciples and the disciples to the multitude,*

20. *And they did all eate, and were sufficed, and they tooke vp of the fragments that remayned, twelue baskets full.*

21. *And they that had eaten, were aboue fiue thousand men. etc:*



The comminge of ye Holy Ghost. Act. 2.

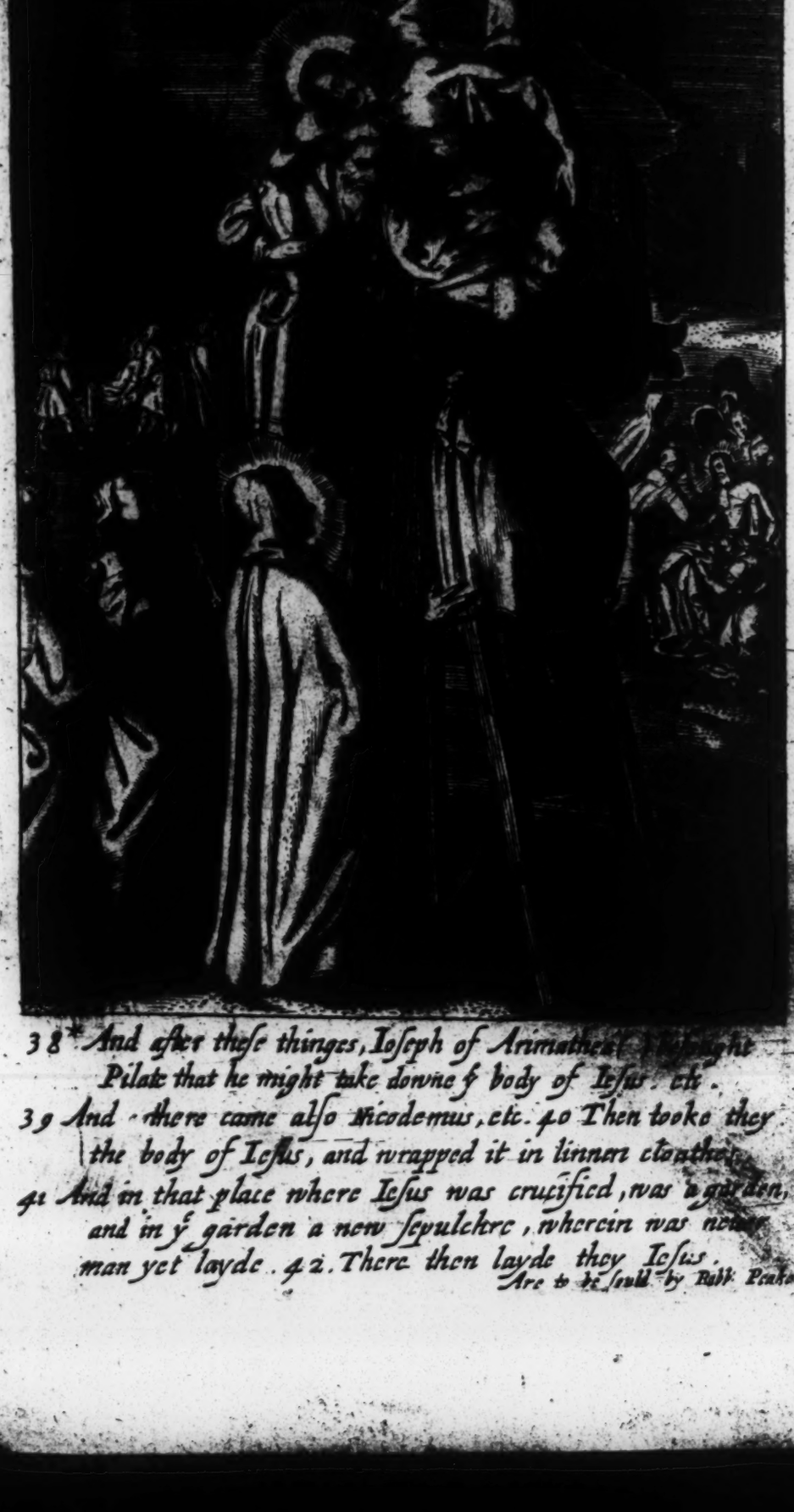


1 And when ye day of Pentecast was come, they were all with one accord in one place ...
2 And suddenly there came a sound from heauen etc.
3 And there appeared vnto them clouen tongues, like fire, and it sate vpon each of them.
4 And they were all filled with the holy Ghost, And began to speake with other tongues etc.

Are sold by Rob. Peake.



The Buriall of Christ. mat: 27. mar: 15 Luc: 23 Ioan 19. *



38* And after these thinges, Ioseph of Arimathea [illegible] Pilate that he might take downe ȳ body of Iesus. etc.
39 And there came also Nicodemus, etc. 40 Then tooke they the body of Iesus, and wrapped it in linnen clothes.
41 And in that place where Iesus was crucified, was a garden, and in ȳ garden a new sepulchre, wherein was neuer man yet layde. 42. There then layde they Iesus.

Are to be sould by Ralf Peake



Christ appeareth to Mary Magdalene

Matt: 28.
Mar: 16 Ioan: 20



*11. But Mary stood without att ỹ Sepulchre weeping etc:
12. And saw two Angels in white, sitting, etc:
13. And they sayd unto her, woman, why weepest thou?
Shee sayd unto them, they haue taken away my Lord, and
I know not where they haue layd him.
14. When shee had thus sayd, shee turned her selfe backe, and
saw Jesus standing, etc





Christ sheweth ye destruction of Ierusalem Mat: 24. Mar: 13. Luc: 21.



3 And as he sate vppon the mount of Olivet, his disciples came vnto him apart, saying, tell vs when these things shall bee, and what signe shalbe of thy comming and of the end of the world.

4 And Iesus answered. &c: verse 5. many shall come in my name, saying, I am Christ, and shall deceiue many. &c:

30 And then shall appeare the signe of ye sonne of man in heauen. &c:

The Parable of ye fiue wise Virgins and fiue foolish. chap: 25.

were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some dayes after, Paul said unto Barnabas, Let us go again and visit our brethren, in every citie where we have preached the word of the Lord, and see how they do.

37 And Barnabas determined to take with them John whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

CHAP. XVI.

1 Paul having circumcised Timothie, 7 and being called by the Spirit from one country to another, 14 converteth Lydia, 16 casteth out a spirit of divination. 19 For which cause he and Silas are whipped and imprisoned. 26 The prison doores are opened. 31 The jaylour is converted, 37 and they are delivered.

THen came hee to Derbe and Lystra: and behold, a certain disciple was there, * named Timotheus the son of a certain woman, which was a Jewesse, and beleeved: but his father was a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him, and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, * that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the spirit suffered them not.

8 And they passing by Mysia, came down to Troas.

9 And a vision appeared to Paul in the night: There stood a man of Macedonia, & prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediatly we endevoured to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis.

12 And from thence to Philippi, which is ‖ the chief city of that part of Macedonia, & a colony: and we were in that city abiding certain dayes.

13 And on the sabbath we went out of the citie by a river side, where prayer was wont to be made, and we sate down, and spake unto the women which resorted thither.

14 ¶ And a certain woman named Lydia, a seller of purple, of the citie of Thyatira, which worshipped God heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithfull to the Lord, come into my house and abide there. And she constrained us.

16 ¶ And it came to passe, as we went to prayer, a certain damsel, possessed with a spirit of divination, met us, which brought her masters much gain by soothsaying: ‖ Or, of *Python*

17 The same followed Paul, and us, and cryed, saying, These men are § servants of the most high God, which shew unto us the way of salvation.

18 And this did she many dayes: but Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same houre.

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the ‖ market-place, unto the rulers, ‖ Or, *court.*

20 And brought them to the magistrates, saying, These men being Jews, do exceedingly trouble our citie,

21 And teach customes which are not lawful for us to receive, neither to observe, being Romanes.

22 And the multitude rose up together against them, and the magistrates rent off their clothes, * and commanded to beat them. * 2 Cor. 11. 25.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jaylour to keep them safely. 1 Thes. 2. 2.

24 Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earth-quake, so that the foundations of the prison were shaken: and immediatly all the doores were opened, and every ones bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doores open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cryed with a loud voice, saying, Do thy self no harm, for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Beleeve on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And hee took them the same houre of the night, and washed their stripes, and was baptized, he and all his, straightway.

34 And when hee had brought them into his house, he set meat before them, and rejoyced, beleeving in God with all his house.

35 And when it was day, the magistrates sent the sergeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul ſaid unto them, They have beaten us openly uncondemned, being Romanes, and have caſt us into priſon, and now do they thruſt us out privily? nay verily, but let them come themſelves and fetch us out.

38 And the ſergeants told theſe words unto the Magiſtrates: and they feared when they heard that they were Romanes.

39 And they came and beſought them, and brought them out, and deſired them to depart out of the city.

40 And they went out of the priſon, & entred into *the houſe of* Lydia: and when they had ſeen the brethren, they comforted them, & departed.

b Verſe 14.

CHAP. XVII.

1 Paul preacheth at Theſſalonica: 4 where ſome beleeve, and others perſecute him. 10 He is ſent to Berea, and preacheth there. 13 Being perſecuted at Theſſalonica, 15 he cometh to Athens, and diſputeth and preacheth the living God to them unknown, 34 whereby many are converted unto Chriſt.

NOw when they had paſſed through Amphipolis, and Apollonia, they came to Theſſalonica, where was a ſynagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and three ſabbath daies reaſoned with them out of the ſcriptures,

3 Opening & alledging, that Chriſt muſt needs have ſuffered, and riſen again from the dead: and that this Jeſus whom I preach unto you, is Chriſt.

4 And ſome of them beleeved, and conſorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which beleeved not, moved with envie, took unto them certain lewd fellows of the baſer ſort, and gathered a company, and ſet all the city on an uprore, and aſſaulted the houſe of Jaſon, and ſought to bring them out to the people.

6 And when they found them not, they drew Jaſon, and certain brethren, unto the rulers of the city, crying, Theſe that have turned the world upſide down, are come hither alſo,

7 Whom Jaſon hath received: and theſe all do contrary to the decrees of Ceſar, ſaying, that there is another king, one Jeſus.

8 And they troubled the people, and the rulers of the city, when they heard theſe things.

9 And when they had taken ſecurity of Jaſon, and of the other, they let them go.

10 ¶ And the brethren immediatly ſent away Paul and Silas by night unto Berea: who coming thither, went into the ſynagogue of the Jews.

11 Theſe were more noble then thoſe in Theſſalonica, in that they received the word with all readineſſe of minde, and ſearched the ſcriptures daily, whether thoſe things were ſo.

12 Therefore many of them beleeved: alſo of honourable women which were Greeks, and of men not a few.

13 But when the Jews of Theſſalonica had knowledge that the word of God was preached of Paul at Berea, they came thither alſo, and ſtirred up the people.

14 And then immediately the brethren ſent away Paul, to go as it were to the ſea: but Silas and Timotheus abode there ſtill.

15 And they that conducted Paul, brought him unto Athens, and receiving a commandment unto Silas and Timotheus, for to come to him with all ſpeed, they departed.

16 ¶ Now while Paul waited for them at Athens, his ſpirit was ſtirred in him, when he ſaw the city ‖ wholly given to idolatry. ‖ Or,

17 Therefore diſputed he in ſ ſynagogue with the Jews, and with the devout perſons, and in the market daily with them that met with him.

18 Then certain philoſophers of ſ Epicureans, and of the Stoicks, encountred him: & ſome ſaid, What will this ‖ babler ſay? other ſome, He ſeemeth to be a ſetter forth of ſtange gods: becauſe he preached unto them Jeſus, & the reſurrection. ‖ Or, ſeed

19 And they took him, and brought him unto ‖ Areopagus, ſaying, May we know what this new doctrine, whereof thou ſpeakeſt, is? ‖ Or, Mars

20 For thou bringeſt certain ſtrange things to our eares: we would know therefore what theſe things mean. It

21 (For all the Athenians and ſtrangers which were there, ſpent their time in nothing elſe, but either to tell or to hear ſome new thing.)

22 ¶ Then Paul ſtood in the mids of ‖ Mars-hill, and ſaid, Ye men of Athens, I perceive that in all things ye are too ſuperſtitious. ‖ Or, of the Areopagites

23 For as I paſſed by, and beheld your ‖ devotions, I found an altar with this inſcription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worſhip, him declare I unto you. ‖ Or, thing

24 * God that made the world, and all things therein, ſeeing that he is Lord of heaven & earth, dwelleth not in temples made with hands: * Act. 7. 48.

25 Neither is worſhipped with mens hands, * as though he needed any thing, ſeeing he giveth to all life, and breath, and all things. * Pſal. 50. 8.

26 And hath made of one bloud, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation:

27 That they ſhould ſeek the Lord, if haply they might feel after him, and finde him, though he be not far from every one of us.

28 For in him we live, and move, and have our being, as certain alſo of your own poets have ſaid, For we are alſo his offſpring.

29 Foraſmuch then as we are the offſpring of God, * we ought not to think that the Godhead is like unto gold, or ſilver, or ſtone graven by art and mans device. * Iſa. 40. 18.

30 And the times of this ignorance God winked at, but now commandeth all men every where to repent;

31 Becauſe he hath appointed a day in the which he will judge the world in righteouſneſſe, by that man whom he hath ordained, whereof he hath ‖ given aſſurance unto all men, in that he hath raiſed him from the dead. ‖ Or, ſ reſ

32 ¶ And when they heard of the reſurrection of the dead, ſome mocked: and others ſaid, We will heare thee again of this matter.

33 So Paul departed from among them.

34 Howbeit, certain men clave unto him, and beleeved: among the which was Dionyſius the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVIII.

3 Paul laboureth with his hands, and preacheth at Corinth to the Gentiles. 9 The Lord encourageth him in a viſion. 12 He is accuſed before Gallio the deputie but is diſmiſſed. 18 Afterwards paſſing from citie to citie, he ſtrengtheneth the diſciples. 24 Apollos being more perfectly inſtructed by Aquila and Priſcilla, 28 preacheth Chriſt with great efficacie.

AFter theſe things, Paul departed from Athens, and came to Corinth.

2 And

2 And found a certain Jew named * Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because † Claudius had commanded all Jews to depart from Rome) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought (for by their occupation they were tent-makers.)

4 And he reasoned in the synagogue every sabbath, and perswaded the Jews, and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews, that Jesus was Christ.

6 And when they opposed themselves, and blasphemed, * he shook his raiment, and said unto them, Your blood be upon your own heads, I am clean: from henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and entred into a certain mans house, named Justus, one that worshipped God, whose house joyned hard to the synagogue.

8 * And Crispus the chief ruler of the synagogue, believed on the Lord, with all his house: and many of the Corinthians, hearing, believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Bee not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city.

11 And hee † continued there a year and six moneths, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgement seat,

13 Saying, This fellow perswadeth men to worship God contrarie to the law.

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdnesse, O ye Jews, reason would that I should bear with you.

15 But if it be a question of words and names, and of your law, look yee to it, for I will bee no judge of such maters.

16 And he drave them from † judgement seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgement seat: and Gallio cared for none of those things.

18 ¶ And Paul after this, tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila: having shorn his head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entred into the synagogue, and reasoned with the Jews.

20 When they desired him to tarry longer time with them, he consented not:

21 But bade them farewell, saying, I must by all means keep this feast that cometh, in Jerusalem; but I will return again unto you, * if God will: and he sailed from Ephesus.

22 And when hee had landed at Cesarea, and gone up and saluted the church, hee went down to Antioch.

23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ * And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord, and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptisme of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

27 And when hee was disposed to passe into Achaia, the brethren wrote, exhorting † disciples to receive him: who, when he was come, helped them much which had believed through grace.

28 For hee mightily convinced the Jews, and that publikely, shewing by the scriptures that Jesus was Christ.

CHAP. XIX.

1 *The holy Ghost is given by Pauls hands.* 9 *The Jews blaspheme his doctrine, which is confirmed by miracles.* 11 *The Jewish exorcists* 16 *are beaten by the devil.* 19 *Conjuring books are burnt.* 24 *Demetrius for love of gain, stirreth an uproar against Paul,* 35 *which is appeased by the town-clerk.*

AND it came to passe, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus, and finding certain disciples,

2 He said unto them, Have ye received the holy Ghost since yee believed? and they said unto him, We have not so much as heard whether there be any holy Ghost.

3 And he said unto them, Unto what then were ye baptized? and they said, Unto Johns baptisme.

4 Then said Paul, * John verily baptized with the baptisme of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid his hands upon them, the holy Ghost came on them, and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three moneths, disputing and perswading the things concerning the kingdome of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the schoole of one Tyrannus.

10 And this continued by the space of two years, so that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews & Greeks.

11 And God wrought speciall miracles by the hands of Paul.

12 So that from his body were brought unto the sick, handkerchiefs or aprons, & the diseases departed from them, & the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye?

16 And the man in whom the evil spirit was, leapt on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus, and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that beleeved came, and confessed, and shewed their deeds.

19 Many also of them which used curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it fiftie thousand pieces of silver.

20 So mightily grew the word of God and prevailed.

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministred unto him, Timotheus and Erastus, but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain man named Demetrius, a silver smith, which made silver shrines for Diana, brought no small gain unto the craftsmen.

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover, yee see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded and turned away much people, saying, That they be no gods which are made with hands.

27 So that not only this our craft is in danger to be set at nought: but also that the temple of the great goddesse Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshippeth.

28 And when they heard these sayings, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion, and having caught Gaius and Aristarchus, men of Macedonia, Pauls companions in travell, they rushed with one accord into the theatre.

30 And when Paul would have entred in unto the people, the disciples suffred him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

32 Some therefore cryed one thing, and some another: for the assembly was confused, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckened with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two houres cryed out, Great is Diana of the Ephesians.

35 And when the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is † a worshipper of the great goddesse Diana, and of the *image* which fell down from Jupiter?

† Gr. *the temple keeper.*

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddesse.

38 Wherefore if Demetrius and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies; let them implead one another.

‖ Or, *court days are kept.*

39 But if ye enquire any thing concerning other matters, it shall be determined in a ‖ lawfull assembly.

‖ Or, *diuers.*

40 For we are in danger to be called in question for this dayes uprore, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

CHAP. XX.

1 Paul goeth to Macedonia. 7 He celebrateth the Lords supper, and preacheth. 9 Eutychus having fallen down dead, 10 is raised to life. 17 At Miletus he calleth the elders together, telleth them what shall befall to himself, 28 committeth Gods flock to them, 29 warneth them of false teachers, 32 commendeth them to God, 36 prayeth with them, and goeth his way.

AND after the uprore was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And there abode three moneths: and when the Jews laid wait for him, as he was about to sail into Syria, hee purposed to return through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea: and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before, tarried for us at Troas.

6 And we sailed away from Philippi, after the dayes of unleavened bread, and came unto them to Troas in five dayes, where we abode seven dayes.

7 And upon the first day of the week, when the disciples came together * to break bread, Paul preached unto them, ready to depart on ‖ morrow, and continued his speech untill midnight.

* Chap. 2. 46.

8 And there were many lights in the upper chamber where they were gathered together.

9 And there sate in a window a certain young man named Eutychus, being fallen into a deep sleep, and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing him, said, Trouble not your selves, for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, & sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And wee sailed thence, and came the next day over against Chios, and the next day we arrived at Samos, and tarried at Trogyllium: and the next day we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for hee hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

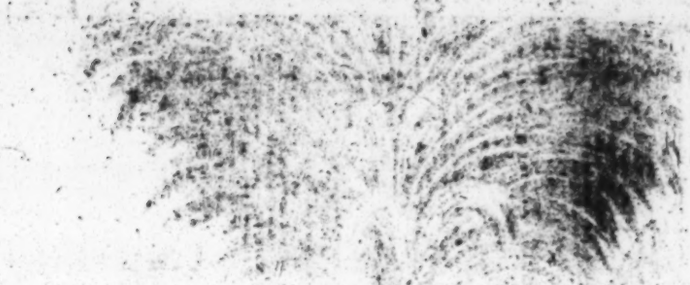
17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto

The flight into Egypt. Mat. 2.



℣ When he arose, he took the young childe and his mother by night, and departed into Egipt:
℣ And was there vntill the death of Herod, etc:
℟ Then Herod, when he saw that he was mocked of the wisemen, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two yeares old and vnder. etc.



unto them, Ye know from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons,

19 Serving the Lord with all humilitie of minde, and with many teares, and temptations which befell me by the lying in wait of the Jewes:

20 And how I kept back nothing that was profitable unto you, but have ſhewed you, and have taught you publickly, and from houſe to houſe,

21 Teſtifying both to the Jewes, and alſo to the Greeks, repentance toward God, and faith toward our Lord Jeſus Chriſt.

22 And now behold, I go bound in the ſpirit unto Jeruſalem, not knowing the things that ſhall befall me there:

23 Save that the holy Ghoſt witneſſeth in every city, ſaying, that bonds and afflictions abide me.

24 But none of theſe things move me, neither count I my life dear unto my ſelf, ſo that I might finiſh my courſe with joy, and the miniſterie which I have received of the Lord Jeſus, to teſtifie the goſpel of the grace of God.

25 And now behold, I know that ye all, among whom I have gone preaching the kingdome of God, ſhall ſee my face no more.

26 Wherefore I take you to record this day, that I am pure from the bloud of all men.

27 For I have not ſhunned to declare unto you all the counſel of God.

28 ¶ Take heed therefore unto your ſelves, and to all the flock, over the which the holy Ghoſt hath made you overſeers, to feed the church of God, which he hath purchaſed with his own bloud.

29 For I know this, that after my departing ſhall grievous wolves enter in among you, not ſparing the flock.

30 Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them.

31 Therefore watch, and remember that by the ſpace of three years, I ceaſed not to warn every one night and day with teares.

32 And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified.

33 I have coveted no mans ſilver, or gold, or apparell.

1 Cor. 4. 12. 1 Theſ. 4. 9. 1 Theſ. 4. 11. 34 Yea, you your ſelves know, * that theſe hands have miniſtred unto my neceſſities, and to them that were with me.

35 I have ſhewed you all things, how that ſo labouring, ye ought to ſupport the weak, and to remember the words of the Lord Jeſus, how hee ſaid, It is more bleſſed to give then to receive.

36 ¶ And when he had thus ſpoken, he kneeled down, and prayed with them all.

37 And they all wept ſore, and fell on Pauls neck, and kiſſed him,

38 Sorrowing moſt of all for the words which he ſpake, that they ſhould ſee his face no more. And they accompanied him unto the ſhip.

CHAP. XXI.

Paul will not by any meanes be diſſwaded from going to Jeruſalem. 9 Philips daughters propheteſſes. 17 Paul cometh to Jeruſalem: 27 Where he is apprehended, and in great danger, 31 but by the chief captain is reſcued, and permitted to ſpeak to the people.

AND it came to paſſe, that after we were gotten from them, and had launched, we came with a ſtraight courſe unto Coos, and the day following unto Rhodes, and from thence unto Patara.

2 And finding a ſhip ſailing over unto Phenicia, we went aboard, and ſet forth.

3 Now when we had diſcovered Cyprus, wee left it on the left hand, and ſailed into Syria, and landed at Tyre; for there the ſhip was to unlade her burden.

4 And finding diſciples, we tarried there ſeven dayes: who ſaid to Paul through the ſpirit, that he ſhould not go up to Jeruſalem.

5 And when we had accompliſhed thoſe dayes, wee departed, and went our way, and they all brought us on our way, with wives and children, till we were out of the citie: and we kneeled down on the ſhore, and prayed.

6 And when we had taken our leave one of another, we took ſhip, & they returned home again.

7 And when we had finiſhed our courſe from Tyre, we came to Ptolemais, and ſaluted the brethren, and abode with them one day.

8 And the next day we that were of Pauls company departed, and came unto Ceſarea, and we entred into the houſe of Philip the evangeliſt, (* which was one of the ſeven) & abode with him. * Chap. 6. 5.

9 And the ſame man had foure daughters, virgins, which did propheſie.

10 And as we tarried there many dayes, there came down from Judea a certain prophet, named Agabus.

11 And when hee was come unto us, he took Pauls girdle, and bound his own hands and feet, and ſaid, Thus ſaith the holy Ghoſt; So ſhall the Jews at Jeruſalem binde the man that oweth this girdle, and ſhall deliver him into the hands of the Gentiles.

12 And when we heard theſe things, both we and they of that place, beſought him not to go up to Jeruſalem.

13 Then Paul anſwered, What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but alſo to die at Jeruſalem for the name of the Lord Jeſus.

14 And when he would not be perſwaded, we ceaſed, ſaying, The will of the Lord be done.

15 And after thoſe dayes, we took up our carriages, and went up to Jeruſalem.

16 There went with us alſo certain of the diſciples of Ceſarea, and brought with them one Muaſon of Cyprus, an old diſciple, with whom we ſhould lodge.

17 And when we were come to Jeruſalem, the brethren received us gladly.

18 And the day following Paul went in with us unto James, and all the elders were preſent.

19 And when he had ſaluted them, he declared particularly what things God had wrought among the Gentiles by his miniſtery.

20 And when they heard it, they glorified the Lord, and ſaid unto him, Thou ſeeſt, brother, how many thouſands of Jews there are which believe, and they are all zealous of the law.

21 And they are informed of thee that thou teacheſt all the Jews which are among the Gentiles to forſake Moſes, ſaying, that they ought not to circumciſe their children, neither to walk after the cuſtomes.

22 What is it therefore? the multitude muſt needs come together: for they will hear that thou art come.

23 Do therefore this that we ſay to thee: we have foure men which have a vow on them;

24 Them take, and purifie thy ſelf with them, and be at charges with them, that they may * ſhave their heads, and all may know that thoſe things * Num. 6. 18. Chap. 18. 18.

whereof

whereof they were enformed concerning thee, are nothing, but that thou thy self also walkest orderly, and keepest the law.

25 As touching the Gentiles which beleeve, * we have written and concluded, that they obserue no such thing, saue only † they keep themselues from things offered to idols, and from blond, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them, entred into the temple, * to signifie the accomplithment of the dayes of purification, untill that an offering should be offered for every one of them.

27 And when the seven dayes were almost ended, the Iews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: this is the man that teacheth all men every where against the people, and the law, and this place: and farther, brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple)

30 And all the citie was moued, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doores were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Ierusalem was in an vprore.

32 Who immediatly took souldiers and centurions, and ran down unto them: and when they saw the chief captain and the souldiers, they left beating of Paul.

33 Then the chief captain came near and took him, and commanded him to be bound with two chains, and demanded who he was, and what hee had done.

34 And some cryed onething, and some another, among the multitude: and when hee could not know the certaintie for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was that he was born of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to bee led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 * Art not thou that Egyptian which before these dayes madest an vprore, and leddest out into the wildernesse foure thousand men that were murderers?

39 But Paul said, I am a man which am a Iew of Tarsus, a citie in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, & beckened with † hand unto † people: & when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

CHAP. XXII.

1 Paul declareth at large, how he was converted to the faith, 17 and called to his apostleship. 22 At the verie mentioning of the Gentiles, the people exclaim on him. 24 He should have been scourged, 25 but claiming the priviledge of a Romane he escapeth.

MEn, brethren, and fathers, hear yee my defence, which I make now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith)

3 * I am verily a man which am a Iew, born in Tarsus *a city* in Cilicia, yet brought up in this city, at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day.

4 * And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witnesse, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Ierusalem, for to be punished.

6 And it came to passe, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest † me?

8 And I answered, Who art thou Lord? And he said unto me, I am Iesus of Nazareth whom thou persecutest.

9 And they that were with me, saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a deuout man according to the law, having a good report of all the Iews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same houre I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his vvill, and see that Iust one, and shouldest hear the voice of his mouth.

15 For thou shalt be his witnesse unto all men, of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to passe, that when I was come again to Ierusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto mee, Make haste, and get thee quickly out of Ierusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned, and beat in every synagogue them that beleeved on thee.

20 * And when the blond of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and then lift up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

23 And as they cryed out, and cast off their clothes, and threw dust into the aire,

24 The chief captain commanded him to be brought into the castle, and bad that he should be examined

examined by scourging: that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawfull for you to scourge a man that is a Romane, and uncondemned?

26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou dost, for this man is a Romane.

27 Then the chief captain came, and said unto him, Tell me, art thou a Romane? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedome. And Paul said, but I was free born.

29 Then straightway they departed from him which should have ‖ examined him: & the chief captain also was afraid after he knew that he was a Romane, and because he had bound him.

‖ Or, tormented him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their counsel to appear, and brought Paul down, and set him before them.

CHAP. XXIII.

1 As Paul pleadeth his cause, 2 Ananias commandeth them to smite him: 7 Dissension among his accusers. 11 God encouraged him. 14 The Jews laying wait for Paul, 20 is declared unto the chief captain. 29 He sendeth him to Felix the governour.

AND Paul earnestly beholding the councel, said, Men and brethren, I have lived in all good conscience before God, untill this day.

2 And the high priest Ananias commanded them that stood by him, to smite him on the mouth.

3 Then said Paul unto him; God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by, said, Revilest thou Gods high priest?

5 Then said Paul, I wist not brethren, that he was the high priest: For it is written, * Thou shalt not speak evil of the ruler of thy people.

* Exod. 22. 28.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the councel, Men and brethren, * I am a Pharisee, the son of a Pharisee: * of the hope and resurrection of the dead, I am called in question.

* Phil. 3. 5. * Chap. 26. 31.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 * For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confesse both.

* Matth. 22. 23.

9 And there arose a great cry: and the Scribes that were of the Pharisees part arose, and strove, saying, We finde no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain fearing lest Paul should have been pulled in pieces of them, commanded the souldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witnesse also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves ‖ under a curse, saying, that they would neither eat nor drink till they had killed Paul.

‖ Or, with an oath or execration.

13 And they were more then fourty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound our selves under a great curse, that we will eat nothing untill we have slain Paul.

15 Now therefore ye with the councel, signifie to the chief captain, that he bring him down unto you to morrow, as though yee would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Pauls sisters son heard of their lying in wait, he went and entred into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, & said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, & said, Paul the prisoner called me unto him, & prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee, that thou wouldest bring down Paul to morrow into the councel, as though they would enquire somewhat of him more perfectly.

21 But do not thou yeeld unto them: for there lie in waite for him of them moe then fourty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain then let the young man depart, and charged him, See thou tell no man, that thou hast shewed these things to me.

23 And he called unto him two centurions, saying, Make ready two hundred souldiers to go to Cesarea, & horsmen threescore and ten, & spearmen two hundred, at the third houre of the night.

24 And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governour.

25 And he wrote a letter after this manner.

26 Claudius Lysias, unto the most excellent governour Felix, sendeth greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Romane.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their councel:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me, how that § Jews laid wait for the man, I sent straightway to thee, & gave commandment to his accusers also, to say before thee what they had against him. Farewell.

31 Then the souldiers, as it was commanded them, took Paul and brought him by night to Antipatris.

32 On the morrow they left the horsmen to go with him, and returned to the castle.

33 Who when they came to Cesarea and delivered the epistle to the governour, presented Paul also before him.

34 And when the governour had read *the letter*, he asked of what province he was. And when he understood that he was of Cilicia:

35 I will hear thee, said he, when thine accusers

are also come. And he commanded him to be kept in Herods judgement hall.

CHAP. XXIIII.

1 Paul being accused by Tertullus the oratour, 10 answereth for his life and doctrine. 24 He preacheth Christ to the governour and his wife. 26 The governour hopeth for a bribe, but in vain. 27 At last, going out of his office, he leaveth Paul in prison.

AND after five dayes, Ananias the high priest descended with the elders, and with a certain oratour named Tertullus, who enformed the governour against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietnesse, & that very worthy deeds are done unto this nation by thy providence,

3 We accept it alwayes, and in all places, most noble Felix, with all thankfulnesse.

4 Notwithstanding that I be not further tedious unto thee, I pray thee, that thou wouldest hear us of thy clemency a few words.

5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarens.

6 Who also hath gone about to prophane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom, thy self mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying, that these things were so.

10 Then Paul, after that the governour had beckened unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for my self:

11 Because that thou mayest understand, that there are yet but twelve dayes since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the citie:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confesse unto thee, that after the way which they call heresie, so worship I the God of my fathers, beleeving all things which are written in the law and the prophets,

15 And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise my self to have alwayes a conscience void of offence toward God, and toward men.

17 Now after many years, I came to bring almes to my nation, and offerings,

*Chap. 21. 27. 18 * Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult:

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same here say, if they have found any evil doing in me, while I stood before the councel,

21 Except it be for this one voice, that I cryed standing among them, † Touching the resurrection of the dead, I am called in question by you this day.

† Chap. 23. 6.

22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And hee commanded a centurion, to keep Paul, and to let him have libertie, and that hee should forbid none of his acquaintance to minister, or come unto him.

24 And after certain dayes, when Felix came with his wife Drusilla, which was a Jewesse, hee sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousnesse, temperance, and judgement to come, Felix trembled, and answered, Go thy way for this time, when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that hee might loose him: wherefore hee sent for him the oftner, and communed with him.

27 But after two years, Portius Festus came into Felix room: and Felix willing to shew the Jews a pleasure, left Paul bound.

CHAP. XXV.

2 The Jews accuse Paul before Festus. 8 Hee answereth for himself, 11 and appealeth unto Cesar. 14 Afterwards, Festus openeth his matter to king Agrippa, 23 and hee is brought forth. 25 Festus cleareth him to have done nothing worthy of death.

NOw when Festus was come into the province, after three dayes hee ascended from Cesarea to Jerusalem.

2 Then the high priest, & the chief of the Jews enformed him against Paul, and besought him,

3 And desired favour against him, that hee would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickednesse in him.

6 And when he had tarried among them more then ten dayes, he went down unto Cesarea, and the next day sitting in the judgement seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem, stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cesars judgement seat, where I ought to bee judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthie of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar.

12 Then Festus when hee had conferred with the counsel, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13 And after certain dayes, king Agrippa and Bernice

Bernice came unto Cesarea to salute Festus.

14 And when they had been there many dayes, Festus declared Pauls cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgement against him.

16 To whom I answered, It is not the manner of the Romanes to deliver any man to die, before that hee which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

17 Therefore when they were come hither, without any delay on the morrow I sate on the judgement seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept, till I might send him to Cesar.

22 Then Agrippa said unto Festus, I would also hear the man my self. To morrow, said he, thou shalt hear him.

23 And on the morrow when Agrippa was come and Bernice, with great pomp, and was entred into the place of hearing, with the chief captains, and principall men of the city, at Festus commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthie of death, and that he himself hath appealed unto Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord: wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withall to signifie the crimes laid against him.

CHAP. XXVI.

2 Paul in the presence of Agrippa, declareth his life from his childhood, 12 and how miraculously he was converted, and called to his apostleship. 24 Festus chargeth him to be mad, whereunto hee answereth modestly. 28 Agrippa is almost perswaded to be a Christian. 31 The whole company pronounce him innocent.

THen Agrippa said unto Paul, Thou art permitted to speak for thy self. Then Paul stretched forth the hand, & answered for himself,

2 I think my self happy, king Agrippa, because I shall answer for my self this day before thee, touching all the things whereof I am accused of the Jews:

3 Especially, because I know thee to be expert in all customes and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews,

5 Which knew me from the beginning, (if they would testifie) that after the most straitest sect of our religion, I lived a Pharisee.

6 And now I stand, and am judged for the hope of the promise made of God unto our fathers:

7 Unto which promise our twelve tribes instantly serving God day and night, hope to come: for which hopes sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with my self, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 * Which thing I also did in Jerusalem, and many of the saints did I shut up in prison, having received authority from the chief priests, and when they were put to death, I gave my voice against them. * Chap. 8. 3.

11 And I punished them oft in every synagogue, and compelled them to blaspheme: and being exceedingly mad against them, I persecuted them even unto strange cities.

12 * Whereupon as I went to Damascus, with authoritie and commission from the chief priests: * Chap. 9. 2.

13 At midday, O king, I saw in the way a light from heaven, above the brightnesse of the sun, shining round about me, and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And hee said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witnesse both of these things which thou hast seen, and of those things in the which I will appear unto thee,

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18 To open their eyes, and to turn them from darknesse to light, and from the power of Satan unto God, that they may receive forgiveneſſe of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things then those which the prophets and Moses did say should come:

23 That Christ should suffer, and that he should bee the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul thou art beside thy self, much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus, but speak forth the words of truth and soberneſſe.

26 For the king knoweth of these things, before whom also I speak freely: for I am perswaded that none of these things are hidden from him: for this thing was not done in a corner.

27 King Agrippa, beleevest thou the prophets? I know that thou beleevest.

28 Then Agrippa said unto Paul, Almost thou perswadest me to be a Christian.

29 And Paul said, I would to God, that not onely thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governour, and Bernice, and they that sat with them.

31 And when they were gone aside, they talked between themselves, saying, this man doth nothing worthy of death, or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

CHAP. XXVII.

1 Paul shipping toward Rome. 10 foretelleth of the danger of the voyage, 11 but is not beleeved. 24 They are tossed to and fro with tempest, 41 and suffer shipwrack, 22, 34, 44 yet all come safe to land.

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners, unto one named Julius, a centurion of Augustus band.

2 And entring into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia, one Aristarchus a Macedonian, of Thessalonica, being with us.

3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the windes were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphilia, we came to Myra a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy, and he put us therein.

7 And when we had sailed slowly many daies, and scarce were come over against Gnidus, the wind not suffering us we sailed under ‖ Creet, over against Salmone:

‖ Or, Candy.

8 And hardly passing it, came unto a place which is called, The fair havens, nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them,

10 And said unto them, Sirs, I perceive that this ‖ Or, injury. voyage will be with ‖ hurt, and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless, the centurion beleeved the master and the owner of the ship, more then those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Creet, and lieth toward the south-west, and north-west.

13 And when the south-winde blew softly, supposing that they had obtained their purpose, loosing thence they sailed close by Creet.

‖ Or, veer.

14 But not long after there ‖ arose against it a tempestuous winde, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let her drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And being exceedingly tossed with a tempest, the next day they lightened the ship,

19 And the third day we cast out with our own hands the tackling of the ship.

20 And when neither sun, nor stars in many dayes appeared, and no small tempest lay on us, all hope that we should be saved, was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Creet, and to have gained this harm and losse:

22 And now I exhort you to be of good cheer: for there shall be no losse of any mans life among you, but of the ship.

23 For there stood by me this night the angel of God whose I am, and whom I serve,

24 Saying, Fear not Paul, thou must be brought before Cesar: and lo, God hath given thee all them that sail with thee.

25 Wherefore sirs, be of good cheer: for I beleeve God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria about midnight, the shipmen deemed that they drew near to some countrey:

28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast foure ancres out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast ancres out of the foreship,

31 Paul said to the centurion, and to the souldiers, Except these abide in the ship, ye cannot be saved.

32 Then the souldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing.

34 Wherefore I pray you to take some meat, for this is for your health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all, and when he had broken it, he began to eat.

36 Then were they all of good cheer, and they also took some meat.

37 And we were in all in the ship, two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

‖ Or, the ancres, the left them in the sea, &c.

39 And when it was day, they knew not the land: but they discovered a certain creek, with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had ‖ taken up the ancres they committed

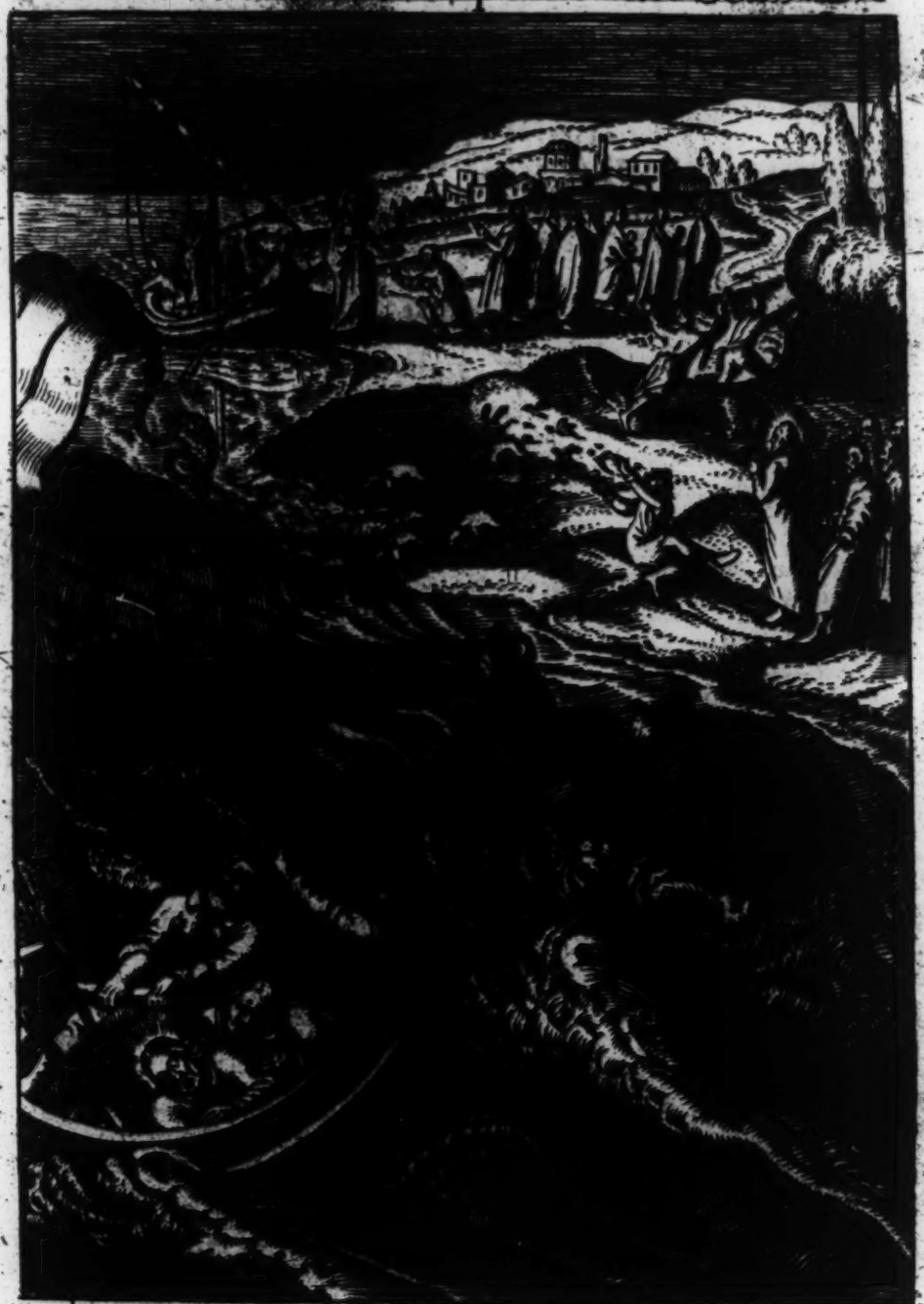
Healeth ye sicke woman & rayseth Iairus daughter

Matt: 9.
Mar: 5.
Luc: 8.



20. And beholde, a woman which was diseased with an issue of blood twelue yeares, came behind him, and touched ye hemme of his garment.
23. Now when Jesus came into the Rulers house, and sawe the minstrels and the multitude making noyse
24. He sayd vnto them, get you hence: for ye mayd is not dead, but sleepeth.
25. And when the multitude were put forth, he went in and tooke her by the hand, and ye mayd arose.

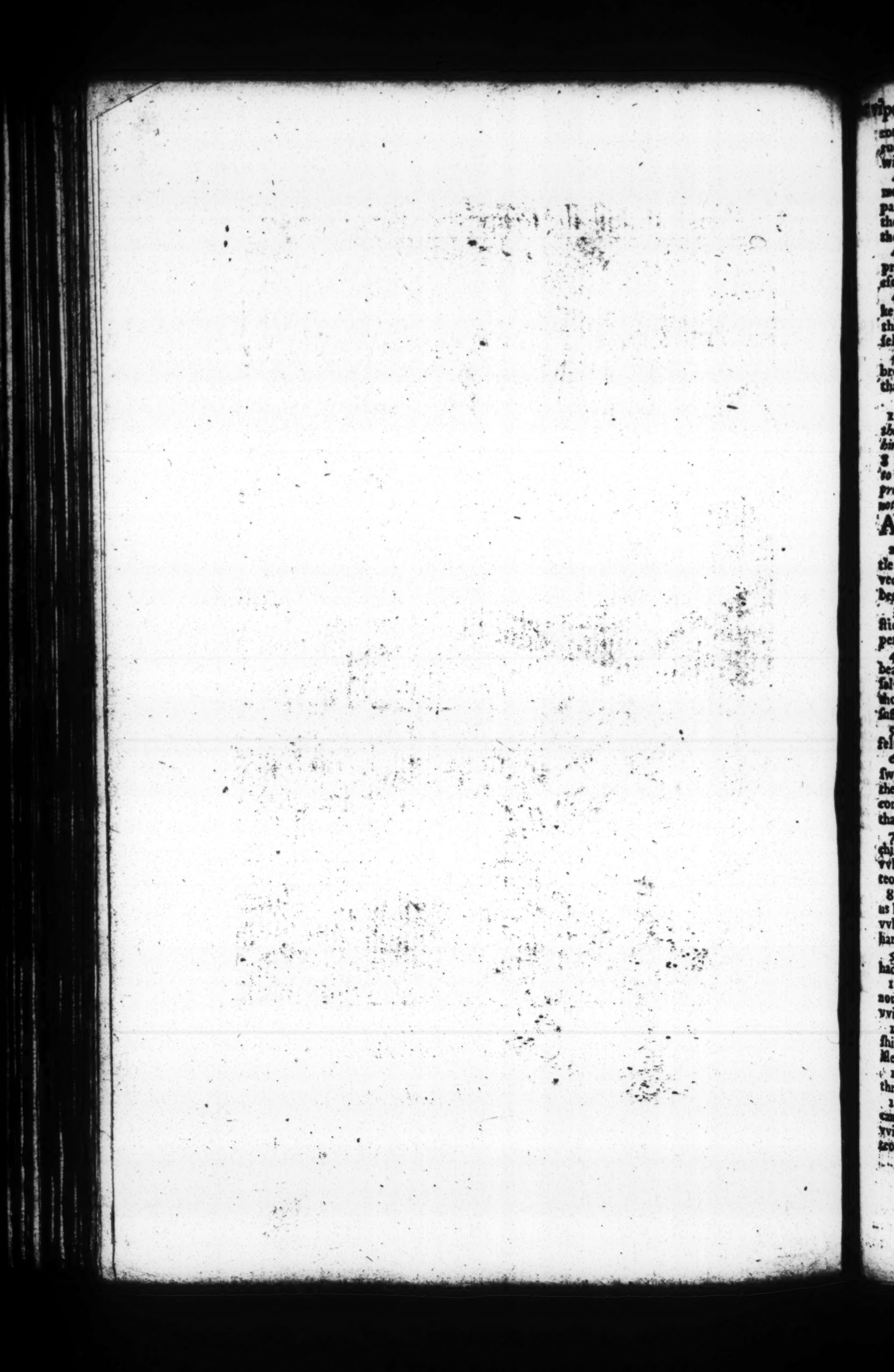
Christ stilleth the tempest on the Sea. Matt: 8



24. *And behold, there arose a great tempest in the Sea, in so much that the Ship was couered with the waues: but he was a sleepe.*

25. *And his disciples came to him, and awoke him, saying, Lord, saue us: we perish. etc.*

Christ driueth ẏ deuills out of ẏ two men possessed.
verse. 32



committed *themselves* unto the sea, and loosed the rudder bands, and hoysed up the main sail to the winde, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground, and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the souldiers counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from their purpose, and commanded that they which could swim, should cast themselves first into the sea, and get to land:

44 And the rest, some on boards, and some on broken pieces of the ship: and so it came to passe that they escaped all safe to land.

CHAP. XXVIII.

1 Paul after his shipwrack is kindly entertained of the Barbarians. 3 The viper on his hand hurteth him not. 8 He healeth many diseases in the island. 11 They depart towards Rome. 17 He declareth to the Jews the cause of his coming. 24 After his preaching some were perswaded, and some beleeved not. 30 Yet he preacheth there two years.

AND when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindnesse: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the Barbarians saw the venimous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom though hee hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when hee should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their mindes, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius, who received us, and lodged us three dayes courteously.

8 And it came to passe that the father of Publius lay sick of a fever, and of a bloudy flix, to whom Paul entred in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours, and when wee departed, they laded us with such things as were necessary.

11 And after three moneths we departed in a ship of Alexandria, which had wintered in the Ile, whose signe was Castor and Pollux.

12 And landing at Syracuse, we tarried there three dayes.

13 And from thence wee set a compasse, and came to Rhegium, and after one day the south winde blew, and wee came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven dayes: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum, and the three Taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with a souldier that kept him.

17 And it came to passe, that after three dayes, Paul called the chief of the Jews together. And when they were come together, hee said unto them, Men and brethren, though I have committed nothing against the people or customes of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romanes.

18 Who when they had examined me, would have let mee go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cesar, not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, Wee neither received letters out of Judea concerning thee, neither any of the brethren that came, shewed or spake any harm of thee.

22 But wee desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdome of God, perswading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24 And some beleeved the things which were spoken, and some beleeved not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the holy Ghost by Esaias the prophet unto our fathers,

26 Saying, * Go unto this people, and say, Hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive.

27 For the heart of this people is waxed grosse, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Bee it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him.

31 Preaching the kingdome of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

* Isaiah 6. 9. Matth. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40. Rom. 11. 8.

THE

THE EPISTLE OF PAUL the apostle, to the ROMANES.

CHAP. I.

1 Paul commendeth his calling, to the Romanes, 9 and his desire to come to them. 16 VVhat his gospel is, and the righteousnesse which it sheweth. 18 God is angrie with all manner of sin. 21 What were the sins of the Gentiles.

PAUL a servant of Jesus Christ, called *to be* an apostle, * separated unto the gospel of God,

* Acts 13. 2.

2 (Which he had promised afore by his prophets in ‖ holy scriptures)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh,

† Gr. *determined.*

4 And † declared to be the Son of God with power, according to the spirit of holinesse, by the resurrection from the dead.

5 By whom we have received grace and apostleship ‖ for obedience to the faith among all nations for his name,

‖ Or, *to the obedience of faith.*

6 Among whom are ye also the called of Jesus Christ.

7 To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

‖ Or, *in my spirit.*

9 For God is my witnesse, whom I serve ‖ with my spirit in the gospel of his Son, that without ceasing I make mention of you alwayes in my prayers,

10 Making request (if by any means now at length I might have a prosperous journey by the will of God) to come unto you.

11 For I long to see you, that I may impart unto you some spirituall gift, to the end you may be established.

12 That is, that I may bee comforted together ‖ with you, by the mutuall faith both of you and me.

‖ Or, *in you.*

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto) that I might have some fruit ‖ among you also, even as among other Gentiles.

‖ Or, *in you.*

14 I am debter both to the Greeks, and to the Barbarians, both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek.

17 For therein is the righteousnesse of God revealed from faith to faith: as it is written, * The just shall live by faith.

* Hab. 2. 4.

18 For the wrath of God is revealed from heaven against all ungodlinesse, and unrighteousnesse of men, who hold the truth in unrighteousnesse.

19 Because that which may be known of God, is manifest ‖ in them, for God hath shewed it unto them.

‖ Or, *to them.*

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternall power and Godhead, ‖ so that they are without excuse.

‖ Or, *they be.*

21 Because that when they knew God, they glorified him not as God, neither were thankfull, but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to bee wise, they became fooles:

23 And changed the glory of the uncorruptible * God, into an image made like to corruptible man, and to birds, and foure-footed beasts, and creeping things.

* Psal. 106.

24 Wherefore God also gave them up to uncleannesse, through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more then the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the naturall use into that which is against nature.

27 And likewise also the men, leaving the naturall use of the woman, burned in their lust one toward another, men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28 And even as they did not like ‖ to retain God in *their* knowledge, God gave them over to ‖ a reprobate minde, to do those things which are not convenient:

‖ Or, *to retain.* ‖ Or, *a mind void of judgement.*

29 Being filled with all unrighteousnesse, fornication, wickednesse, covetousnesse, maliciousnesse, full of envie, murder, debate, deceit, malignitie, whisperers,

30 Backbiters, haters of God, despitefull, proud, boasters, inventers of evil things, disobedient to parents,

31 Without understanding, covenant-breakers, ‖ without naturall affection, implacable, unmercifull:

‖ Or, *without truce.*

32 Who knowing the judgement of God (that they which commit such things, are worthie of death) not only do the same, but ‖ have pleasure in them that do them.

‖ Or, *consent to them.*

CHAP. II.

1 They that sin, though they condemne it in others, cannot excuse themselves, 6 and much lesse escape the judgement of God, 9 whether they be Jews or Gentiles. 14 The Gentiles cannot escape: 17 nor yet the Jews, 25 whom their circumcision shall not profit, if they keep not the law.

THerefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thy self, for thou that judgest, doest the same things.

2 But wee are sure that the judgement of God is according to truth, against them which commit such things.

3 And thinkest thou this, O man, that judgest

them which do such things, and doest the same, that thou shalt escape the judgement of God?

4 Or despisest thou the riches of his goodnesse, and forbearance, and long-suffering, not knowing that the goodnesse of God leadeth thee to repentance?

5 But after thy hardnesse and impenitent heart, treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous judgement of God:

6 * Who will render to every man according to his deeds:

7 To them, who by patient continuance in well-doing, seek for glorie, and honour, and immortalitie, eternall life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousnesse, indignation, and wrath,

9 Tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also of the † Gentile.

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the † Gentile.

11 For there is no respect of persons with God.

12 For as many as have sinned without law, shal also perish without law: and as many as have sinned in the law, shall be judged by the law,

13 (For not the hearers of the law are just before God, but the doers of the law shal be justified.

14 For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, ‖ their conscience also bearing witnesse, and their thoughts ‖ the mean while accusing, or else excusing one another.)

16 In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God:

18 And knowest *his* will, and ‖ approvest the things that are more excellent, being instructed out of the law,

19 And art confident that thou thy self art a guide of the blinde, a light of them *which are* in darknesse,

20 An instructer of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thy self? thou that preachest a man should not steal, doest thou steal?

22 Thou that sayest a man should not commit adultery, doest thou commit adultery? thou that abhorrest idols, doest thou commit sacrilege?

23 Thou § makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles, through you, as it is * written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore, if the uncircumcision keep the righteousnesse of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgresse the law?

28 For he is not a Jew, which is one outwardly, neither is that circumcision, which is outward in the flesh.

29 But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God.

CHAP. III.

The Jews prerogative: 3 which they have not lost. 9 Howbeit, the law convinceth them also of sin. 20 Therefore no flesh is justified by the law, 28 but all without difference, by faith only: 31 and yet the law is not abolished.

WHat advantage then hath the Jew? or what profit is there of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not beleeve? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar, as it is written, * That thou might-est be justified in thy sayings, and mightest overcome when thou art judged. * Psal. 51. 4.

5 But if our unrighteousnes commend the righteousnes of God, what shal we say? Is God unrighteous who taketh vengeance? (I speak as a man)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glorie, why yet am I also judged as a sinner?

8 And not *rather* as we be slanderously reported, and as some affirm that we say, Let us do evil, that good may come: whose damnation is just.

9 What then? are we better *then they*? No in no wise: for we have before † proved both Jews and Gentiles, that they are all under sin, † Gr. *charged.*

10 As it is written, There is none righteous, no not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one.

13 Their throat is an open sepulchre, with their tongues they have used deceit, the poison of aspes is under their lips:

14 Whose mouth is full of cursing & bitternes.

15 Their feet are swift to shed bloud.

16 Destruction and miserie are in their wayes:

17 And the way of peace have they not known.

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become ‖ guiltie before God. ‖ Or, *subject to the judgement of God.*

20 Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21 But now the righteousnesse of God without the law is manifested, being witnessed by the law and the prophets.

22 Even the righteousnesse of God, which is by faith of Jesus Christ unto all, and upon all them that beleeve: for there is no difference:

23 For all have sinned, and come short of the glory of God.

24 Being justified freely by his grace, through the redemption that is in Jesus Christ:

25 Whom God hath ‖ set forth to be a propitiation, through faith in his bloud, to declare his righteousnesse for the ‖ remission of sins that are past, through the forbearance of God. ‖ Or, *foreordained.* ‖ Or, *passing over.*

26 To declare, *I say*, at this time his righteousnesse: that he might be just, and the justifier of him, which beleeveth in Jesus.

27 Where

27 Where is boaſting then? it is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude, that a man is juſtified by faith, without the deeds of the law.

29 Is he the God of the Jews only? is he not alſo of the Gentiles? Yes, of the Gentiles alſo:

30 Seeing it is one God which ſhall juſtifie the circumciſion by faith, and uncircumciſion through faith.

31 Do wee then make void the law through faith? God forbid: yea, we eſtabliſh the law.

CHAP. IIII.

1 Abrahams faith was imputed to him for righteouſneſſe, 10 before he was circumciſed. 13 By faith only he and his ſeed received the promiſe. 16 Abraham is the father of all that beleeve. 24 Our faith alſo ſhall be imputed to us for righteouſneſſe.

WHat ſhal wee ſay then, that Abraham our father, as pertaining to the fleſh, hath found?

2 For if Abraham were juſtified by works, he hath *whereof* to glorie, but not before God.

3 For what ſaith the ſcripture? Abraham beleeved God, and it was counted unto him for righteouſneſſe.

4 Now to him that worketh, is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but beleeveth on him that juſtifieth the ungodly, his faith is counted for righteouſneſſe.

6 Even as David alſo deſcribeth the bleſſedneſſe of the man unto whom God imputeth righteouſneſſe without works,

7 *Saying*, Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered.

8 Bleſſed is the man to whom the Lord will not impute ſin.

9 *Cometh* this bleſſedneſſe then upon the circumciſion *only*, or upon the uncircumciſion alſo? for we ſay that faith was reckoned to Abraham for righteouſneſſe.

10 How was it then reckoned? when hee was in circumciſion, or in uncircumciſion? not in circumciſion, but in uncircumciſion.

11 And he received the ſigne of circumciſion, a ſeal of the righteouſnes of the faith, which *he had yet* being uncircumciſed: that he might be the father of all them that beleeve, though they be not circumciſed; that righteouſneſſe might be imputed unto them alſo:

12 And the father of circumciſion to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, *which he had* being yet uncircumciſed.

13 For the promiſe that he ſhould be the heir of the world, *was* not to Abraham, or to his ſeed through the law, but through the righteouſneſſe of faith.

14 For if they which are of the law be heirs, faith is made void, and the promiſe made of none effect.

15 Becauſe the law worketh wrath: for where no law is, *there is* no tranſgreſſion.

16 Therefore *it is* of faith, that it might be by grace; to the end the promiſe might be ſure to all the ſeed, not to that only which is of the law, but to that alſo which is of the faith of Abraham, who is the father of us all,

17 (As it is written, * I have made thee a father of many nations) ‖before him whom he beleeved, even God who quickeneth the dead, and calleth thoſe things which be not as though they were:

18 Who againſt hope beleeved in hope, that he might become the father of many nations, according to that which was ſpoken, * So ſhall thy ſeed be.

19 And being not weak in faith, he conſidered not his own body now dead, when he was about an hundred year old, neither yet the deadneſſe of Sara's womb.

20 Hee ſtaggered not at the promiſe of God through unbelief, but was ſtrong in faith, giving glorie to God;

21 And being fully perſwaded that what hee had promiſed, he was able alſo to perform.

22 And therefore it was imputed to him for righteouſneſſe.

23 Now it was not written for his ſake alone, that it was imputed to him;

24 But for us alſo, to whom it ſhall be imputed, if we beleeve on him that raiſed up Jeſus our Lord from the dead,

25 Who was delivered for our offences, and was raiſed again for our juſtification.

CHAP. V.

1 Being juſtified by faith, we have peace with God, 2 and joy in our hope, 8 that ſith we were reconciled by his bloud, when wee were enemies, 10 wee ſhall much more be ſaved being reconciled. 12 As ſin and death came by Adam, 17 ſo much more righteouſneſſe and life by Jeſus Chriſt. 20 Where ſin abounded, grace did ſuperabound.

THerefore being juſtified by faith, wee have peace with God, through our Lord Jeſus Chriſt.

2 By whom alſo wee have acceſſe by faith into this grace wherein wee ſtand, and rejoyce in hope of the glory of God.

3 And not only ſo, but we glory in tribulations alſo, knowing that tribulation worketh patience:

4 And patience, experience: and experience, hope:

5 And hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts, by the holy Ghoſt, which is given unto us.

6 For when wee were yet without ſtrength, ‖ in due time Chriſt died for the ungodly.

7 For ſcarcely for a righteous man will one die: yet peradventure for a good man ſome would even dare to die.

8 But God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us.

9 Much more then being now juſtified by his bloud, we ſhal be ſaved from wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, wee ſhall be ſaved by his life.

11 And not only ſo, but we alſo joy in God, through our Lord Jeſus Chriſt, by whom wee have now received the atonement.

12 Wherefore, as by one man ſin entred into the world, and death by ſin: and ſo death paſſed upon all men, ‖ for that all have ſinned.

13 For untill the law ſin was in the world: but ſin is not imputed when there is no law.

14 Nevertheleſſe, death reigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adams tranſgreſſion, who is the figure of him that was to come.

15 But not as the offence, ſo alſo is the free gift. For if through the offence of one, many be dead; much more the grace of God, and the gift by grace, *which is* by one man, Jeſus Chriſt, hath abounded unto many.

16 And not as *it was* by one that ſinned, ſo is the gift:

* Gen. 17.5.

‖ Or, *like unto him.*

‖ Or, *who*

gift: for the judgement was by one to condemnation, but the free gift is of many offences unto justification.

17 For if ‖ by one mans offence, death reigned by one, much more they which receive abundance of grace, and of the gift of righteousnesse, shall reigne in life by one, Jesus Christ.

18 Therefore as ‖ by the offence of one *judgement came* upon all men to condemnation: even so ‖ by the righteousnesse of one, *the free gift came* upon all men unto justification of life.

19 For as by one mans disobedience many were made sinners: so by the obedience of one, shall many be made righteous.

20 Moreover, the law entred, that the offence might abound: but where sin abounded, grace did much more abound.

21 That as sin hath reigned unto death, even so might grace reigne through righteousnesse unto eternall life, by Jesus Christ our Lord.

CHAP. VI.

1 We may not live in sin, 2 for we are dead unto it, 3 as appeareth by our baptisme. 12 Let not sin reigne any more, 18 because we have yeelded our selves to the service of righteousnesse, 23 and for that death is the wages of sin.

WHat shall we say then? shall we continue in sin, that grace may abound?

2 God forbid: how shall we that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as ‖ were baptized into Jesus Christ, were baptized into his death?

4 Therefore we are buried with him by baptisme into death, that like as Christ was raised up from the dead by the glory of the Father: even so wee also should walk in newnesse of life.

5 For if we have been planted together in the *likenesse* of his death: we shall be also in the *likenesse* of his resurrection:

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead, is † freed from sin.

8 Now if we be dead with Christ, we beleeve that we shall also live with him:

9 Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reigne in your mortall body, that ye should obey it in the lusts thereof.

13 Neither yeeld ye your members as † instruments of unrighteousnesse unto sin: but yeeld your selves unto God, as those that are alive from the dead, and your members as instruments of righteousnesse unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yeeld your selves servants to obey, his servants yee are to whom ye obey: whether of sin unto death, or of obedience unto righteousnesse?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine † which was delivered you.

18 Being then made free from sin, ye became the servants of righteousnesse.

19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yeelded your members servants to uncleanesse & to iniquity, unto iniquity, even so now yeeld your members servants to righteousnesse, unto holinesse.

20 For when ye were the servants of sin, yee were free † from righteousnesse. † Gr. to righteousnesse.

21 What fruit had yee then in those things, whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holinesse, and the end everlasting life.

23 For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

CHAP. VII.

1 No law hath power over a man longer, then he liveth. 4 But we are dead to the law. 7 Yet is not the law sin, 12 but holy, just, good, 16 as I acknowledge who am grieved because I cannot keep it.

KNow ye not, brethren (for I speak to them that know the law) how that the law hath dominion over a man, as long as he liveth?

2 For the woman which hath an husband, is bound by the law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband.

3 So then if while her husband liveth, she be married to another man, she shall be called an adultresse: but if her husband be dead, she is free from that law; so that she is no adultresse, though she be married to another man.

4 Wherefore my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the † motions of sins which were by the law, did work in our members, to bring forth fruit unto death. † Gr. *passions.*

6 But now we are delivered from the law, ‖ that being dead wherein we were held, that we should serve in newnesse of spirit, and not in the oldnesse of the letter. ‖ Or, *being dead to that.*

7 What shall we say then? is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known ‖ lust, except the law had said, Thou shalt not covet. ‖ Or, *concupiscence*

8 But sin taking occasion by the commandement, wrought in me all manner of concupiscence. For without the law sin *was* dead.

9 For I was alive without the law once, but when the commandement came, sin revived, and I died.

10 And the commandement which was *ordained* to life, I found to be unto death.

11 For sin taking occasion by the commandement, deceived me, and by it slew me.

12 Wherefore the law is holy, and the commandement holy, and just, and good.

13 Was then that which is good, made death unto me? God forbid. But sin that it might appear sin, working death in me by that which is good: that sin by the commandement might become exceeding sinfull.

14 For we know that the law is spirituall: but I am carnall, sold under sin.

15 For that which I do, I † allow not: for what I would, that do I not, but what I hate, that do I. † Or, *know.*

16 If then I do that which I would not, I consent unto the law, that it is good.

17 Now

17 Now then, it is no more I that do it, but sin that dwelleth in me.

18 For I know, that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but *how* to perform that which is good, I finde not.

19 For the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not: it is no more I that do it, but sin that dwelleth in me.

21 I finde then a law, that when I would do good, evil is present with me.

22 For I delight in the law of God, after the inward man.

23 But I see another law in my members, warring against the law of my minde, and bringing me into captivity to the law of sin, which is in my members.

24 O wretched man that I am, who shall deliver me from ‖ the bodie of this death?

‖ Or, *this bodie of death.*

25 I thank God, through Jesus Christ our Lord. So then, with the minde I my self serve the law of God: but with the flesh, the law of sin.

CHAP. VIII.

1 They that are in Christ, and live according to the Spirit, are free from condemnation. 5, 13 What harm cometh of the flesh, 6, 14 and what good of the Spirit, 17 and what of being Gods childe, 19 whose glorious deliverance all things long for, 29 was beforehand decreed from God. 38 What can sever us from his love?

THere is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likenesse of sinfull flesh, and ‖ for sin condemned sin in the flesh:

‖ Or, *by a sacrifice for sin.*

4 That the righteousnesse of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh, do minde the things of the flesh: but they that are after the Spirit, the things of the Spirit.

† Gr. *the minding of the flesh.*

6 For † to be carnally minded is death: but † to be spiritually minded, is life and peace:

7 Because † the carnall minde is enmitie against God: for it is not subject to the law of God, neither indeed can be.

† Gr. *the minding of the Spirit.*

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

† Gr. *the minding of the flesh.*

10 And if Christ be in you, the body is dead because of sin: but the Spirit is life, because of righteousnesse.

11 But if the Spirit of him that raised up Jesus from the dead, dwell in you: he that raised up Christ from the dead, shall also quicken your mortall bodies, ‖ by his Spirit that dwelleth in you.

‖ Or, *because of his Spirit.*

12 Therefore brethren, we are debters, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortifie the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit it self beareth witnesse with our spirit, that we are the children of God.

17 And if children, then heirs, heirs of God, and joynt heirs with Christ: if so be that wee suffer with *him*, that we may be also glorified together.

18 For I reckon, that the sufferings of this present time, are not worthie to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanitie, not willingly, but by reason of him who hath subjected the same in hope:

21 Because the creature it self also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

22 For we know that ‖ the whole creation groaneth, and travaileth in pain together until now.

‖ Or, *every creature.*

23 And not only *they*, but our selves also which have the first-fruits of the Spirit, even wee our selves grone within our selves, waiting for the adoption, *to wit*, the * redemption of our body.

* Luk. 21. 28.

24 For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit it self maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts, knoweth what is the minde of the Spirit, ‖ because he maketh intercession for the saints according to *the will of* God.

‖ Or, *for.*

28 And wee know that all things work together for good, to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the first-born among many brethren.

30 Moreover, whom he did predestinate, them he also called: & whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? if God be for us, who *can be* against us?

32 He that spared not his own Son, but delivered him up for us all: how shall hee not with him also freely give us all things?

33 Who shal lay any thing to the charge of Gods elect? It is God that justifieth.

34 Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distresse, or persecution, or famine, or nakednesse, or peril, or sword?

36 (As it is written, * For thy sake wee are killed all the day long, wee are accounted as sheep for the slaughter.)

* Psal. 44. 22.

37 Nay in all these things we are more then conquerers, through him that loved us.

38 For I am perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

CHAP.

CHAP. IX.

1 Paul is sory for the Jews. 7 All the seed of Abraham were not the children of the promise. 18 God hath mercie upon whom he will. 21 The potter mayde with his clay what he list. 25 The calling of the Gentiles, and rejecting of the Jews were foretold. 32 The cause why so few Jews embraced the righteousnesse of faith.

I Say the truth in Christ, I lie not, my conscience also bearing me witnes in the holy Ghost,

2 That I have great heavinesse and continuall sorrow in my heart.

3 For I could with that my self were ‖accursed from Christ, for my brethren my kinsmen according to the flesh:

4 Who are Israelites: to whom *pertaineth* the adoption, and the glory, and the ‖ covenants, and the giving of the law, and the service *of God* and the promises:

5 Whose are the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

7 Neither because they are the seed of Abraham, *are they* all children: but in * Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for § seed.

9 For this is the word of promise; * At this time will I come, and Sara shall have a sonne.

10 And not only *this*, but when Rebecca also had conceived by one, *even* by our father Isaac,

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth,)

12 It was said unto her, The * ‖ elder shall serve the ‖ younger.

13 As it is written, * Jacob have I loved, but Esau have I hated.

14 What shall we say then? is there unrighteousnesse with God? God forbid.

15 For he saith to Moses, * I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then it is not of him that willeth, nor of him that runneth, but of God § sheweth mercy.

17 For the scripture saith unto Pharaoh, * Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will have mercy, and whom he will, he hardeneth.

19 Thou wilt say then unto me, Why doth he yet finde fault? For who hath resisted his will?

20 Nay but O man, who art thou that ‖ repliest against God? * shall the thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the * potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath ‖ fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?

24 Even us whom he hath called, not of the Jews only, but also of the Gentiles.

25 As he saith also in Osee, * I will call them my people, which were not my people: and her, beloved, which was not beloved. * Hosea 2.23. 1 Pet.2.10.

26 * And it shall come to passe, that in the place where it was said unto them, Ye are not my people; there shall they be called, the children of the living God. * Hosea 1.10.

27 Esaias also crieth concerning Israel, * Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. * Isa.10.22,23.

28 For he will finish ‖ the work, and cut it short in righteousnesse: because a short work will the Lord make upon the earth. ‖ Or, *the account.*

29 And as Esaias said before, * Except the Lord of sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah. * Isa.1.9.

30 What shall we say then? That the Gentiles which followed not after righteousnesse, have attained to righteousnesse, even the righteousnesse which is of faith:

31 But Israel, which followed after the law of righteousnesse, hath not attained to the law of righteousnesse.

32 Wherefore? Because *they sought it*, not by faith, but as it were by the works of the law: for they stumbled at that stumbling stone, * Isa.8.14.& 28.16.

33 As it is written, * Behold, I lay in Sion a stumbling stone, and rock of offence: and whosoever beleeveth on him, shall not bee ‖ ashamed. 1 Pet. 2.6. ‖ Or, *confounded.*

CHAP. X.

5 The scripture sheweth the difference betwixt the righteousnesse of the law, and this of faith, 11 and that all, both Jew and Gentile, that beleeve, shall not be confounded, 18 and that the Gentiles shall receive the word, and beleeve. 19 Israel was not ignorant of these things.

BRethren my hearts desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record, that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of Gods righteousnesse, and going about to establish their own righteousnesse, have not submitted themselves unto the righteousnesse of God.

4 For Christ is the end of the law for righteousnesse to every one that beleeveth.

5 For Moses describeth the righteousnesse which is of the law, that * the man which doth those things, shall live by them. * Levit. 18.5.

6 But the righteousnesse which is of faith, speaketh on this wise, * Say not in thine heart, Who shall ascend into heaven? (that is to bring Christ down from above) Ezek.20.11. Gal.3.12.

7 Or who shall descend into the deep? (that is to bring up Christ again from the dead) * Deut. 30.12.

8 But what saith it? * The word is nigh thee, *even* in thy mouth, and in thy heart: that is the word of faith which we preach, * Deut. 30.14.

9 That if thou shalt confesse with thy mouth the Lord Jesus, and shalt beleeve in thine heart, that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man beleeveth unto righteousnesse, and with the mouth confession is made unto salvation.

11 For the scripture saith, * Whosoever beleeveth on him, shall not be ashamed. * Isa. 28.16.

12 For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him. * Joel 2.32.

13 * For whosoever shall call upon the name of the Lord, shall be saved: Acts 2.21.

14 How then shall they call on him in whom they have not beleeved? and how shall they beleeve in him of whom they have not heard? and how shall they heare without a preacher?

15 And how shall they preach, except they be sent? as it is written, * How beautifull are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, * Lord, who hath beleeved † our ‖ report?

17 So then, faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, * their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First, Moses saith, * I will provoke you to jealousie, by them that are no people, and by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, * I was found of them that sought me not: I was made manifest unto them that asked not after me.

21 But to Israel he saith, * All day long I have stretched forth my hands unto a disobedient and gain-saying people.

CHAP. XI.

1 God hath not cast off all Israel. 7 Some were elected though the rest were hardened. 16 There is hope of their conversion. 18 The Gentiles may not insult upon them. 26 For there is a promise of their salvation. 33 Gods judgements are unsearchable.

I Say then, Hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wote ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 * Lord, they have killed thy prophets, and digged down thine altars, and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? * I have reserved to my self seven thousand men, who have not bowed the knee to *the image of* Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace, otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were ‖ blinded:

8 According as it is written, * God hath given them the spirit of ‖ slumber, * eyes that they should not see, and eares that they should not hear unto this day.

9 And David saith, * Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them.

10 * Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousie.

12 Now if the fall of them be the riches of the world, & the ‖ diminishing of them the riches of the Gentiles: how much more their fulnesse?

13 For I speak to you Gentiles, in as much as I am the apostle of the Gentiles, I magnifie mine office:

14 If by any means I may provoke to emulation, them which are my flesh, and might save some of them.

15 For if the casting away of them be the reconciling of the world: what shall the receiving *of them* be, but life from the dead?

16 For if the first-fruit be holy, the lump is also *holy*: and if the root be holy, so *are* the branches.

17 And if some of the branches be broken off, and thou being a wilde olive-tree, wert grafted in ‖ amongst them, and with them partakest of the root and fatnesse of the olive-tree:

18 Boast not against the branches: but if thou boast, thou beares not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well: because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear.

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodnesse, and severity of God: on them which fell, severity; but towards thee, goodnesse, if thou continue in his goodnesse: otherwise thou also shalt be cut off.

23 And they also, if they bide not still in unbelief, shall be grafted in: for God is able to graff them in again.

24 For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree: how much more shall these which be the naturall *branches*, be grafted into their own olive-tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that ‖ blindnesse in part is happened to Israel, until the fulnesse of the Gentiles be come in.

26 And so all Israel shall be saved, as it is written, * There shall come out of Sion the deliverer, and shall turn away ungodlinesse from Jacob.

27 For this is my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers sakes.

29 For the gifts and calling of God are without repentance.

30 For as ye in times past have not ‖ beleeved God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not ‖ beleeved, that through your mercie they also may obtain mercie.

32 For God hath ‖ concluded them all in unbelief, that he might have mercie upon all.

33 O the depth of the riches both of the wisedome and knowledge of God! how unsearchable are his judgments, and his wayes past finding out!

34 * For who hath knowen the minde of the Lord, or who hath been his counseller?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him are all things: to whom be glory for ever. Amen.

CHAP.

‖ Or, *hardened.*
‖ Or, *remorse.*
‖ Or, *decay, or losse.*
‖ Or, *them.*
‖ Or, *blindnesse.*
‖ Or, *obedient unbelief.*
‖ Or, *obedient mercie.*
‖ Or, *them up.*

CHAP. XII.

1 Gods mercies must move us to please God. 3 No man must think too well of himself, 6 but attend everie one on that calling, wherein he is placed. 9 Love, and manie other duties are required of us. 19 Revenge is specially forbidden.

I Beseech you therefore, brethren, by the mercies of God, that yee present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renuing of your minde, that ye may prove what is that good, and acceptable, and perfect will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly then hee ought to think, but to think † soberly according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we being many are one body in Christ, and every one members one of another.

6 Having then gifts, differing according to the grace that is given to us, whether prophesie, let us prophesie according to the proportion of faith.

7 Or ministery, *let us wait* on our ministring: or he that teacheth, on teaching:

8 Or he that exhorteth, on exhortation: he that ‖ giveth, *let him do it* ‖ with simplitie: hee that ruleth, with diligence: hee that sheweth mercy, with cheerfulnesse.

9 Let love bee without dissimulation: abhor that which is evil, cleave to that which is good.

10 Be kindly affectioned one to another, ‖ with brotherly love, in honour preferring one another.

11 Not slothfull in businesse: fervent in spirit, serving the Lord.

12 Rejoycing in hope, patient in tribulation, continuing instant in prayer.

13 Distributing to the necessitie of saints, given to hospalitie.

14 Blesse them which persecute you, blesse and curse not.

15 Rejoyce with them that do rejoyce, and weep with them that weep.

16 Be of the same minde one towards another. Minde not high things, but ‖ condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it bee possible, as much as lyeth in you, live peaceably with all men.

19 Dearly beloved, avenge not your selves, but rather give place unto wrath: for it is written, * Vengeance is mine, I will repay, saith the Lord.

20 * Therefore if thine enemie hunger, feed him: if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

CHAP. XIII.

1 Subjection, and manie other duties we owe to the magistrates. 8 Love is the fulfilling of the law. 11 Gluttonie and drunkennesse, and the works of darknesse, are out of season in the time of the gospel.

LEt every soul bee subject unto the higher powers. For there is no power but of God: the powers that be, are ‖ ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation.

3 For rulers are not a terrour to good works, but to the evil: wilt thou then not bee afraid of the power? do that which is good, and thou shalt have praise of the same.

4 For hee is the minister of God to thee for good: but if thou do that which is evil, bee afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger *to execute* wrath upon him that doth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For, for this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing.

7 Render therefore to all their dues, tribute to whom tribute *is due*, custome to whom custome, fear to whom fear, honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another, hath fulfilled the law.

9 For this, thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witnesse, Thou shalt not covet: and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self.

10 Love worketh no ill to his neighbour, therefore love is the fulfilling of the law.

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer then when we beleeved.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darknesse, and let us put on the armour of light.

13 Let us walk ‖ honestly as in the day, not in rioting and drunkennesse, not in chambering and wantonnesse, not in strife and envying. ‖ Or, *decently.*

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfill* the lusts *thereof.*

CHAP. XIIII.

3 Men may not contemne nor condemne one the other for things indifferent: 13 but take heed that they give no offence in them: 15 for that the apostle proveth unlawfull by manie reasons.

HIm that is weak in the faith receive you, but ‖ not to doubtfull disputations. ‖ Or, *not to judge his doubtfull thoughts.*

2 For one beleeveth that he may eat all things: another who is weak, eateth herbs.

3 Let not him that eateth, dispise him that eateth not: and let not him which eateth not, judge him that eateth. For God hath received him.

4 Who art thou that judgest another mans servant? to his own master hee standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day *alike.* Let every man be ‖ fully perswaded in his own minde. ‖ Or, *fully assured.*

6 He that ‖ regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord hee eateth not, and giveth God thanks. ‖ Or, *observeth.*

7 For none of us liveth to himselfe, and no man dieth to himself.

8 For whether we live, wee live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lords.

9 For to this end Christ both died, and rose, and revived, that hee might bee Lord both of the dead and living.

10 But why doest thou judge thy brother? or why doest thou set at nought thy brother? * we shall all stand before ‖ judgement-seat of Christ.

* 2 Cor. 5. 10.

11 For it is written,* As I live saith the Lord, every knee shall bow to mee, and every tongue shall confesse to God.

* Isaiah 45. 23.

12 So then every one of us shall give account of himself to God:

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block, or an occasion to fall in his brothers way.

14 I know, and am perswaded by the Lord Jesus, that there is nothing † unclean of it self: but to him that esteemeth any thing to be † unclean, to him it is unclean.

† Gr. common.

† Gr. common.

15 But if thy brother be grieved with *thy* meat: now walkest thou not † charitably. * Destroy not him with thy meat, for whom Christ died.

† Gr. according to charitie.

16 Let not then your good be evil spoken of.

17 For the kingdome of God is not meat and drink, but righteousnesse and peace, and joy in the holy Ghost.

* 1 Cor. 8. 11.

18 For he that in these things serveth Christ, is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edifie another.

20 For meat destroy not the work of God. * All things indeed are pure; but it is evil for that man who eateth with offence.

* Tit. 1. 15.

21 It is good neither to eat * flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

* 1 Cor. 8. 13.

22 Hast thou faith? have it to thy self before God. Happy is hee that condemneth not himself in *that thing* which he alloweth.

‖ Or, discerneth and putteth a difference between meats.

23 And hee that ‖ doubteth, is damned if hee eat, because *he eateth* not of faith: for whatsoever is not of faith, is sin.

CHAP. XV.

1 The strong must bear with the weak. 2 Wee may not please our selves, 3 for Christ did not so, 7 but receive one the other, as Christ did us all, 8 both Jews, 9 and Gentiles. 15 Paul excuseth his writing, 28 and promiseth to see them, 30 and requesteth their prayers.

WE then that are strong, ought to bear the infirmities of the weak, and not to please our selves.

2 Let every one of us please his neighbour for *his* good to edification.

3 For even Christ pleased not himself, but as it is written,* The reproches of them that reproched thee fell on me.

* Psal. 69. 9.

4 For whatsoever things were written aforetime, were written for our learning, that wee through patience and comfort of the scriptures might have hope.

5 * Now the God of patience and consolation, grant you to bee like minded one towards another, ‖ according to Christ Jesus:

* 1 Cor. 1. 10.

‖ Or, after the example of.

6 That ye may with one minde and one mouth glorifie God, even the father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us, to the glory of God.

8 Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers;

9 And that the Gentiles might glorifie God for his mercy, as it is written, * For this cause I will confesse to thee among the Gentiles, and sing unto thy name.

* Psal. 18. 49.

10 And again he saith, * Rejoyce yee Gentiles with his people.

* Deut. 32. 43.

11 And again, * Praise the Lord all ye Gentiles, and laud him all ye people.

* Psal. 117. 1.

12 And again Esaias saith, * There shall bee a root of Jesse, and he that shall rise to reigne over the Gentiles, in him shall the Gentiles trust.

* Isai. 11. 10.

13 Now the God of hope fill you with all joy and peace in believing, that yee may abound in hope through the power of the holy Ghost.

14 And I my self also am perswaded of you my brethren, that ye also are full of goodnesse, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you, in some sort, as putting you in minde, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministring the gospel of God, that the ‖ offering up of the Gentiles might bee acceptable, being sanctified by the holy Ghost.

‖ Or, oblation.

17 I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God.

18 For I will not dare to speak of any of those things, which Christ hath not wrought by mee, to make the Gentiles obedient, by word and deed,

19 Through mightie signes and wonders, by the power of the Spirit of God, so that from Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another mans foundation:

21 But as it is written, * To whom hee was not spoken of, they shall see: and they that have not heard, shall understand.

* Isai. 52. 15.

22 For which cause also I have been ‖ much hindred from coming to you.

‖ Or, many times.

23 But now having no more place in these parts, and having a great desire these many years to come unto you:

‖ Or, many yeares.

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to bee brought on my way thitherward by you, if first I be somewhat filled † with your *companie*.

† Gr. with.

25 But now I go unto Jerusalem, to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certain contribution for the poore saints which are at Jerusalem.

27 It hath pleased them *verily*, and their debters they are. For if the Gentiles have been made partakers of their spirituall things, their duty is also to minister unto them in carnall things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that when I come unto you, I shall come in the fulnesse of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christs sake, and for the love of the Spirit, that ye strive together with me, in your prayers to God for me,

‖ Or, assist.

31 That I may be delivered from them that ‖ do not

not beleeve in Judea, and that my service which I have for Jerusalem, may bee accepted of the saints:

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace bee with you all. Amen.

CHAP. XVI.

3 Paul willeth the brethren to greet many, 17 and adviseth them to take heed of those which cause dissension and offences, 21 and after sundrie salutations, endeth with praise and thanks to God.

I Commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord as becometh saints, and that yee assist her in whatsoever businesse she hath need of you: for she hath been a succourer of many, and of my self also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus:

4 (Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.)

5 Likewise *greet* the church that is in their house. Salute my welbeloved Epenetus, who is the first-fruits of Achaia unto Christ.

6 Greet Marie, who bestowed much labour on us.

7 Salute Andronicus and Junia my kinsmen and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus ‖ houshold.

11 Salute Herodion my kinsman. Greet them that be of the ‖ houshold of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asynchritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kisse. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them.

18 For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalfe: but yet I would have you wise unto that which is good, and ‖ simple concerning evil.

‖ Or, harmlesse.

20 And the God of peace shall ‖ bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

‖ Or, tread.

21 Timotheus my worke-fellow, and Lucius and Jason and Sosipater my kinsmen salute you.

22 I Tertius, who wrote this epistle, salute you in the Lord.

23 Gaius mine hoste, and of the whole church saluteth you. Erastus the chamberlain of the citie saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, (according to the revelation of the mysterie, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets according to the commandment of the everlasting God, made known to all nations, for the obedience of faith:)

27 To God only wise, bee glory through Jesus Christ for ever. Amen.

¶ Written to the Romanes from Corinthus, and sent by Phebe servant of the church at Cenchrea.

THE FIRST EPISTLE OF PAUL the apostle, to the CORINTHIANS.

CHAP. I.

After his salutation and thanksgiving, 10 he exhorteth them to unitie, 12 and reproveth their dissensions. 18 God destroyeth the wisedome of the wise 21 by the foolishnesse of preaching, and 26 calleth not the wise, mightie, and noble, but 27,28 the foolish, weak, and men of no account.

PAul called *to be* an apostle of Jesus Christ, through the will of God, and Sosthenes *our* brother,

2 Unto the church of God which is at Corinth, to them that * are sanctified in Christ Jesus, *called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours,

3 Grace be unto you, and peace from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God alwaies on your behalf, for the grace of God which is given you by Jesus Christ,

5 That in every thing ye are enriched by him, in all utterance, and in all knowledge:

6 Even as the testimonie of Christ was confirmed in you.

7 So that ye come behinde in no gift; waiting for the † coming of our Lord Jesus Christ.

† Gr. revelation.

8 Who shall also confirm you unto the end, that ye may be blamelesse in the day of our Lord Jesus Christ.

9 *God is faithfull, by whom ye were called unto ‡ fellowship of his Son Jesus Christ our Lord.

* 1 Thes. 5. 24.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no † divisions among you, but that ye be perfectly joyned together in the same minde, and in the same judgement.

† Gr. schismes.

11 For it hath been declared unto me of you, my brethren, by them which are of the house of Cloe, that there are contentions among you.

12 Now this I say, that every one of you saith,
* Acts 18. 24. I am of Paul, and I of * Apollos, and I of Cephas, and I of Christ.
13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?
14 I thank God that I baptized none of you,
* Acts 18. 8. but * Crispus and Gaius.
15 Lest any should say, that I had baptized in mine own name.
16 And I baptized also the houshold of Stephanas: besides, I know not whether I baptized any other.
17 For Christ sent mee not to baptize, but to
2 Pet. 2. 16. preach the gospel: * not with wisedome of ‖ words, lest the crosse of Christ should be made
‖ Or, speech. of none effect.
18 For the preaching of the crosse is to them that perish, foolishnesse; but unto us which
* Rom. 1. 16. are saved, it is the * power of God.
19 For it is written, * I will destroy the wisedome of the wise, and will bring to nothing the
* Isaiah 29. 14. understanding of the prudent.
* Isaiah 33. 18. 20 * Where is the wise? where is the scribe? where is the disputer of this world? hath not
* Rom. 1. 20. God made foolish the wisedome of this world?
21 * For after that, in the wisedome of God, the world by wisedome knew not God, it pleased God by the foolishnesse of preaching to save them that believe.
* Matth. 12. 38. 22 For the ‖ Jewes require a signe, and the Greeks seek after wisedome.
23 But we preach Christ crucified, unto the Jewes a stumbling block, and unto the Greeks foolishnesse;
24 But unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisedome of God.
25 Because the foolishnesse of God is wiser then men: & the weakenesse of God is stronger then men.
26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble *are called*.
27 But God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weak things of the world, to confound the things which are mighty:
28 And base things of the world, & things which are despised, hath God chosen, *yea*, & things which are not, to bring to nought things that are,
29 That no flesh should glory in his presence.
30 But of him are yee in Christ Jesus, who of God is made unto us wisedome, and righteousnesse, and sanctification, and redemption:
* Jerm. 9. 23, 24. 31 That according as it is written, * Hee that glorieth, let him glory in the Lord.

CHAP. II.

He declareth that his preaching, though it bring not excellencie of speech, or of 4 humane wisedome: yet consisteth in the 4, 5 power of God: & so far excelleth 6 the wisedome of this world, & 9 humane sense, as that 14 the natural man cannot understand it.

* Chap. 1. 17. AND I, brethren, when I came to you, * came not with excellencie of speech, or of wisedome, declaring unto you the testimonie of God.
2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.
3 And I was with you in weakenesse, and in fear, and in much trembling.
1 Pet. 1. 16. 4 And my speech, and my preaching * was not
‖ Or, persuasible. with ‖ enticing words of mans wisedome, but in demonstration of the Spirit, and of power:
† Gr. by. 5 That your faith should not † stand in the wisedome of men, but in the power of God.
6 Howbeit wee speak wisedome among them that are perfect: yet not the wisedome of this world, nor of the princes of this world, that come to nought.
7 But we speak the wisedome of God in a mystery, *even* the hidden *wisedome* which God ordained before the world unto our glorie.
8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.
9 But as it is written, * Eye hath not seen, nor * Isai. 64. 4. eare heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.
10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.
11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.
12 Now wee have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God.
13 * Which things also wee speak, not in the words which mans wisedome teacheth, but which the holy Ghost teacheth; comparing spirituall things with spirituall.
14 But the naturall man receiveth not the things of the Spirit of God, for they are foolishnesse unto him: neither can he know *them*, because they are spiritually discerned.
15 * But he that is spirituall, ‖ judgeth all things, yet he himself is † judged of no man.
16 * For who hath known the minde of the Lord, that he † may instruct him? But wee have the minde of Christ.

* 1 Pet. 1. 18. * Prov. 27. 19. ‖ Or, discerneth. ‖ Or, discerneth. * Isai. 40. 13. Rom. 11. 34. † Gr. shall.

CHAP. III.

2 Milk is fit for children: 3 Strife and division arguments of a fleshly minde: 5 He that planteth, and he that watereth, is nothing. 9 The ministers are Gods fellow workmen. 11 Christ the only foundation. 16 Men the temples of God, 17 which must be kept holy. 19 The wisedome of this world is foolishnesse with God.

AND I, brethren, could not speak unto you as unto spirituall, but as unto carnall, *even* as unto babes in Christ.
2 I have fed you with milk, and not with meat: for hitherto ye were not able *to beare it*, neither yet now are ye able.
3 For ye are yet carnall: for whereas there is among you envying, and strife, and ‖ divisions, are ye not carnall, and walk † as men?
4 For while one saith, I am of Paul, and another, I am of Apollo, are ye not carnall?
5 Who then is Paul, and who is Apollo, but ministers by whom yee beleeved, even as the Lord gave to every man?
6 I have planted, Apollo watered; but God gave the increase.
7 So then, neither is he that planteth any thing, neither hee that watereth; but God that giveth the increase.
8 Now he that planteth, and he that watereth, are one: and every man shall receive his own reward, according to his own labour.
9 For we are labourers together with God: ye are Gods ‖ husbandrie, ye are Gods building.
10 According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, & another buildeth thereon. But let

‖ Or, division. † Gr. according to man. * Psal. 62. 12. Gal. 6. 4. ‖ Or, tillage.

every

every man take heed how he buildeth thereupon.
11 For other foundation can no man lay, then that is layd, which is Jesus Christ.
12 Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble:
13 Every mans work shall be made manifest. For the day shall declare it, because it † shall be revealed by fire, and the fire shall try every mans work, of what sort it is.
14 If any mans work abide which hee hath built thereupon, he shall receive a reward.
15 If any mans work shall be burnt, he shall suffer losse: but he himself shall be saved: yet so, as by fire.
16 * Know ye not that ye are the temple of God; & that the Spirit of God dwelleth in you?
17 If any man ‖ defile the temple of God, him shall God destroy: for the temple of God is holy, which *temple* ye are.
18 Let no man deceive himself: if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.
19 For the wisedome of this world is foolishnesse with God: for it is written, * He taketh the wise in their own craftinesse.
20 And again, * The Lord knoweth the thoughts of the wise, that they are vain.
21 Therefore let no man glorie in men, for all things are yours,
22 Whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours:
23 And ye are Christs, and Christ *is* Gods.

CHAP. IIII.

1 In what account the ministers ought to be had. 7 We have nothing which we have not received. 9 The Apostles spectacles to the world, angels and men, 13 the filth & off-scouring of the world: 15 yet our fathers in Christ, 16 whom we ought to follow.

LEt a man so account of us, as of § ministers of Christ, & stewards of § mysteries of God.
2 Moreover it is required in stewards, that a man be found faithfull.
3 But with me it is a very small thing that I should be judged of you, or of mans † judgement: yea, I judge not mine own self.
4 For I know nothing by my self, yet am I not hereby justified: but he § judgeth me is the Lord.
5 * Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darknesse, & will make manifest the counsels of the hearts: and then shall every man have praise of God.
6 And these things, brethren, I have in a figure transferred to my self, and to Apollo, for your sakes: that ye might learn in us not to think *of men*, above that which is written, that no one of you be puffed up for one against another.
7 For who † maketh thee to differ *from another*? and what hast thou that thou didst not receive? now if thou didst receive it, why doest thou glorie as if thou hadst not receive it?
8 Now ye are full, now ye are rich, ye have reigned as kings without us, and I would to God ye did reigne, § we also might reigne with you.
9 For I think that God hath set forth us the apostles last, as it were appointed to death. For we are made a † spectacle unto the world, and to angels, and to men.
10 We *are* fools for Christs sake, but ye *are* wise in Christ: we *are* weak, but ye *are* strong: ye *are* honourable, but we *are* despised.
11 Even unto this present houre, we both hunger and thirst, and are naked, and are buffetted, and have no certaine dwelling place:
12 * And labour, working with our own hands: being reviled, wee blesse: being persecuted, we suffer it:
13 * Being defamed, wee intreat: we are made as the filth of the world, and *are* the off-scouring of all things unto this day.
14 I write not these things to shame you, but as my beloved sons I warn you.
15 For though you have ten thousand instructours in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the Gospel.
16 Wherefore I beseech you, be ye followers of me.
17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithfull in the Lord, who shall bring you into remembrance of my wayes which be in Christ, as I teach every where in every church.
18 Now some are puffed up as though I would not come to you.
19 * But I will come to you shortly, * if the Lord will, and will know, not the speech of them which are puffed up, but the power.
20 For the kingdome of God is not in word, but in power.
21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meeknesse?

CHAP. V.

1 The incestuous person is cause rather of shame unto them, then of rejoycing. 7 The old leaven is to be purged out. 10 Famous offenders are to be shunned and avoided.

IT is reported commonly *that there is* fornication among you, and such fornication, as is not so much as named amongst the Gentiles, that one should have his fathers wife.
2 And ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you.
3 * For I verily as absent in body, but present in spirit, have ‖ judged already, as though I were present, concerning him that hath so done this deed;
4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,
5 * To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
6 Your glorying is not good: * know ye not that a little leaven leaveneth the whole lump?
7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For *even* Christ our passeover ‖ is sacrificed for us.
8 Therefore let us keep ‖ the feast, not with old leaven, neither with the leaven of malice and wickednesse: but with the unleavened bread of sincerity and truth.
9 I wrote unto you in an epistle, not to company with fornicatours:
10 Yet not altogether with the fornicatours of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.
11 But now I have written unto you, not to keep company, if any man that is called a brother be a fornicatour, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one, no not to eat.
12 For what have I to do to judge them also § are without? do not ye judge them § are within?

13 But them that are without, God judgeth. Therefore put away from among your selves that wicked person.

CHAP. VI.

1 The Corinthians must not vex their brethren, in going to law with them: 6 especially under infidels. 9 The unrighteous shall not inherit the kingdome of God. 15 Our bodies are the members of Christ, 19 and temples of the holy Ghost: 16, 17 they must not therefore be defiled.

DAre any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? & if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgements of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame, Is it so, that there is not a wise man amongst you? no not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbeleevers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another: why do ye not rather take wrong? why do ye not rather suffer your selves to be defrauded?

8 Nay, you do wrong and defraud, and that your brethren.

9 Know ye not that the unrighteous shall not inherit the kingdome of God? Be not deceived: neither fornicatours, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankinde,

10 Nor theeves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdome of God.

11 And such were some of you: but yee are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawfull unto me, but all things are not ‖ expedient: all things are lawfull for me, but I will not be brought under the power of any.

‖ Or, profitable.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord: and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know yee not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 What, know ye not that he which is joyned to an harlot, is one body? for two (saith he) shall be one flesh.

17 But he that is joyned unto the Lord, is one spirit.

18 Flee fornication. Every sinne that a man doeth, is without the body: but he that committeth fornication, sinneth against his own body.

19 What, know ye not that your body is the temple of the holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorifie God in your body, and in your spirit, which are Gods.

CHAP. VII.

2 He treateth of marriage, 4 shewing it to be a remedie against fornication: 10 and that the bond thereof ought not lightly to be dissolved. 18, 20 Every man must be content with his vocation. 25 Virginitie wherefore to be embraced. 35 And for what respects we may either marrie, or abstain from marrying.

NOw concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud you not one the other, except *it be* with consent for a time, that ye may give your selves to fasting and prayer, and come together again, that Satan tempt you not for your incontinencie.

6 But I speak this by permission, and not of commandment.

7 For I would that all men were even as I my self: but every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry then to burn.

10 And unto the married, I command, *yet* not I, but the Lord, Let not the wife depart from her husband:

11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

12 But to the rest speak I, not the Lord, If any brother hath a wife that beleeveth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that beleeveth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbeleeving husband is sanctified by the wife, and the unbeleeving wife is sanctified by the husband: else were your children unclean, but now are they holy.

15 But if the unbeleeving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us † to peace.

† Gr. in peace.

16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk: and so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised: is any called in uncircumcision? let him not become circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandements of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use it rather.

22 For he that is called in the Lord, *being* a servant, is the Lords † freeman: likewise also he that is called, *being* free, is Christs servant.

† Gr. made free.

23 Ye are bought with a price, be not ye the servants of men.

24 Brethren, let every man wherein he is called, therein abide with God.

25 Now concerning virgins, I have no commandment of the Lord: yet I give my judgement as one that hath obtained mercy of the Lord to be faithfull.

26 I suppose therefore that this is good for the present ‖ distresse, *I say*, that it is good for a man so to be.

27 Art thou bound unto a wife? seek not to bee loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned, and if a virgin marry, she hath not sinned: nevertheless, such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time is short. It remaineth, that both they that have wives, be as though they had none:

30 And they that weep, as though they wept not: and they that rejoyce, as though they rejoyced not: and they that buy, as though they possessed not:

31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

32 But I would have you without carefulnesse. He that is unmarried, careth for ſ things that belong to the Lord, how he may please the Lord:

33 But he that is married, careth for the things that are of ſ world, how he may please his wife.

34 There is difference also between a wife and a virgin: the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how she may please her husband.

35 And this I speak for your own profit, not that I may cast a snare upon you, but for that which is comely, and that you may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she passe the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doth well.

38 So then, he that giveth her in marriage, doth well: but he that giveth her not in marriage, doth better.

39 The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord.

40 But she is happier if she so abide, after my judgement: and I think also that I have the spirit of God.

CHAP. VIII.

1 To abstain from meats offered to idols. 8, 9 We must not abuse our Christian libertie, to the offence of our brethren: 11 but must bridle our knowledge with charitie.

NOw as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many)

6 But to us there is but one God, the father, of whom are all things, and wee ‖ in him, and one Lord Jesus Christ, by whom are all things, and we by him. ‖ Or, *for him*, Rom. 11. 36.

7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this houre, eat it as a thing offered unto an idol, and their conscience being weak, is defiled.

8 But meat commendeth us not to God: for neither if we eat, ‖ are we the better: neither if we eat not, ‖ are we the worse. ‖ Or, *have we the more.* ‖ Or, *have we the lesse.*

9 But take heed lest by any means this ‖ liberty of yours become a stumbling block to them that are weak. ‖ Or, *power.*

10 For if any man see thee which hast knowledge sit at meat in the idols temple, shall not the conscience of him which is weak be † emboldened to eat those things which are offered to idols: † Gr. *edified.*

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when yee sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAP. IX.

1 He sheweth his libertie, 7 and that the minister ought to live by the gospel: 15 yet that himself hath of his own accord abstained 18 to be either chargeable unto them, 22 or offensive unto any, in matters indifferent. 24 Our life is like unto a race.

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not you my worke in the Lord?

2 If I be not an apostle unto others, yet doubtlesse I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me, is this,

4 Have we not power to eat and to drink?

5 Have we not power to leade about a sister, a ‖ wife as well as other apostles, and as the brethren of the Lord, and Cephas? ‖ Or, *woman.*

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milke of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, * Thou shalt not muzzle ſ mouth of the oxe that treadeth out the corn. Doth God take care for oxen? * Deut. 25. 4.

10 Or saith he it altogether for our sakes? for our sakes, no doubt, *this* is written: that he that ploweth should plow in hope: and that he that thresheth in hope, should be partaker of his hope.

11 * If we have sown unto you spirituall things, is it a great thing if we shall reap your carnall things? * Rom. 15. 27.

12 If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power: but suffer all things, lest

we

vve ſhould hinder the goſpel of Chriſt.

13 * Do ye not know that they which miniſter about holy things, ‖ live of the things of the temple? and they which vvait at the altar, are partakers vvith the altar?

14 Even ſo hath the Lord ordained, that they vvhich preach the goſpel, ſhould live of the goſpel.

15 But I have uſed none of theſe things. Neither have I written theſe things, that it ſhould be ſo done unto me: for it were better for me to die, then § any man ſhould make my glorying void.

16 For though I preach the goſpel, I have nothing to glory of: for neceſsity is laid upon me, yea, vvo is unto me if I preach not the goſpel.

17 For if I do this thing vvillingly, I have a reward: but if againſt my will, a diſpenſation *of the goſpel* is committed unto me.

18 What is my reward then? verily that when I preach the goſpel, I may make the goſpel of Chriſt vvithout charge, that I abuſe not my power in the goſpel.

19 For though I be free from all men, yet have I made my ſelf ſervant unto all, that I might gain the more.

20 And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law:

21 To them that are without law, as without law, (being not vvithout law to God, but under the law to Chriſt) that I might gain them that are vvithout law.

22 To the weak became I as vveak, that I might gain the weak: I am made all things to all men, that I might by all means ſave ſome.

23 And this I do for the goſpels ſake, that I might be partaker thereof vvith *you*.

24 Know yee not that they vvhich run in a race, run all, but one receiveth the prize? So run that ye may obtain.

25 And every man that ſtriveth for the maſtery, is temperate in all things: Now, they *do it* to obtain a corruptible crown, but we an incorruptible.

26 I therefore ſo run, not as uncertainly: ſo fight I, not as one that beateth the aire:

27 But I keep under my body, and bring it into ſubjection: leſt that by any means when I have preached to others, I my ſelf ſhould be a caſtaway.

CHAP. X.

1 The ſacraments of the Jews 6 are types of ours, 7 and their puniſhments 11 exemples for us. 14 We muſt flee from idolatry. 21 We muſt not make the Lords table the table of devils: 24 and in things indifferent we muſt have regard of our brethren.

MOreover, brethren, I would not § ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea:

2 And vvere all baptized unto Moſes in the cloud, and in the ſea:

3 And did all eat the ſame ſpirituall meat,

4 And did all drink the ſame ſpirituall drink: (for they drank of that ſpirituall Rock that ‖ followed them: and that Rock vvas Chriſt)

5 But with many of them God was not well pleaſed: for they were overthrown in § wildernes.

6 Now theſe things vvere † our examples, to the intent vve ſhould not luſt after evil things, as * they alſo luſted.

7 Neither be ye idolaters, as *were* ſome of them, as it is vvritten,* The people ſate down to eat and drink, and roſe up to play.

8 Neither let us commit fornication, as ſome of them committed, and * fell in one day three and twenty thouſand.

9 Neither let us tempt Chriſt, as ſome of them alſo tempted, * and vvere deſtroyed of ſerpents.

10 Neither murmure ye, as ſome of them alſo murmured, and vvere * deſtroyed of the deſtroier.

11 Now all theſe things happened unto them for ‖ enſamples: and they are vvritten for our admonition, upon vvhom the ends of the world are come.

12 Wherefore let him that thinketh he ſtandeth, take heed leſt he fall.

13 There hath no temptation taken you, but ‖ ſuch as is common to man: but God is faithfull, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to beare it.

14 Wherefore my dearly beloved, flee from idolatry.

15 I ſpeak as to wiſe men: judge ye what I ſay.

16 The cup of bleſsing which we bleſſe, is it not the communion of the bloud of Chriſt? The bread which we break, is it not the communion of the body of Chriſt?

17 For we being many are one bread, & one body: for we are all partakers of that one bread.

18 Behold Iſrael after the fleſh: are not they which eat of the ſacrifices, partakers of § altar?

19 What ſay I then? that the idol is any thing, or that which is offered in ſacrifice to idols is any thing?

20 But *I ſay*, that the things which the Gentiles * ſacrifice, they ſacrifice to devils and not to God: and I would not that ye ſhould have fellowſhip with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lords table, and of the table of devils.

22 Do we provoke the Lord to jealouſie? are we ſtronger then he?

23 All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man ſeek his own: but every man anothers wealth.

25 Whatſoever is ſold in the ſhambles, that eat, aſking no queſtion for conſcience ſake.

26 For * the earth is the Lords, and the fulneſſe thereof.

27 If any of them that beleeve not, bid you *to a feaſt*, and ye be diſpoſed to go; whatſoever is ſet before you, eat, aſking no queſtion for conſcience ſake.

28 But if any man ſay unto you, This is offered in ſacrifice unto idols, eat not, for his ſake that ſhewed it, and for conſcience ſake. * The earth is the Lords, and the fulneſſe thereof.

29 Conſcience I ſay, not thine own, but of the others: for why is my liberty judged of another mans conſcience?

30 For, if I by ‖ grace be a partaker, why am I evil ſpoken of for that, for which I give thanks?

31 Whether therefore ye eat or drink, or whatſoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the † Gentiles, nor to the church of God:

33 Even as I pleaſe all men in all things, not ſeeking mine own profit, but the profit of many, that they may be ſaved.

CHAP.

‖ Or, went with them.
† Gr. our figures.
* Pſal. 106. 14.
* Exod. 32. 6.
* Deut. 18. 1.
‖ Or, fed.
* Num. 25. 9.
* Num. 21. 6.
* Num. 14. 37.
‖ Or, types.
‖ Or, ſuch temptation as is common to man
‖ Or, able
* Deut. 32. 17. Pſ. 106. 37.
* Deut. 10. 14. Pſ. 24. 1.
‖ Or, thankſgiving.
† Gr. Greeks

CHAP. XI.

1 He reproveth them because in holy assemblies 4 they men praied with their heads covered, and 6 women with their heads uncovered, 17 and because generally their meetings were not for the better, but for the worse, as 21 namely, in profaning with their own feasts the Lords supper. 23 Lastly, he calleth them to the first institution thereof.

BE yee followers of mee, even as I also am of Christ.

2 Now I praise you, brethren, that you remember me in all things, and keep the ‖ ordinances, as I delivered them to you.

3 But I would have you know, that the head of every man is Christ: and the head of the woman, is the man, and the head of Christ is God.

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head: for ỹ is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover his head, for as much as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have ‖ power on her head, because of the angels.

11 Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord.

12 For as the woman is of the man, even so is the man also by ỹ woman: but all things of God.

13 Judge in your selves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature it self teach you, that if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a ‖ covering.

16 But if any man seem to be contentious, we have no such custome, neither ỹ churches of God.

17 Now in this that I declare *unto you*, I praise you not, that you come together not for the better, but for the worse.

18 For first of all, when yee come together in the church, I hear that there be ‖ divisions among you, and I partly beleeve it.

19 For there must be also ‖ heresies among you, that they which are approved, may bee made manifest among you.

20 When ye come together therefore into one place, ‖ *this is* not to eat the Lords supper.

21 For in eating every one taketh before *other*, his own supper: and one is hungry, and another is drunken.

22 What, have ye not houses to eat and to drink in? or, despise ye the church of God, and shame ‖ them that have not? what shall I say to you? shall I praise you in this? I praise you not.

23 For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread:

24 * And when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you: this do ‖ in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do yee, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, & drink this cup, ‖ ye do shew the Lords death till he come.

27 Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guiltie of the bodie and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh ‖ damnation to himself, not discerning the Lords bodie.

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge our selves, we should not be judged.

32 But when we are judged wee are chastened of the Lord, that wee should not bee condemned with the world.

33 Wherefore my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home, that ye come not together unto ‖ condemnation. And the rest will I set in order when I come.

‖ Or, shew ye.

‖ Or, judgement.

‖ Or, judgement.

CHAP. XII.

1 Spirituall gifts 4 are divers, 7 yet all to profit withall. 8 And to that end are diversly bestowed. 12 That by the like proportion, as the members of a naturall bodie tend all to the 16 mutuall decencie, 22 service, and 26 succour of the same bodie: 27 so we should do one for another, to make up the mysticall bodie of Christ.

NOw concerning spirituall *gifts*, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus ‖ accursed: and that no man can say that Jesus is the Lord, but by the holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God, which worketh all in all.

7 But the manifestation of the Spirit, *is* given to every man to profit withall.

8 For to one is given by the Spirit, the word of wisedome, to another the word of knowledge by the same Spirit:

9 To another faith by the same Spirit: to another the gifts of healing by the same Spirit:

10 To another the working of miracles, to another prophesie, to another discerning of spirits, to another *divers* kindes of tongues, to another the interpretation of tongues.

11 But all these worketh that one & the self same Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or † Gentiles, whether *we be* bond or free: and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body?

16 And if the ear shal say, Because I am not the eye, I am not of the body: is it therefore not of the body?

17 If

‖ Or, and them.

† Gr. Greek.

17 If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling?

18 But now hath God set the members, every one of them in the bodie, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one bodie.

21 And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

22 Nay much more those members of the body, which seem to be more feeble, are necessary.

23 And those *members* of the body, which we ‖ think to be lesse honourable, upon these we ‖ bestow more abundant honour, and our uncomely parts have more abundant comelinesse.

‖ Or, *put on.*

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to *that* part which lacked:

25 That there should bee no ‖ schisme in the body: but that the members should have the same care one for another.

‖ Or, *division.*

26 And whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoyce with it.

27 Now yee are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, ‖ diversities of tongues.

‖ Or, *kindes.*

29 Are all apostles? are all prophets? are all teachers? are all ‖ workers of miracles?

‖ Or, *powers.*

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: And yet shew I unto you a more excellent way.

CHAP. XIII.

1 All gifts, 2, 3 how excellent soever, are nothing worth without charitie. 4 The praises thereof, and 13 prelation before hope and faith.

THough I speak with the tongues of men and of angels, and have not charitie, I am become as sounding brasse or a tinkling cymbal.

2 And though I have the gift of prophesie, and understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains, and have no charitie, I am nothing.

3 And though I bestow all my goods to feed the poore, and though I give my body to be burned, and have not charitie, it profiteth me nothing.

4 Charitie suffereth long, and is kinde: charitie envieth not: charitie ‖ vaunteth not it self, is not puffed up,

‖ Or, *is not rash.*

5 Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil,

6 Rejoyceth not in iniquity, but rejoyceth ‖ in the truth:

‖ Or, *with the truth*

7 Beareth all things, beleeveth all things, hopeth all things, endureth all things.

8 Charitie never faileth: but whether there bee prophesies, *they* shall fail; whether there bee tongues, *they* shall cease; whether there be knowledge, *it* shall vanish away.

9 For we know in part, and we prophesie in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a childe, I spake as a childe, I understood as a childe, I ‖ thought as a childe: but when I became a man, I put away childish things.

‖ Or, *vnderstood, or, conceived.*

12 For now we see through a glasse, † darkly; but then face to face: now I know in part, but then shall I know even as also I am known.

† Gr. *riddle.*

13 And now abideth faith, hope, charitie, these three, but the greatest of these is charitie.

CHAP. XIIII.

1 Prophesie is commended, 2, 3, 4 and preferred before speaking with tongues, 6 by a comparison drawn from musicall instruments. 13 Both must be referred to edification, 22 as to their true and proper end. 26 The true use of each is taught, 29 and the abuse taxed. 34 Women are forbidden to speak in the church.

FOllow after charitie, and desire spirituall gifts, but rather that ye may prophesie.

2 For hee that speaketh in an *unknown* tongue, speaketh not unto men, but unto God: for no man † understandeth him: howbeit in the spirit hee speaketh mysteries.

† Gr. *heareth.*

3 But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue, edifieth himself: but hee that prophesieth, edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth, than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the ‖ sounds, how shall it bee known what is piped or harped?

‖ Or, *tunes.*

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battell?

9 So likewise you, except ye utter by the tongue † words easie to be understood, how shall it be known what is spoken? for yee shall speak into the aire.

† Gr. *significant.*

10 There are, it may bee, so many kindes of voices in the world, and none *of them* are without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh, a Barbarian, and hee that speaketh shall bee a Barbarian unto me.

12 Even so, ye forasmuch as ye are zealous † of spirituall *gifts*, seek that ye may excell to the edifying of the church.

† Gr. *spirits.*

13 Wherefore let him that speaketh in an *unknown* tongue, pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitfull.

15 What is it then? I will pray with the spirit, and will pray with the understanding also: I will sing with the spirit, and will I sing with the understanding also.

16 Else when thou shalt blesse with the spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more then you all:

19 Yet in the church I had rather speak five words

words with my understanding, that *by my voice* I might teach others also, then ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be † men.

21 In the law it is * written, With *men of* other tongues and other lips, will I speak unto this people: and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a signe, not to them that beleeve, but to them that beleeve not: but prophesying *serveth* not for them that beleeve not, but for them which beleeve:

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbeleevers, will they not say that yee are mad?

24 But if all prophesie, and there come in one that beleeveth not, or one unlearned, hee is convinced of all, he is judged of all.

25 And thus are the secrets of his heart made manifest, and so falling down on his face, hee will worship God, and report that God is in you of a truth.

26 How is it then brethren? when yee come together, every one of you hath a psalme, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.

27 If any man speak in *an unknown* tongue, let it be by two, or at the most by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him keep silence in the church, and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesie one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of † confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches, for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the * law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spirituall, let him acknowledge that the things that I write unto you, are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore brethren, covet to prophesie, and forbid not to speak with tongues.

40 Let all things be done decently, & in order.

CHAP. XV.

3 Christs resurrection 12 hee proveth the necessitie of our resurrection, against all such as denie the resurrection of the bodie. 21 The fruit, 35 and manner thereof, 51 and of the changing of them that shall be found alive at the last day.

MOreover brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein ye stand,

2 By which also ye are saved, if ye ‖ keep in memory † what I preached unto you, unlesse ye have beleeved in vain.

3 For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures:

4 And that hee was buried, and that hee rose again the third day according to the scriptures:

5 And that he was seen of Cephas, then of the twelve.

6 After that, he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James, then of all the apostles.

8 And last of all he was seen of me also, as of ‖ one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which was *bestowed* upon me, was not in vain; but I laboured more abundantly then they all; yet not I, but the grace of God which was with me:

11 Therefore whether it were I or they, so we preach, and so ye beleeved.

12 Now if Christ bee preached that hee rose from the dead, how say some among you, that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15 Yea and wee are found false witnesses of God, because we have testified of God, that hee raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised.

17 And if Christ bee not raised, your faith is vain, ye are yet in your sins.

18 Then they also which are fallen asleep in Christ, are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, *and* become the first-fruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order. Christ the first-fruits, afterward they that are Christs, at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdome to God even the Father, when he shall have put down all rule, and all authoritie, and power.

25 For he must reigne, till he hath put all enemies under his feet.

26 The last enemie *that* shall bee destroyed, *is* death.

27 For hee hath put all things under his feet; but when he saith all things are put under him, it is manifest that hee is excepted which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do, which are baptized for the dead, if the dead rise not at all? why

‖ Or, *hold fast.*
† Gr. *by what speech.*
‖ Or, *an abortive.*

29 Why are they then baptized for the dead?

30 And why stand we in jeopardie every houre?

31 I protest by ‖your rejoycing which I have in Christ Jesus our Lord, I die daily.

32 If ‖ after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousnesse, and sin not: for some have not the knowledge of God, I speak this to your shame.

35 But some man will say, How are the dead raised up? and with what body do they come?

36 Thou fool, that which thou sowest is not quickned except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*.

38 But God giveth it a bodie as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh, but there is one *kinde of* flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestiall bodies, and bodies terrestriall: but the glory of the celestiall is one, and the glorie of the terrestriall is another.

41 There is one glorie of the sun, and another glory of the moon, and another glorie of the starrs: for *one* star differeth from *another* star in glory.

42 So also is the resurrection of the dead, it is sown in corruption, it is raised in incorruption.

43 It is sown in dishonour, it is raised in glory: it is sown in weakenesse, it is raised in power.

44 It is sown a naturall body, it is raised a spirituall body. There is a naturall body and there is a spirituall body.

45 And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning spirit.

46 Howbeit that was not first which is spirituall: but that *which is* naturall, and afterward that *which is* spirituall.

47 The first man *is* of the earth earthy: the second man *is* the Lord from heaven.

48 As is the earthy, such are they that are earthy, and as is the heavenly, such *are* they also that are heavenly.

49 And as we have born the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and bloud cannot inherit the kingdome of God: neither doth corruption inherit incorruption.

51 Behold, I shew you a mysterie: we shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound, and the dead shall bee raised incorruptible, and wee shall be changed)

53 For this corruptible must put on incorruption, and this mortall must put on immortalitie.

54 So when this corruptible shall have put on incorruption, and this mortall shall have put on immortalitie, then shall be brought to passe the saying that is written, * Death is swallowed up in victory.

55 O death, where is thy sting? O ‖ grave, where is thy victory?

56 The sting of death is sin, and the strength of sin is the law.

57 But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

58 Therefore my beloved brethren, be ye stedfast, unmoveable, alwayes abounding in the work of the Lord, forasmuch as you know that your labour is not in vain *in the Lord*.

CHAP. XVI.

1 Hee exhorteth them to relieve the want of the brethren at Jerusalem: 5 commendeth Timothie: 15 and after friendly admonitions, 18 shutteth up his epistle with divers salutations.

NOw concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first *day* of the week, let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever you shall approve by *your* letters, them will I send to bring your † liberalitie unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall passe through Macedonia: (for I do passe through Macedonia)

6 And it may be that I will abide, yea, and winter with you, that yee may bring me on my journey, whithersoever I go.

7 For I will not see you now by the way, but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus untill Pentecost.

9 For a great doore and effectuall is opened unto me, and there are many adversaries.

10 Now if Timotheus come, see that hee may bee with you without fear: for hee worketh the work of the Lord, as I also do.

11 Let no man therefore despise him, but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you, with the brethren, but his will was not at all to come at this time: but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charitie.

15 I beseech you brethren, (yee know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themseves to the ministery of the saints)

16 That ye submit your selves unto such, and to every one that helpeth with us and laboureth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have supplied.

18 For they have refreshed my spirit & yours: therefore acknowledge ye them that are such.

19 The churches of Asia salute you: Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you: greet yee one another with an holy kisse.

21 The salutation of me Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be anathema, Maran-atha.

23 The grace of our Lord Jesus Christ be with you.

24 My love bee with you all in Christ Jesus. Amen.

¶ The first epistle to the Corinthians was written from Philippi, by Stephanas and Fortunatus and Achaicus and Timotheus.

THE

‖ Some rende, *our*.

‖ Or, to speak *after the manner of men*.

* Hosea 13. 14.

‖ Or, *hell*.

† Gr. *gift*.

THE SECOND EPISTLE OF PAUL the Apostle to the *Corinthians*.

CHAP. I.

3 The apostle encourageth them against troubles, by the comforts & deliverances which God had given him, as in all his afflictions, 8 so particularly in his late danger in Asia: 12 & calling both his own conscience, & theirs to witnesse of his sincere manner of preaching the immutable truth of the gospel, 15 he excuseth his not coming to them, as proceeding not of lightnesse, but of his lenitie towards them.

PAul an Apostle of Jesus Christ by the will of God, and Timothie *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia.

2 Grace *be* to you and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort,

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith wee our selves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which ‖ is effectuall in the enduring of the same sufferings, which wee also suffer: or whether we be comforted, *it is* for your consolation and salvation.

‖ Or, *is wrought.*

7 And our hope of you is stedfast, knowing that as you are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, in so much that we despaired even of life.

9 But we had the ‖ sentence of death in our selves, that we should not trust in our selves, but in God which raiseth the dead.

‖ Or, *answer.*

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us:*

11 You also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

12 For our rejoycing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisedome, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.

13 For we write none other things unto you, then what you reade or acknowledge, and I trust you shall acknowledge even to the end.

14 As also you have acknowledged us in part, that we are your rejoycing, even as ye also are ours in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that you might have a second ‖ benefit:

‖ Or, *favour.*

16 And to passe by you into Macedonia, and to come again out of Macedonia unto you, & of you to be brought on my way toward Judea.

17 When I therefore was thus minded, did I use lightnesse? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?

18 But *as* God is true, our ‖ word toward you, was not yea and nay.

‖ Or, *preaching*

19 For the Son of God Jesus Christ, who was preached among you by us, *even* by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him are yea, and in him amen, unto the glory of God by us.

21 Now he which stablisheth us with you, in Christ, and hath anointed us, *is* God.

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

CHAP. II.

1 Having shewed the reason why he came not to them, 6 he requireth them to forgive and to comfort that excommunicated person, 10 even as himself also upon his true repentance had forgiven him: 12 declaring withall why he departed from Troas to Macedonia, 14 and the happie successe which God gave to his preaching in all places.

BUt I determined this with my self, that I would not come again to you in heavinesse.

2 For if I make you sory, who is he then that maketh me glad, but the same which is made sory by me?

3 And I wrote this same unto you, lest when I came, I should have sorrow from them of whom I ought to rejoyce, having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart, I wrote unto you with many tears, not that you should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man is this ‖ punishment, which *was inflicted* of many.

‖ Or, *censure.*

7 So that contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you, that ye would confirme *your* love towards him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: *for* if I forgave any thing, to whom I forgave it, for your sakes forgave I it, ‖ in the person of Christ,

‖ Or, *in the sight.*

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christs gospel, and a doore was opened unto me of the Lord,

13 I had

13 I had no reſt in my ſpirit, becauſe I found not Titus my brother, but taking my leave of them, I went from thence into Macedonia.

14 Now thanks be unto God which alwayes cauſeth us to triumph in Chriſt, & maketh manifeſt § ſavour of his knowledge by us in every place.

15 For wee are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh.

16 To the one *we are* the ſavour of death unto death; and to the other, the ſavour of life unto life: and who is ſufficient for theſe things?

‖ Or, *deal deceitfully with.*

17 For wee are not as many, which ‖ corrupt the word of God: but as of ſincerity, but as of God, in the ſight of God ſpeak we in Chriſt.

CHAP. III.

1 Leſt their falſe teachers ſhould charge him with vain glory, he ſheweth the faith and graces of the Corinthians to be a ſufficient commendation of his miniſtery. 6 Whereupon entring a compariſon between the miniſters of the law, and of the goſpel, 12 he proveth that his miniſtery is ſo far the more excellent, as the goſpel of life and liberty is more glorious then the law of condemnation.

DO we begin again to commend our ſelves? or need we, as ſome *others*, epiſtles of commendation to you, or *letters* of commendation from you?

2 Ye are our epiſtle written in our hearts, known and read of all men.

3 *For as much as* ye are manifeſtly declared *to be* the epiſtle of Chriſt, miniſtred by us, written not with ink, but with § ſpirit of the living God; not in tables of ſtone, but in fleſhly tables of § heart.

4 And ſuch truſt have wee through Chriſt to God-ward.

5 Not that we are ſufficient of our ſelves to think any thing as of our ſelves: but our ſufficiency is of God.

6 Who alſo hath made us able miniſters of the new teſtament, not of the letter, but of the ſpirit: for the letter killeth, but the ſpirit ‖ giveth life.

‖ Or, *quickneth*

7 But if the miniſtration of death written, *and* ingraven in ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which *glory* was to be done away:

8 How ſhall not the miniſtration of the ſpirit be rather glorious?

9 For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſſe exceed in glory.

10 For even that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

12 Seeing then that we have ſuch hope, we uſe great ‖ plainneſſe of ſpeech.

‖ Or, *boldneſſe.*

13 And not as Moſes which put a vail over his face, that the children of Iſrael could not ſtedfaſtly look to § end of that which is aboliſhed.

14 But their mindes were blinded: for untill this day remaineth the ſame vail untaken away, in the reading of the old teſtament: which vail is done away in Chriſt.

15 But even unto this day, when Moſes is read, the vail is upon their heart.

16 Nevertheleſſe, when it ſhall turn to the Lord, the vail ſhall be taken away.

17 Now the Lord is that Spirit, and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all with open face, beholding as in a glaſſe the glory of the Lord, are changed into the ſame image, from glory to glory, even as ‖ by the Spirit of the Lord.

‖ Or, *the Lord the Spirit*

CHAP. IIII.

1 He declareth how he hath uſed all ſincerities and faithfull diligence in preaching the goſpel, 7 and how the troubles and perſecutions which he daily endured for the ſame, did redound to the praiſe of Gods power, 12 to the benefit of the Church, 16 and to the apoſtles own eternall glory.

THerefore ſeeing we have this miniſtery, as we have received mercy we faint not,

2 But have renounced the hidden things of † diſhoneſty, not walking in craftineſſe, nor handling the word of God deceitfully, but by manifeſtation of the truth, commending our ſelves to every mans conſcience in the ſight of God.

† Or, *ſhame.*

3 But if our goſpel be hid, it is hid to them that are loſt.

4 In whom the god of this world hath blinded the mindes of them which beleeve not, leſt the light of the glorious goſpel of Chriſt, who is the image of God, ſhould ſhine unto them.

5 For we preach not our ſelves, but Chriſt Jeſus § Lord, & our ſelves your ſervants for Jeſus ſake.

6 For God who commanded the light to ſhine out of darkneſſe, hath ſhined in our hearts, *to give* the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

7 But we have this treaſure in earthen veſſels, that the excellency of the power may be of God, and not of us.

8 We are troubled on every ſide, yet not diſtreſſed; we are perplexed, but ‖ not in deſpair;

‖ Or, *not altogether without help or means.*

9 Perſecuted, but not forſaken; caſt down, but not deſtroyed;

10 Alwayes bearing about in the body, the dying of the Lord Jeſus, that the life alſo of Jeſus might be made manifeſt in our body.

11 For we which live, are alway delivered unto death for Jeſus ſake, that the life alſo of Jeſus might be made manifeſt in our mortall fleſh.

12 So then death worketh in us, but life in you.

13 We having § ſame ſpirit of faith, according as it is written, * I beleeved, and therefore have I ſpoken: we alſo beleeve, and therefore ſpeak,

* Pſal. 116. 10.

14 Knowing, that he which raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent us with you.

15 For all things are for your ſakes, that the abundant grace, might through the thankſgiving of many, redound to the glory of God.

16 For which cauſe we faint not, but though our outward man periſh, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternall weight of glory;

18 While we looke not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen, are temporall; but the things which are not ſeen, are eternall.

CHAP. V.

1 That in his aſſured hope of immortall glory, 9 and in expectance of it, and of the generall judgement, he laboureth to keep a good conſcience, 12 not that he may herein boaſt of himſelf, 14 but as one that having received life from Chriſt, endeavoureth to live as a new creature to Chriſt only, 18 and by his miniſterie of reconciliation to reconcile others alſo in Chriſt to God.

FOr we know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of

of God, an house not made with hands, eternall in the heavens.

2 For in this we grone earnestly, desiring to be clothed upon with our house which is frō heaven.

3 If so be that being clothed, we shall not be found naked.

4 For we that are in this tabernacle do grone, being burdened: not for that wee would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the self same thing, is God, who also hath given unto us the earnest of the Spirit.

6 Therefore we are alwayes confident, knowing that whilest we are at home in the body, we are absent from the Lord.

7 (For wee walk by faith, not by sight)

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we ‖ labour, that whether present or absent we may be accepted of him.

‖ Or, endeavour.

10 For we must all appear before the judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11 Knowing therefore the terrour of the Lord, we perswade men; but we are made manifest unto God, and I trust also, are made manifest in your consciences.

12 For we commend not our selves again unto you, but give you occasion to glory on our behalf, that you may have somewhat *to answer* them which glory † in appearance, and not in heart.

† Or, in face.

13 For whether we be besides our selves, it is to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us, because wee thus judge, that if one died for all, then were all dead:

15 And that he died for all, ‖ that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.

‖ Or, they.

16 Wherfore henceforth know we no man after ‖ the flesh: yea, though we have known Christ after ‖ the flesh, yet now henceforth know we him no more.

‖ Or, in the.

17 Therefore if any man *be* in Christ, ‖ *he is* a new creature: * old things are past away, behold, all things are become new.

‖ Or, he is.

* Isa. 43.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministery of reconciliation.

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath † committed unto us the word of reconciliation.

† Or, put in us.

20 Now then we are ambassadours for Christ, as though God did beseech you by us; we pray you in Christs stead, be ye reconciled to God.

21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousnesse of God in him.

CHAP. VI.

That he hath approved himself a faithfull minister of Christ, both by his exhortations, 3 & by integritie of life, 4 and by patient enduring all kinds of affliction and disgraces for the gospel. 10 Of which he speaketh the more boldly amongst them, because his heart is open to them: 13 and he expecteth the like affection from them again: 14 exhorting to flie the societie and pollution of idolaters, as being themselves temples of the living God.

WE then as workers together *with him*, beseech you also, that ye receive not the grace of God in vain.

2 (For he saith, * I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation)

* Isa. 49. 8.

3 Giving no offence in any thing, that the ministery be not blamed:

4 But in all things † approving our selves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

† Gr. commending.

5 In stripes, in imprisonments, ‖ in tumults, in labours, in watchings, in fastings;

‖ Or, in sings to

6 By pureness, by knowledge, by long-suffering, by kindnesse, by ‖ holy Ghost, by love unfeigned,

‖ and fro.

7 By the word of truth, by the power of God, by the armour of righteousnesse, on the right hand, and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true:

9 As unknown, and yet well known: as dying, & behold, we live: as chastened, and not killed:

10 As sorrowfull, yet alway rejoycing: as poore, yet making many rich: as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitned in us, but ye are straitned in your own bowels.

13 Now for a recompense in the same, (I speak as unto *my* children) be ye also enlarged.

14 Be ye not unequally yoked together with unbeleevers: for what fellowship hath righteousnesse with unrighteousnesse? and what communion hath light with darknesse?

15 And what concord hath Christ with Belial? or what part hath he that beleeveth, with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, * I will dwell in them, and walk in *them*, and I will be their God, and they shall be my people.

* Levit. 26. 12.

17 * Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

* Isa. 52. 11.

18 * And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

* Jere. 31. 1.

CHAP. VII.

1 He proceedeth in exhorting them to puritie of life, 2 and to bear him like affection as he doth to them. 3 Whereof, lest he might seem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, 13 and of their loving kindnesse and obedience towards Titus, answerable to his former boastings of them.

HAving therefore these promises) dearly beloved) let us cleanse our selves from all filthinesse of the flesh and spirit, perfecting holinesse in the fear of God.

2 Receive us, we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not this to condemne *you*: for I have said before, that you are in our hearts to die and live with *you*.

4 Great is my boldnesse of speech toward you, great is my glorying of you, I am filled with comfort, I am exceeding joyfull in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within were fears.

6 Nevertheless, God that comforteth those that are cast down, comforted us by the coming of Titus.

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent minde toward me, so that I rejoyced the more.

8 For though I made you sory with a letter, I do not repent, though I did repent: for I perceive that the same epistle made you sory, though it were but for a season.

9 Now I rejoyce, not that ye were made sory, but that ye sorrowed to repentance: for ye were ‖ Or, according to God. made sory ‖ after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11 For behold, this self-same thing that yee sorrowed after a godly sort, what carefulnesse it wrought in you, yea, *what* clearing of your selves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge: in all things ye have approved your selves to be clear in this matter.

12 Wherefore though I wrote unto you, *I did* it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore wee were comforted in your comfort, yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed, but as we spake all things to you in truth, even so our boasting which I made before Titus is found a truth.

15 And his † inward affection is more abundant toward you, whilest he remembreth the obedience of you all, how with fear and trembling you received him. † Gr. bowels.

16 I rejoyce therefore that I have confidence in you in all things.

CHAP. VIII.

1 He stirreth them up to a liberall contribution for the poore saints at Jerusalem, 7 by the example of the Macedonians, 7 by commendation of their former forwardnesse, 9 by the example of Christ, 14 and by the spirituall profit that shall redound to themselves thereby: 16 commending to them the integritie and willingnesse of Titus, and those other brethren, who upon his request, exhortation, and commendation, were purposely come to them for this businesse.

MOreover brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia:

2 How that in a great triall of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.

3 For to *their* power (I bear record) yea and beyond their power *they were* willing of themselves:

4 Praying us with much intreaty, that we would receive the gift, and take upon us the fellowship of the ministring to the saints.

5 And this *they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us; *see* that yee abound in this grace also.

8 I speak not by commandement, but by occasion of the forwardnesse of others, and to prove the sincerity of your love.

9 For yee know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poore, that ye through his poverty might be rich.

10 And herein I give my advice, for this is expedient for you, who have begun before, not only to do, but also to be † forward a year ago. † Gr. willing.

11 Now therefore perform the doing of it, that as *there was* a readinesse to will, so there may be a performance also out of that which you have.

12 For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 For *I mean* not that other men be eased, and you burdened:

14 But by an equality: that now at this time your abundance may be *a supply* for their want, that their abundance also may be *a supply* for your want, that there may be equality.

15 As it is written, He * that *had gathered* much, had nothing over, and he that *had gathered* little, had no lack. * Exod. 16.18.

16 But thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For indeed, he accepted the exhortation, but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise is in the gospel, throughout all the churches:

19 And not that only, but who was also chosen of the churches to travell with us with this ‖ grace which is administred by us to the glory of the same Lord, and *declaration of* your ready minde. ‖ Or, gift.

20 Avoiding this, that no man should blame us in this abundance which is administred by us:

21 Providing for honest things, not only in the sight of the Lord, but in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which ‖ I have in you. ‖ Or, he hath

23 Whether *any do enquire* of Titus, he is my partner, and fellow-helper concerning you: or our brethren *be enquired of, they are* the messengers of the churches, *and* the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAP. IX.

1 He yeeldeth the reason why, though he knew their forwardnesse, yet he sent Titus and his brethren before hand. 6 And he proceedeth in stirring them up to a bountifull almes, as being but a kinde of sowing of seed, 10 which shall return a great increase to them, 13 and occasion a great sacrifice of thanksgivings unto God.

FOr as touching the ministring to the saints, it is superfluous for me to write to you.

2 For I know the forwardnesse of your minde, for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf, that, as I said, ye may be readie.

4 Lest haply if they of Macedonia come with me, and finde you unprepared, we (that wee say not, you) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your † bounty, ‖ whereof ye had notice before, that the same might be ready, as a matter of bounty, not of covetousnesse.

6 But this, *I say*, He which soweth sparingly, shall reap sparingly: and he which soweth bountifully, shall reap bountifully.

7 Every man according as hee purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for * God loveth a cheerfull giver.

8 And God is able to make all grace abound towards you, that ye alwayes having all sufficiency in all things, may abound to every good work.

9 (As it is written, * He hath dispersed abroad: he hath given to the poore: his righteousnesse remaineth for ever.

10 Now he that * ministreth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousnesse)

11 Being enriched in every thing to all bountifulnesse, which causeth through us thanksgiving to God.

12 For the administration of this service, not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God.

13 Whiles by the experiment of this ministration they glorifie God for your professed subjection unto the gospel of Christ, and for your liberall distribution unto them, and unto all men.

14 And by their prayer for you, which longafter you for the exceeding grace of God in you.

15 Thanks be to God for his unspeakable gift.

CHAP. X.

Against the false apostles, who disgraced the weaknesse of his person and bodily presence, he setteth out the spirituall might and authoritie, with which he is armed against all adversarie powers, 7 assuring them that at his coming hee will bee found as mightie in word, as he is now in writing being absent: 12 and withall taxing them for reaching out themselves beyond their compasse, and vaunting themselves into other mens labours.

NOw I Paul, my self beseech you, by the meeknesse and gentlenesse of Christ, who ‖ in presence am base among you, but being absent am bold toward you.

2 But I beseech you, that I may not be bold when I am present, with that confidence wherewith I think to bee bold against some which ‖ think of us, as if wee walked accotding to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare are not carnall, but mighty ‖ through God to the pulling down of strong holds)

5 Casting down ‖ imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivitie every thought to the obedience of Christ:

6 And having in a readinesse to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? if any man trust to himself, that he is Christs, let him of himself think this again, that as he is Christs, even so are we Christs.

8 For though I should boast somewhat more of our authoritie, (which the Lord hath given us for edification, and not for your destruction) I should not be ashamed.

9 That I may not seem as if I would terrifie you by letters.

10 For his letters (say they) are weighty and powerfull, but *his* bodily presence is weak, and his speech contemptible.

11 Let such an one think this, that such as wee are in word by letters, when we are absent, such *will we be also* in deed when we are present.

12 For wee dare not make our selves of the number, or compare our selves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves amongst themselves, ‖ are not wise.

13 But wee will not boast of things without our measure, but according to the measure of the ‖ rule, which God hath distributed to us, a measure to reach even unto you.

14 For wee stretch not our selves beyond our measure, as though we reached not unto you, for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without our measure, *that is*, of other mens labours, but having hope, when your faith is increased, that we shall be ‖ enlarged by you according to our rule abundantly,

16 To preach the gospel in the regions beyond you, and not to boast in another mans ‖ line of things made readie to our hand.

17 * But he that glorieth, let him glorie in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAP. XI.

1 Out of his jealousie over the Corinthians, who seemed to make more account of the false apostles, then of him, he entreth into a forced commendation of himself, 5 of his equalitie with the chief apostles, 7 of his preaching the gospel to them freely, and without anie their charge, 13 shewing that hee was not inferiour to those deceitfull workers, in anie legall prerogative, 23 and in the service of Christ, and in all kinde of sufferings for his ministerie, far superiour.

WOuld to God you could bear with mee a little in my folly, & indeed ‖ bear with me.

2 For I am jealous over you with godly jealousie, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

3 But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your mindes should bee corrupted from the simplicity that is in Christ.

4 For if hee that cometh, preacheth another Jesus whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, yee might well bear *with him*.

5 For I suppose I was not a whit behinde the very chiefest apostles.

6 But though I bee rude in speech, yet not in knowledge, but wee have been throughly made manifest among you in all things.

7 Have I committed an offence in abasing my self that you might bee exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages of them to do you service.

9 And when I was present with you and wanted, I was chargable to no man: for that which was lacking to me, the brethren which came from Macedonia, supplied, and in all things I have kept my self from being burdensome unto you, and so will I keep *my self*.

† Gr. *this boasting shall not be stopped in me.*

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion, that wherein they glory, they may bee found even as we.

13 For such are false apostles, deceitfull workers, transforming themselves into the apostles of Christ.

14 And no marvel, for Satan himself is transformed into an angel of light.

15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousnesse, whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool ‖ receive me, that I may boast my self a little.

‖ Or, *suffer.*

17 That which I speak, I speak it not after the Lord, but as it were foolishly in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For yee suffer fools gladly, seeing yee your selves are wise.

20 For ye suffer if a man bring you into bondage, if a man devoure *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproch, as though we had been weak: howbeit, whereinsoever any is bold, I speak foolishly, I am bold also.

22 Are they Hebrews? so *am* I: are they Israelites? so *am* I: are they the seed of Abraham? so *am* I:

23 Are they ministers of Christ? I speak as a fool, I am more: in labours more abundant: in stripes above measure: in prisons more frequent: in deaths oft.

* Deut. 25. 3.

24 Of the Jews five times received I * fourtie *stripes* save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwrack: a night and a day I have been in the deep.

26 In journeying often, in perils of waters, in perils of robbers, in perils by mine own countreymen, in perils by the heathen, in perils in the citie, in perils in the wildernesse, in perils in the sea, in perils among false brethren,

27 In wearinesse and painfulnesse, in watchings often, in hunger and thirst, in fastings often, in cold and nakednesse.

28 Besides those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glorie, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governour under Aretas the king, kept the citie of the Damascens with a garison, desirous to apprehend me.

33 And through a window in a basket was I let down by the wall, and escaped his hands.

CHAP. XII.

1 For commending of his apostleship, though hee might glorie of his wonderfull revelations, 9 yet he rather chooseth to glorie of his infirmities, 11 blaming them for forcing him to this vain boasting. 14 He promiseth to come to them again: but yet altogether in the affection of a father, 20 although he feareth he shall to his grief finde many offenders, and publique disorders there.

IT is not expedient for me doubtlesse to glory, I will come to visions & revelations of the Lord.

2 I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell, or whether out of the body, I cannot tell, God knoweth) such an one caught up to the third heaven.

3 And I knew such a man (whether in the body, or out of the body, I cannot tell, God knoweth)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not ‖ lawfull for a man to utter.

‖ Or, possible

5 Of such an one will I glory, yet of my self I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool: for I will say the truth. But now I forbear, lest any man should think of me above that which hee seeth me *to be*, or *that* he heareth of me:

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a * thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

* See Ezek. 28. 24.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto mee, My grace is sufficient for thee: for my strength is made perfect in weakenesse. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in distresses for Christs sake: for when I am weak, then am I strong.

11 I am become a fool in glorying, yee have compelled mee: for I ought to have been commended of you: for in nothing am I behinde the very chiefest apostles, though I be nothing.

12 Truly the signes of an apostle were wrought among you in all patience, in signes, and wonders, and mightie deeds.

13 For what is it wherein ye were inferiour to other churches, except *it be* that I my self was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and bee spent for † you, though the more abundantly I love you, the lesse I be loved.

† Gr. *for your soules.*

16 But be it so, I did not burden you: nevertheless being craftie, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with him I sent a brother: did Titus make a gain of you? walked wee not in the same spirit? *walked we* not in the same steps?

19 Again,

19 Again, think you that we excuse our selves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.
20 For I fear lest when I come I shall not finde you such as I would, and that I shall bee found unto you such as ye would not, lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults,
21 And lest when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed.

CHAP. XIII.

1 He threatneth severitie, and the power of his apostleship against obstinate sinners: 3 and advising them to a triall of their faith, 7 and to reformation of their sins before his coming, 11 he concludeth his epistle with a generall exhortation and a prayer.

THis is the third time I am coming to you: in the mouth of two or three witnesses shall every word be established.
2 I told you before, and foretell you as if I were present the second time, and being absent, now I write to them which heretofore have sinned, and to all other, that if I come again I will not spare.
3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.
4 For though he was crucified through weakness, yet he liveth by the power of God: for we also are weak ‖ in him, but wee shall live with him by the power of God toward you. ‖ Or, *with him.*
5 Examine your selves, whether yee bee in the faith: prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?
6 But I trust that ye shall know that wee are not reprobates.
7 Now I pray to God that ye do no evil; not that wee should appear approved, but that yee should do that which is honest, though wee be as reprobates.
8 For we can do nothing against the truth, but for the truth.
9 For we are glad when we are weak, and yee are strong: and this also we wish, even your perfection.
10 Therefore I write these things being absent, lest being present, I should use sharpnesse, according to the power which the Lord hath given me to edification, and not to destruction.
11 Finally, brethren, farewell: Be perfect, bee of good comfort, be of one minde, live in peace; and the God of love & peace shall be with you.
12 Greet one another with an holy kisse.
13 All the saints salute you.
14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the holy Ghost, be with you all. Amen.

¶ The second *epistle* to the Corinthians, was written from Philippi *a citie* of Macedonia, by Titus and Lucas.

THE EPISTLE OF PAUL THE apostle to the GALATIANS.

CHAP. I.

6 He wondereth that they have so soon left him and the gospel, 8 and accurseth those that preach anie other gospel then hee did. 11 Hee learned the gospel not of men, but of God: 13 and sheweth what he was before his calling, 17 and what he did presently after it.

PAUL an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead,
2 And all the brethren which are with me, unto the churches of Galatia:
3 Grace *be* to you and peace, from God the Father, and from our Lord Jesus Christ,
4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God, and our Father:
5 To whom *be* glory for ever and ever. Amen.
6 I marvel, that yee are so soon removed from him that called you into the grace of Christ, unto another gospel:
7 Which is not another; but there bee some that trouble you, and would pervert the gospel of Christ.
8 But though wee, or an angel from heaven, preach *anie other gospel* unto you, then that which we have preached unto you, let him be accursed.
9 As we said before, so say I now again, If any *man* preach any other gospel unto you, then that ye have received, let him be accursed.
10 For do I now perswade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.
11 But I certifie you, brethren, that the gospel which was preached of me, is not after man.
12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.
13 For yee have heard of my conversation in time past, in the Jews religion, *how* that beyond measure I persecuted the church of God, and wasted it:
14 And profited in the Jews religion, above many my † equals, in mine own nation, being more exceedingly zealous of the traditions of my fathers. † Gr. *equals in years.*
15 But when it pleased God, who separated me from my mothers womb, and called mee by his grace,
16 To reveal his Son in me, that I might preach him among the heathen; immediatly I conferred not with flesh and bloud:
17 Neither went I up to Jerusalem, to them which *were* apostles before me, but I went into Arabia, and returned again unto Damascus.
18 Then after three years I ‖ went up to Jerusalem, to see Peter, and abode with him fifteen dayes. ‖ Or, *returned.*
19 But other of the apostles saw I none, save James the Lords brother.

20 Now the things which I write unto you, behold, before God, I lie not.
21 Afterwards I came into the regions of Syria and Cilicia,
22 And was unknown by face unto the churches of Judea, which were in Christ.
23 But they had heard only, That hee which persecuted us in times past, now preacheth the faith which once he destroyed.
24 And they glorified God in me.

CHAP. II.

1 He sheweth when hee went up again to Jerusalem, and for what purpose: 3 and that Titus was not circumcised: 11 and that hee resisted Peter, and told him the reason, 14 why hee and other, being Jews, do beleeve in Christ to bee justified by faith, and not by works: 20 and that they live not in sin, who are so justified.

THen fourteen years after, I went up again to Jerusalem, with Barnabas, and took Titus with me also.
2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but ‖ privately to them which were of reputation, lest by any means I should run, or had run in vain.
‖ Or, severally.
3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:
4 And that because of false brethren unawares brought in, who came in privily to spy out our libertie, which we have in Christ Jesus, that they might bring us into bondage:
5 To whom we gave place by subjection, no not for an houre, that the truth of the gospel might continue with you.
6 But of these, who seemed to bee somewhat, (whatsoever they were, it maketh no matter to me, God accepteth no mans person) for they who seemed *to be somewhat*, in conference added nothing to me.
7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto mee, as the gospel of the circumcision was unto Peter:
8 (For hee that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles)
9 And when James, Cephas, & John, who seemed to bee pillars, perceived the grace that was given unto me, they gave to mee and Barnabas the right hands of fellowship, that wee *should go* unto the heathen, and they unto the circumcision.
10 Only *they would* that we should remember the poore, the same which I also was forwatd to do.
11 But when Peter was come to Antioch, I withstood him to § face, because he was to be blamed.
12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them *which were* of the circumcision.
13 And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation.
14 But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?
15 Wee *who are* Jews by nature, and not sinners of the Gentiles,
16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have beleeved in Jesus Christ, that wee might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.
17 But if while we seek to be justified by Christ, we our selves also are found sinners, is therefore Christ the minister of sin? God forbid.
18 For if I build again the things which I destroyed, I make my self a transgressour.
19 For I through the law am dead to the law, that I might live unto God.
20 I am crucified with Christ. Nevertheless I live; yet not I, but Christ liveth in mee: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.
21 I do not frustrate the grace of God: for if righteousnesse *come* by the law, then Christ is dead in vain.

CHAP. III.

1 He asketh what moved them to leave the faith, and hang upon the law. 6 They that beleeve are justified, 9 and blessed with Abraham. 10 And this he sheweth by manie reasons.

O Foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?
2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?
3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?
4 Have yee suffered ‖ so many things in vain? if it be yet in vain.
‖ Or, so great.
5 He therefore that ministreth to you the Spirit, & worketh miracles among you, doth he it by the works of the law, or by the hearing of faith?
6 Even as Abraham beleeved God, and it was ‖ accounted to him for righteousnesse.
‖ Or, imputed.
7 Know yee therefore, that they which are of faith, the same are the children of Abraham.
8 And the scripture foreseeing that God would justifie the heathen through faith, preached before the gospel unto Abraham, *saying*, * In thee shall all nations be blessed.
* Gen. 12. 3.
9 So then they which bee of faith, are blessed with faithfull Abraham.
10 For as many as are of the works of the law, are under the curse: for it is written, * Cursed is every one that continueth not in all things which are written in the book of the law to do them.
* Deut. 27. 26.
11 But that no man is justified by the law in the sight of God, it is evident: for, * The just shall live by faith.
* Hab. 2. 4.
12 And the law is not of faith: but, * the man that doth them shall live in them.
* Rom. 10. 5. Levit. 18. 5.
13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, * Cursed is every one that hangeth on a tree:
* Deut. 21. 23.
14 That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through faith.
15 Brethren, I speak after the manner of men: though it be but a mans ‖ covenant, yet if it bee confirmed, no man disannulleth, or addeth thereto.
‖ Or, testament.
16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.
17 And this I say, that the covenant § was confirmed before of God in Christ, the law which was foure hundred & thirty years after, cannot disannull, § it should make the promise of none effect.
18 For

18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come, to whom the promise was made, *and it was* ordained by angels in the hand of a mediatour.

20 Now a mediatour is not *a mediatour* of one, but God is one.

21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousnesse should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that beleeve.

23 But before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed.

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ, have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye *be* Christs, then are ye Abrahams seed, and heirs according to the promise.

CHAP. IIII.

1 We were under the law till Christ came, as the heir is under his gardian till he be of age. 5 But Christ freed us from the law: 7 therefore we are servants no longer to it. 14 He remembreth their good will to him, and his to them, 22 and sheweth that we are the sons of Abraham by the free-woman.

NOw I say, that the heir as long as he is a childe, differeth nothing from a servant, though he be lord of all,

2 But is under tutours and governours, untill the time appointed of the father.

3 Even so we, when we were children, were in bondage under the ‖ elements of the world: ‖ Or, rudiments.

4 But when the fulnesse of the time was come, God sent forth his Son made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit, then when ye knew not God, ye did service unto them which by nature are no gods.

9 But now after that ye have known God, or rather are known of God, how turn ye ‖ again to the weak and beggerly ‖ elements, whereunto ye desire again to be in bondage? ‖ Or, rudiments.

10 Ye observe dayes, and moneths, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am*; for I *am* as ye *are*, ye have not injured me at all.

13 Ye know how through infirmity of the flesh, I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected, but received me as an angel of God, *even* as Christ Jesus.

15 ‖ Where is then the blessednesse you spake of? for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me. ‖ Or, what was then.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, but not well: yea, they would exclude ‖ you, that you might affect them. ‖ Or, us.

18 But it is good to be zealously affected alwayes in a good thing, and not only when I am present with you.

19 My little children, of whom I travail in birth again untill Christ be formed in you,

20 I desire to be present with you now, and to change my voice, for ‖ I stand in doubt of you. ‖ Or, I am perplexed for you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman.

23 But he who was of the bond-woman, was born after the flesh: but he of the free-woman *was* by promise.

24 Which things are an allegorie, for these are the two ‖ covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar. ‖ Or, testaments.

25 For this Agar is mount Sinai in Arabia, and ‖ answereth to Jerusalem which now is, and is in bondage with her children. ‖ Or, is in the same rank with.

26 But Jerusalem which is above, is free, which is the mother of us all.

27 For it is written, * Rejoyce thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many moe children then she which hath an husband. * Isa. 54. 1.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him that was *born* after the Spirit, even so it is now.

30 Nevertheless, what saith the scripture? * Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman. * Gen. 21. 10.

31 So then, brethren, we are not children of the bond-woman, but of the free.

CHAP. V.

1 He moveth them to stand in their libertie, 3 and not to observe circumcision: 13 but rather love, which is the sum of the law. 19 He reckoneth up the works of the flesh, 22 and the fruits of the Spirit, 25 and exhorteth to walk in the Spirit.

STand fast therefore in the liberty wherewith Christ hath made us free, and be not intangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testifie again to every man that is circumcised, that he is a debtour to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousnesse by faith.

6 For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

7 Ye did run well, ‖ who did hinder you, that ye should not obey the truth? ‖ Or, who did drive you back.

8 This perswasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that you will be none otherwise minded: but he that troubleth you, shall bear *his* judgement, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the crosse ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all ¶ law is fulfilled in one word, *even* in this: * Thou shalt love thy neighbour as thy self.

15 But if ye bite and devoure one another, take heed that ye be not consumed one of another.

16 This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the spirit against the flesh, and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led by the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these*, Adultery, fornication, uncleanesse, lasciviousnesse,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkennesse, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdome of God.

22 But the fruit of the Spirit is Love, joy, peace, long-suffering, gentlenesse, goodnesse, faith,

23 Meeknesse, temperance: against such there is no law.

24 And they that are Christs, have crucified the flesh, with the ‖ affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

* Levit. 19.18. Matth. 22. 39.

¶ Or, *fulfill not.*

‖ Or, *passions.*

CHAP. VI.

1 *He moveth them to deal mildely with a brother that hath slipped,* 2 *and to bear one anothers burden,* 6 *to be liberall to their teachers,* 9 *and not weorie of well-doing.* 12 *He sheweth what they intend that preach circumcision.* 14 *He glorieth in nothing, save in the crosse of Christ.*

BRethren, ‖ if a man be overtaken in a fault, ye which are spirituall, restore such an one in the spirit of meeknesse, considering thy self, lest thou also be tempted.

‖ Or, *though*

2 Bear ye one anothers burdens, and so fulfill the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoycing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word, communicate unto him that teacheth, in all good things.

7 Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised: only lest they should suffer persecution for the crosse of Christ.

13 For neither they themselves who are circumcised keep the law, but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory save in the crosse of our Lord Jesus Christ, ‖ by whom the world is crucified unto me, and I unto the world.

‖ Or, *wherein*

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Unto the Galatians, written from Rome.

THE EPISTLE OF PAUL
the Apostle to the EPHESIANS.

CHAP. I.

1 *After the salutation,* 3 *and thanksgiving for the Ephesians,* 4 *he treateth of our election,* 6 *and adoption by grace,* 11 *which is the true and proper fountain of mans salvation.* 13 *And because the height of this mysterie cannot easely be attained unto,* 16 *he praieth that they may come* 18 *to the full knowledge and* 20 *possession thereof in Christ.*

PAul an Apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithfull in Christ Jesus:

2 Grace *be* to you, and peace from God our Father, and *from* the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spirituall blessings in heavenly ‖ places in Christ:

‖ Or, *things*

4 According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will:

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption through his bloud, the forgiveness of sins, according to the riches of his grace,

8 Wherein

8 Wherein he hath abounded toward us in all wisedome and prudence:
9 Having made known unto us the mysterie of his will, according to his good pleasure, which he hath purposed in himself.
10 That in the dispensation of the fulnesse of times, he might gather together in one all things in Christ, both which are in † heaven, and which are on earth, even in him:
11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will:
12 That we should be to the praise of his glory, who first ‖ trusted in Christ.
13 In whom ye also *trusted* after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye beleeved, ye were sealed with that holy Spirit of promise,
14 Which is the earnest of our inheritance, untill the redemption of the purchased possession, unto the praise of his glory.
15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,
16 Cease not to give thanks for you, making mention of you in my prayers,
17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisedome and revelation, ‖ in the knowledge of him:
18 The eyes of your understanding being enlightned; that yee may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints:
19 And what is the exceeding greatnesse of his power to us-ward who beleeve, according to the working † of his mighty power:
20 Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly *places*,
21 Far above all principality, and power, and might, and dominion, and every name that is named, not onely in this world, but also in that which is to come:
22 And hath put all things under his feet, and gave him to be the head over all things to the church,
23 Which is his body, the fulnesse of him that filleth all in all.

CHAP. II.

1 By comparing what we were by 3 nature, with what we are 5 by grace, 10 he declareth, that we are made for good works; and 13 being brought near by Christ, should not live as 11 Gentiles and 12 forreiners in time past, but as 19 citizens with the saints, and the family of God.

AND you *hath he quickned* who were dead in trespasses and sins,
2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the aire, the spirit that now worketh in the children of disobedience.
3 Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling † the desires of the flesh, and of the minde, and were by nature the children of wrath, even as others.
4 But God who is rich in mercy, for his great love wherewith he loved us,
5 Even when we were dead in sins hath quickned us together with Christ, (by grace ye are saved)
6 And hath raised *us* up together, and made *us* sit together in heavenly places in Christ Jesus.
7 That in the ages to come he might shew the exceeding riches of his grace, in *his* kindnesse towards us, through Christ Jesus.
8 For by grace are ye saved, through faith, and that not of your selves: *it is* the gift of God:
9 Not of works, lest any man should boast:
10 For wee are his workmanship, created in Christ Jesus unto good works, which God hath before ‖ ordained that we should walk in them.
11 Wherefore remember that ye *being* in time passed Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands,
12 That at that time ye were without Christ, being aliens from the common-wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.
13 But now in Christ Jesus, ye who sometimes were far off, are made nigh by *y* blood of Christ.
14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us:
15 Having abolished in his flesh the enmity, *even* the law of commandements, *contained* in ordinances, for to make in himself, of twain, one new man, so making peace.
16 And that he might reconcile both unto God in one body by the crosse, having slain the enmity ‖ thereby:
17 And came, and preached peace to you *which were* a far off, and to them that were nigh.
18 For through him we both have an accesse by one Spirit unto the Father.
19 Now therefore ye are no more strangers and forreiners, but fellow-citizens with the saints, and of the houshould of God;
20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone,
21 In whom all the building fitly framed together, groweth unto an holy temple in the Lord:
22 In whom you also are builded together for an habitation of God through the Spirit.

CHAP. III.

5 The hidden mysterie, 6 that the Gentiles should be saved, 3 was made known to Paul by revelation: 8 and to him was that grace given, that 9 he should preach it. 13 He desireth them not to faint for his tribulation, 14 and praieth 19 that they may perceive the great love of Christ toward them.

FOr this cause, I Paul, the prisoner of Jesus Christ for you Gentiles,
2 If ye have heard of the dispensation of the grace of God, which is given me to you-ward:
3 How that by revelation hee made known unto me the mystery, (as I wrote ‖ afore in few words.
4 Whereby when ye reade ye may understand my knowledge in the mysterie of Christ)
5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;
6 That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel:
7 Whereof I was made a minister, according to the gift of the grace of God given unto me, by the effectuall working of his power.
8 Unto me, who am lesse then the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.
9 And

(Or, the heavens.) (Or, bowed.) (Or, for wisedome.) (Or, of) (Or, in himself.) (Or, a little before.)

9 And to make all men see, what is the fellowship of the mysterie, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities & powers in heavenly places, might be known by the church the manifold wisedome of God,

11 According to the eternall purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldnesse and accesse with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man:

17 That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love,

18 May be able to comprehend with all saints, what is the breadth, and length, and depth, and height:

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulnesse of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

CHAP. IIII.

1 He exhorteth to unitie, 7 and declareth that God therefore giveth divers 11 gifts unto men, that his church might be 13 edified and 16 grown up in Christ. 18 He calleth them from the impunitie of the Gentiles, 24 to put on the new man, 25 to cast off lying, and 29 corrupt communication.

I Therefore the prisoner ‖ of the Lord, beseech you that yee walk worthy of the vocation wherewith ye are called,

‖ Or, *in the Lord.*

2 With all lowlinesse and meekenesse, with long-suffering, forbearing one another in love.

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling.

5 One Lord, one faith, one baptisme,

6 One God and Father of all, who is above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, * When he ascended up on high, he led ‖ captivity captive, and gave gifts unto men.

* Psal. 68.18.

‖ Or, *a multitude of captives.*

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended, is the same also that ascended up far above all heavens, that he might ‖ fill all things)

‖ Or, *fulfill.*

11 * And he gave some, apostles: and some, prophets: and some, Evangelists: and some, pastours and teachers;

* 1. Cor. 12. 28.

12 For the perfecting of the saints, for the work of the ministery, for the edifying of the body of Christ:

13 Till we all come ‖ in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the ‖ stature of the fulnesse of Christ:

‖ Or, *into the unity.*

‖ Or, *of.*

14 That we henceforth be no more children, tossed to and fro, and carried about with every winde of doctrine, by the sleight of men, and cunning craftines, whereby they lie in wait to deceive:

15 But ‖ speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

‖ Or, *following the truth.*

16 * From whom the whole body fitly joyned together, & compacted by that which every joynt supplieth, according to the effectuall working in the measure of every part, maketh increase of the body, unto the edifying of it self in love.

* Col. 2. 19.

17 This I say therefore and testifie in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their minde,

18 Having the understanding darkned, being alienated from the life of God, through the ignorance that is in them, because of the * ‖ blindnesse of their heart:

* Rom. 1. 21.

‖ Or, *hardnes.*

19 Who being past feeling, have given themselves over unto lasciviousnesse, to work all uncleanesse with greedinesse.

20 But ye have not so learned Christ:

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus.

22 That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitfull lusts:

23 And be renewed in the spirit of your minde:

24 And that ye put on the new man, which after God is created in righteousnesse, and ‖ true holinesse.

‖ Or, *holinesse of truth.*

25 Wherefore putting away lying, speak every man truth with his neighbour: for wee are members one of another.

26 Be ye angry and sin not, let not the sun go down upon your wrath:

27 Neither give place to the devil:

28 Let him that stole, steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have ‖ to give to him that needeth.

‖ Or, *to distribute.*

29 Let no corrupt communication proceed out of your mouth, but that which is good ‖ to the use of edifying, that it may minister grace unto the hearers.

‖ Or, *to edifie profitably.*

30 And grieve not ȳ holy spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitternesse, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice.

32 * And be ye kinde one to another, tenderhearted, forgiving one another, even as God for Christs sake hath forgiven you.

* 2. Cor. 2. 10.

CHAP. V.

2 After generall exhortations to love, 3 to flee fornication, 4 and all uncleannesse, 7 not to converse with the wicked, 15 to walk warily, and to be 18 filled with the Spirit, 22 he descendeth to the particular duties, how wives ought to obey their husbands, 25 and husbands ought to love their wives, 32 even as Christ doth his church.

BE ye therefore followers of God, as dear children,

2 And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour.

3 But fornication, and all uncleannesse, or covetousnesse, let it not be once named amongst you, as becometh saints:

4 Neither filthinesse, nor fooliſh talking, nor jesting,

jesting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdome of Christ, and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of ‖ disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometimes darkenesse, but now are ye light in the Lord: walk as children of light.

9 (For the fruit of the Spirit is in all goodnesse, and righteousnesse, and truth)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitfull works of darknes, but rather reprove them.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are ‖ reproved, are made manifest by the light: for whatsoever doth make manifest, is light.

14 Wherefore he saith, * Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 * See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the dayes are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

18 And be not drunk with wine, wherein is excesse: but be filled with the Spirit:

19 Speaking to your selves in psalmes, and hymnes, and spirituall songs, singing and making melodie in your heart to the Lord,

20 Giving thanks alwayes for all things unto God and the Father, in the name of our Lord Jesus Christ,

21 Submitting your selves one to another in the fear of God.

22 Wives, submit your selves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it:

26 That he might sanctifie and cleanse it with the washing of water, by the word,

27 That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing: but that it should bee holy and without blemish.

28 So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himself.

29 For no man ever yet hated his own flesh: but nourisheth and cherisheth it, even as the Lord the church:

30 For wee are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joyned unto his wife, and they two shall be one flesh.

32 This is a great mysterie: but I speak concerning Christ and the church.

33 Nevertheless, let every one of you in particular, so love his wife, even as himself, and the wife see that she reverence her husband.

CHAP. VI.

2 The duty of children toward their parents, 5 of servants toward their masters. 10 Our life is a warfare, 12 not only against flesh and blood, but also spirituall enemies. 13 The compleat armour of a Christian, 18 and how it ought to be used. 21 Tychicus is commended.

CHildren, obey your parents in the Lord: for this is right.

2 Honour thy father and mother, (which is the first commandment with promise)

3 That it may bee well with thee, and thou mayest live long on the earth.

4 And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are your masters according to the flesh, with fear & trembling, in singlenesse of your heart, as unto Christ:

6 Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free.

9 And ye masters, do the same things unto them, ‖ forbearing threatning: knowing that ‖ your master also is in heaven, neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and bloud, but against principalities, against powers, against the rulers of the darknesse of this world, against ‖ spirituall wickednesse in ‖ high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and ‖ having done all, to stand.

14 Stand therefore, having your loyns girt about with truth, and having on the breastplate of righteousnesse:

15 And your feet shod with the preparation of the gospel of peace.

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked,

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

18 Praying alwayes with all prayer & supplication in the Spirit, & watching thereunto with all perseverance, and supplication for all saints,

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mysterie of the gospel:

20 For which I am an ambassador ‖ in bonds: ‖ therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, and how I do, Tychicus a beloved brother and faithfull minister in the Lord, shall make known to you all things.

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace *be* to the brethren, & love with faith from God the Father, and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ ‖ in sincerity. Amen.

¶ Written from Rome unto the Ephesians, by Tychicus.

‖ Or, *moderating.*

‖ Some reade, *both your, and their master.*

‖ Or, *wicked spirits.*

‖ Or, *heavenly.*

‖ Or, *having overcome all.*

‖ Or, *in a chain.*

‖ Or, *thereof.*

‖ Or, *with incorruption.*

THE

THE EPISTLE OF PAUL THE apostle to the PHILIPPIANS.

CHAP. I.

3 He testifieth his thankfulnesse to God, and his love toward them, for the fruits of their faith, and fellowship in his sufferings, 9 daily praying to him for their increase in grace. 12 He sheweth what good the faith of Christ had received by his troubles at Rome, 21 and how readie he is to glorifie Christ, either by his life or death: 27 exhorting them to unitie, 28 and to fortitude in persecution.

PAul and Timotheus the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons:

2 Grace *be* unto you, and peace from God our Father, and *from* the Lord Jesus Christ.

3 I thank my God upon every ‖ remembrance of you,

‖ Or, mention.

4 Alwayes in every prayer of mine for you all making request with joy,

5 For your fellowship in the gospel from the first day untill now;

6 Being confident of this very thing, that hee which hath begun a good work in you ‖ will perform it untill the day of Jesus Christ,

‖ Or, will finish it.

7 Even as it is meet for me to think this of you all, because ‖ I have you in my heart, in as much as both in my bonds, and in the defence and confirmation of the gospel, ye all are ‖ partakers of my grace.

‖ Or, you have me in your heart.

‖ Or, partakers with me of grace.

8 For God is my record, how greatly I long after you all, in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge, ‖ and in all judgement:

‖ Or, sence.

10 That ye may ‖ approve things that ‖ are excellent, that ye may bee sincere, and without offence till the day of Christ:

‖ Or, try.

‖ Or, differ.

11 Being filled with the fruits of righteousnesse, which *are* by Jesus Christ unto the glorie and praise of God.

12 But I would ye should understand, brethren, that the things which happened unto me, have fallen out rather unto the furtherance of the gospel.

13 So that my bonds ‖ in Christ are manifest in all ‖ the palace, and ‖ in all other *places*.

‖ Or, for Christ.

‖ Or, Iesus court.

14 And many of the brethren in the Lord waxing confident by my bonds, are much more bold to speak the word without fear.

‖ Or, to all others.

15 Some indeed preach Christ even of envie and strife, and some also of good will.

16 The one preach Christ of contention, not sincerely, supposing to adde affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached, and I therein do rejoyce, yea, and will rejoyce.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldnesse, as alwayes, *so* now also Christ shall be magnified *in* my body, whether it be by life or by death.

21 For to me to live is Christ, & to die is gain.

22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose, I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better:

24 Nevertheless, to abide in the flesh *is* more needfull for you.

25 And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith;

26 That your rejoycing may be more abundant in Jesus Christ for me, by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affaire, that ye stand fast in one spirit, with one minde, striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to beleeve on him, but also to suffer for his sake,

30 Having the same conflict which yee saw in me, and now hear *to be* in me.

CHAP. II.

He exhorteth them to unitie, and to all humblenesse of minde, by the example of Christs humilitie and exaltation: 12 to a carefull proceeding in the way of salvation, that they bee as lights to the wicked world, 16 and comforts to him their apostle, who is now readie to be offered up to God. 19 Hee hopeth to send Timothie to them, whom hee greatly commendeth, 25 as Epaphroditus also, whom hee presently sendeth to them.

IF *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfill yee my joy, that yee be like minded, having the same love, being of one accord, of one minde.

3 Let nothing be *done* through strife, or vain glory, but in lowlinesse of minde let each esteem other better then themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this minde be in you, which was also in Christ Jesus:

6 Who being in the form of God, thought it not robbery to be equall with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the ‖ likenesse of men.

‖ Or, habit.

8 And being found in fashion as a man, hee humbled himself, and became obedient unto death, even the death of the crosse.

9 Wherefore God also hath highly exalted him, & given him a name which is above every name:

10 That at the name of Jesus every knee should bowe, of *things* in heaven, and *things* in earth, and *things* under the earth:

11 And that every tongue should confesse, that Jesus

Jeſus Chriſt is Lord, to the glory of God the Father.

12 Wherefore my beloved, as ye have alwayes obeyed, not as in my preſence only, but now much more in my abſence; work out your own ſalvation with fear and trembling.

13 For it is God, which worketh in you, both to will and to do of *his* good pleaſure.

14 Do all things without murmurings, and diſputings:

15 That ye may be blameleſſe and ‖ harmeleſſe, the ſons of God, without rebuke, in the mids of a crooked and perverſe nation, among whom ‖ ye ſhine as lights in the world:

16 Holding forth the word of life, that I may rejoyce in the day of Chriſt, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be † offered upon the ſacrifice and ſervice of your faith, I joy, and rejoyce with you all.

18 For the ſame cauſe alſo do ye joy, and rejoyce with me.

19 ‖ But I truſt in the Lord Jeſus, to ſend Timotheus ſhortly unto you, that I alſo may be of good comfort, when I know your ſtate.

20 For I have no man ‖ like-minded, who will naturally care for your ſtate.

21 For all ſeek their own, not the things which are Jeſus Chriſts.

22 But ye know the proof of him, that as a ſon with the father, hee hath ſerved with mee in the goſpel.

23 Him therefore I hope to ſend preſently, ſo ſoon as I ſhall ſee how it will go with me.

24 But I truſt in the Lord, that I alſo my ſelf ſhall come ſhortly.

25 Yet I ſuppoſed it neceſſary to ſend to you Epaphroditus, my brother and companion in labour, and fellow-ſouldier, but your meſſenger, and he that miniſtred to my wants.

26 For he longed after you all, and was full of heavineſſe, becauſe that ye had heard that he had been ſick.

27 For indeed he was ſick nigh unto death, but God had mercy on him, and not on him only, but on me alſo, leſt I ſhould have ſorrow upon ſorrow.

28 I ſent him therefore the more carefully, that when ye ſee him again, ye may rejoyce, and that I may be the leſſe ſorrowfull.

29 Receive him therefore in the Lord with all gladneſſe, and ‖ hold ſuch in reputation:

30 Becauſe for the work of Chriſt he was nigh unto death, not regarding his life to ſupply your lack of ſervice toward me.

CHAP. III.

1 He warneth them to beware of the falſe teachers of the circumciſion, 4 ſhewing that himſelf hath greater cauſe then they, to truſt in the righteouſneſſe of the law: 7 which notwithſtanding he counteth as dung and loſſe, to gain Chriſt and his righteouſneſſe, 12 therein acknowledging his own imperfection. 15 He exhorteth them to be thus minded, 17 and to imitate him, 18 & to decline the wayes of carnall Chriſtians.

FInally, my brethren, rejoyce in the Lord. To write the ſame things to you, to me indeed is not grievous, but for you it is ſafe.

2 Beware of dogs, beware of evil workers, beware of the conciſion.

3 For wee are the circumciſion, which worſhip God in the ſpirit, and rejoyce in Chriſt Jeſus, and have no confidence in the fleſh.

4 Though I might alſo have confidence in the fleſh. If any other man thinketh that hee hath whereof he might truſt in the fleſh, I more.

5 Circumciſed the eight day, of the ſtock of Iſrael, of the tribe of Benjamin, an Hebrew of the Hebrews: as touching the law, a Phariſee:

6 Concerning zeal, perſecuting the church: touching the righteouſneſſe which is in the law, blameleſſe.

7 But what things were gain to mee, thoſe I counted loſſe for Chriſt.

8 Yea doubtleſſe, and I count all things but loſſe, for the excellencie of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſſe of all things, and do count them but dung that I may win Chriſt,

9 And be found in him, not having mine own righteouſneſſe, which is of the law, but that which is through the faith of Chriſt, the righteouſneſſe which is of God by faith:

10 That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death,

11 If by any means I might attain unto the reſurrection of the dead.

12 Not as though I had alreadie attained, either were already perfect: but I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus.

13 Brethren, I count not my ſelf to have apperhended: but this one thing *I do*, forgetting thoſe things which are behinde, and reaching forth unto thoſe things which are before,

14 I preſſe toward the mark, for the prize of the high calling of God in Chriſt Jeſus.

15 Let us therefore, as many as be perfect bee thus minded: and if in any thing ye be otherwiſe minded, God ſhall reveal this even unto you,

16 Nevertheleſſe, whereto we have already attained, let us walk by the ſame rule, let us minde the ſame thing.

17 Brethren, be followers together of me, and mark them which walk ſo, as yee have us for an enſample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the croſſe of Chriſt:

19 Whoſe end *is* deſtruction, whoſe God *is* their belly, and whoſe glory is their ſhame, who minde earthly things)

20 For our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt:

21 Who ſhall change our vile bodie, that it may be faſhioned like unto his glorious body, according to the working whereby hee is able even to ſubdue all things unto himſelf.

CHAP. IIII.

1 From particular admonitions 4 he proceedeth to generall exhortations, 10 ſhewing how he rejoiced at their liberalitie towards him lying in priſon, not ſo much for the ſupply of his own wants, as for the grace of God in them: 19 and ſo he concludeth with prayer and ſalutations.

THerefore, my brethren, dearly beloved and longed for, my joy and crown, ſo ſtand faſt in the Lord, my dearly beloved.

2 I beſeech Euodias, and beſeech Syntyche, that they be of the ſame minde in the Lord.

3 And I intreat thee alſo, true yoke-fellow, help thoſe women which laboured with me in the goſpel, with Clement alſo, and with other my fellow

low-labourers, whose names are in the book of life.

4 Rejoyce in the Lord alway: and again I say, Rejoyce.

5 Let your moderation be known unto all men. The Lord is at hand.

6 Be carefull for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.

7 And the peace of God which passeth all understanding, shall keep your hearts and mindes through Christ Jesus.

8 Finally, brethren, whatsoever things *are* true, whatsoever things *are* ‖ honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report: if there be any vertue, and if there be any praise, think on these things.

‖ Or, venerable.

9 Those things which ye have both learned and received, and heard and seen in me, do: and the God of peace shall be with you.

10 But I rejoyced in the Lord greatly, that now at the last your care of me ‖ hath flourished again, wherein ye were also carefull, but ye lacked opportunitie.

‖ Or, is revived.

11 Not that I speak in respect of want: for I have learned in whatsoever state I am, therewith to be content.

12 I know both how to be abased, and I know how to abound: every where, and in all things I am instructed, both to be full, and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding, ye have well done, that ye did communicate with my affliction.

15 Now yee Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But ‖ I have all, and abound, I am full, having received of Epaphroditus the things *which were* sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.

‖ Or, I have received all.

19 But my God shall supply all your need according to his riches in glory, by Christ Jesus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus: the brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cesars houshold.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

THE EPISTLE OF PAUL THE Apostle, to the COLOSSIANS.

CHAP. I.

1 *After salutation, he thanketh God for their faith,* 7 *confirmeth the doctrine of Epaphras,* 9 *praieth further for their increase in grace,* 14 *describeth the true Christ,* 21 *encourageth them to receive Jesus Christ; and commendeth his own ministerie.*

PAul an apostle of Jesus Christ, by the will of God, and Timotheus *our* brother,

2 To the saints and faithfull brethren in Christ, which are at Colosse, grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

3 We give thanks to God, & the Father of our Lord Jesus Christ, praying alwayes for you:

4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints;

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel:

6 Which is come unto you, as *it is* in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard *of it*, and knew the grace of God in truth.

7 As ye also learned of Epaphras our dear fellow-servant, who is for you a faithfull minister of Christ:

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with § knowledge of his will, in all wisedome and spirituall understanding.

10 That ye might walk worthy of the Lord unto all pleasing, being fruitfull in every good work and increasing in the knowledge of God:

11 Strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulnesse:

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darknesse, and hath translated *us* into the kingdome of † his dear Son.

† Gr. the Son of his love.

14 In whom we have redemption through his bloud, *even* the forgiveneſse of sins:

15 Who is the image of the invisible God, the first-born of every creature.

16 For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

17 * And he is before all things, and by him all things consist.

* 1. Cor. 8. 6. Joh. 1.

18 And he is the head of the body, the church: who is § beginning, the first-born from the dead, that ‖ in all things he might have the preeminence.

‖ Or, among all.

19 For it pleased *the Father*, that in him should all fulnesse dwell.

20 And (‖ having made peace through the bloud of his crosse) by him to reconcile all things unto himself, by him, *I say*, whether they be things in earth or things in heaven.

‖ Or, making peace.

21 And you that were sometime alienated, and enemies

enemies ‖ in your minde by wicked works, yet
now hath he reconciled,
22 In the body of his flesh through death, to
present you holy and unblameable, and unre-
proveable in his sight:
23 If ye continue in the faith grounded and
settled, and be not moved away from the hope of
the gospel, which ye have heard, *and* which was
preached to every creature which is under hea-
ven, whereof I Paul am made a minister.
24 Who now rejoyce in my sufferings for you,
and fill up that which is behinde of the afflicti-
ons of Christ in my flesh, for his bodies sake,
which is the church.
25 Whereof I am made a minister according to
the dispensation of God, which is given to me
for you, ‖ to fulfill the word of God:
26 Even the mysterie which hath been hid
from ages, and from generations, but now is
made manifest to his saints.
27 To whom God would make known what is
the riches of the glory of this mystery among the
Gentiles, which is Christ ‖ in you, § hope of glory.
28 Whom we preach, warning every man, and
teaching every man in all wisedome, that we
may present every man perfect in Christ Jesus.
29 Whereunto I also labour, striving according
to his working, which worketh in me mightily.

CHAP. II.

1 He still exhorteth them to be constant in Christ, 8 to beware of philosophie, and vain traditions, 18 worshipping of angels, 20 and legall ceremonies, which are ended in Christ.

FOr I would that ye knew what great ‖ conflict
I have for you, and for them at Laodicea, and
for as many as have not seen my face in § flesh.
2 That their hearts might be comforted, being
knit together in love, and unto all riches of the
full assurance of understanding, to the acknow-
ledgement of the mysterie of God, and of the Fa-
ther, and of Christ:
3 ‖ In whom are hid all the treasures of wise-
dome and knowledge.
4 And this I say, lest any man should beguile
you with enticing words.
5 For though I be absent in the flesh, yet am I
with you in the spirit, joying and beholding your
order, & the stedfastnesse of your faith in Christ:
6 As ye have therefore received Christ Jesus
the Lord, *so* walk ye in him:
7 Rooted and built up in him, and stablished
in the faith, as ye have been taught, abounding
therein with thanksgiving.
8 Beware lest any man spoil you through phi-
losophie and vain deceit, after the tradition of
men, after the ‖ rudiments of the world, and not
after Christ:
9 For in him dwelleth all the fulnesse of the
God-head bodily.
10 And ye are compleat in him, which is the
head of all principalitie and power.
11 In whom also ye are circumcised with the
circumcision made without hands, in putting off
the body of the sins of the flesh, by the circumci-
sion of Christ:
12 Buried with him in baptisme, wherein also
you are risen with *him* through the faith of the
operation of God, who hath raised him from the
dead.
13 And you being dead in your sins, and the un-
circumcision of your flesh, hath he quickened to-
gether with him, having forgiven you all tres-
passes,
14 Blotting out the hand-writing of ordinances,
that was against us, which was contrary to us, and
took it out of the way, nailing it to his crosse:
15 And having spoiled principalities and pow-
ers, he made a shew of them openly, triumphing
over them ‖ in it.
16 Let no man therefore judge you ‖ in meat
or in drink, or ‖ in respect of an holy day, or of
the new moon, or of the sabbath *daies*:
17 Which are a shadow of things to come,
but the body *is* of Christ.
18 Let no man ‖ beguile you of your reward,
† in a voluntary humility, and worshipping of
angels, intruding into those things which he hath
not seen, vainly puft up by his fleshly minde:
19 And not holding the head, from which all
the body by joynts and bands having nourish-
ment ministred, and knit together, increaseth
with the increase of God.
20 Wherefore if ye be dead with Christ from
the ‖ rudiments of the world: why, as though li-
ving in the world, are ye subject to ordinances?
21 (Touch not, taste not, handle not:
22 Which all are to perish with the using)
after the commandments and doctrines of men.
23 Which things have indeed a shew of wise-
dome in wil-worship and humility, and ‖ ne-
glecting of the body, not in any honour to the
satisfying of the flesh.

‖ Or, in
himself.
‖ Or, for
eating &
drinking.
‖ Or, in
part.
‖ Or,
judge
against
you.
† Gr. be-
ing a vo-
luntarie
in humi-
litie.
‖ Or, ele-
ments.
‖ Or, pu-
nishing,
or, not
sparing.

CHAP. III.

1 He sheweth where we should seek Christ. 5 He exhorteth to mortification, 10 to put off the old man, and to put on Christ; 12 exhorting to charity, humilitie, and other severall duties.

IF ye then be risen with Christ, seek those things
which are above, where Christ sitteth on the
right hand of God.
2 Set your ‖ affection on things above, not on
things on the earth.
3 For ye are dead, and your life is hid with
Christ in God.
4 When Christ who is our life, shall appear,
then shall ye also appear with him in glory.
5 Mortifie therefore your members which are
upon the earth: fornication, uncleanesse, inor-
dinate affection, evil concupiscence, and cove-
tousnesse, which is idolatry:
6 For which things sake, the wrath of God
cometh on the children of disobedience.
7 In the which ye also walked sometime, when
ye lived in them.
8 But now you also put off all these, Anger,
wrath, malice, blasphemy, filthy communication
out of your mouth.
9 Lie not one to another, seeing that ye have
put off the old man with his deeds:
10 And have put on the new man, which is re-
newed in knowledge, after the image of him that
created him.
11 Where there is neither Greek nor Jew, cir-
cumcision nor uncircumcision, Barbarian, Scythi-
an, bond nor free: but Christ is all, and in all.
12 Put on therefore (as the elect of God holy
and beloved) bowels of mercies, kindnesse, hum-
blenesse of minde, meekenesse, long-suffering:
13 Forbearing one another, and forgiving one
another, if any man have a ‖ quarrell against any;
even as Christ forgave you, so also *do* ye.
14 And above all these things, *put on* charity,
which is the bond of perfectnesse.
15 And let the peace of God rule in your
hearts, to the which also ye are called in one
body; and be ye thankfull,

‖ Or, affection
minde.
‖ Or, com-
plaint.

16 Let

16 Let the word of Chriſt dwell in you richly in all wiſedome, teaching and admoniſhing one another in pſalmes, and hymnes, and ſpirituall ſongs, ſinging with grace in your hearts to the Lord.

17 And whatſoever ye do in word or deed, *do* all in the name of the Lord Jeſus, giving thanks to God and the Father by him.

18 Wives, ſubmit your ſelves unto your own husbands, as it is fit in the Lord.

19 Husbands, love your wives, and be not bitter againſt them.

20 Children, obey your parents in all things, for this is well pleaſing unto the Lord.

21 Fathers, provoke not your children *to anger*, leſt they be diſcouraged.

22 Servants, obey in all things your maſters according to the fleſh: not with eye-ſervice, as men-pleaſers, but in ſingleneſſe of heart, fearing God:

23 And whatſoever ye do, do it heartily, as to the Lord, and not unto men:

24 Knowing, that of the Lord ye ſhall receive the reward of the inheritance: for ye ſerve the Lord Chriſt.

25 But he that doth wrong, ſhall receive for the wrong which he hath done: and there is no reſpect of perſons.

CHAP. IIII.

1 He exhorteth them to be fervent in praier, 5 to walk wiſely toward them that are not yet come to the true knowledge of Chriſt. 10 He ſaluteth them, and wiſheth them all proſperitie.

MAſters, give unto your ſervants that which is juſt and equall, knowing that ye alſo have a Maſter in heaven.

2 Continue in prayer, and watch in the ſame with thankſgiving.

3 Withall, praying alſo for us, that God would open unto us a doore of utterance, to ſpeak the myſterie of Chriſt, for which I am alſo in bonds:

4 That I may make it manifeſt, as I ought to ſpeak.

5 Walk in wiſedome toward them that are without, redeeming the time.

6 Let your ſpeech be alway with grace, ſeaſoned with ſalt, that you may know how ye ought to anſwer every man.

7 All my ſtate ſhall Tychicus declare unto you, *who is* a beloved brother, and a faithfull miniſter, and fellow-ſervant in the Lord:

8 Whom I have ſent unto you for the ſame purpoſe, that he might know your eſtate, and comfort your hearts:

9 With Oneſimus a faithfull and beloved brother, who is one of you. They ſhall make known unto you all things which *are done* here.

10 Ariſtarchus my fellow-priſoner ſaluteth you, and Marcus ſiſters ſon to Barnabas (touching whom yee received commandments; if hee come unto you, receive him)

11 And Jeſus, which is called Juſtus, who are of the circumciſion. Theſe only are my fellow-workers unto the kingdome of God, which have been a comfort unto me.

12 Epaphras, who is one of you, a ſervant of Chriſt, ſaluteth you, alwayes ‖ labouring fervently for you in prayers, that ye may ſtand perfect, and ‖ compleat in all the will of God. ‖ Or, *ſtand.* ‖ Or, *fully.*

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke the beloved Phyſician, and Demas greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his houſe.

16 And when this epiſtle is read amongſt you, cauſe that it be read alſo in the church of the Laodiceans: and that yee likewiſe reade the epiſtle from Laodicea.

17 And ſay to Archippus, Take heed to the miniſtery which thou haſt received in the Lord, that thou fulfill it.

18 The ſalutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

¶ Written from Rome to the Coloſſians, by Tychicus and Oneſimus.

THE FIRST EPISTLE OF PAUL the Apoſtle to the *Theſſalonians*.

CHAP. I.

1 The Theſſalonians are given to underſtand both how mindfull of them Saint Paul was at all times in thankſgiving, and praier: 5 and alſo how well he was perſwaded of the truth, and ſinceritie of their faith, and converſion to God.

PAul and Silvanus, and Timotheus, unto the church of the Theſſalonians, *which is* in God the Father, and in the Lord Jeſus Chriſt: grace *be* unto you, and peace from God our Father, and the Lord Jeſus Chriſt.

2 We give thanks to God alwayes for you all, making mention of you in our prayers,

3 Remembring without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt, in the ſight of God, and our Father:

‖ Or, *beloved of God, your election.*

4 Knowing, brethren ‖ beloved, your election of God.

5 For our goſpel came not unto you in word only: but alſo in power, and in the holy Ghoſt, and in much aſſurance, as ye know what manner of men we were among you for your ſake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the holy Ghoſt:

7 So that yee were enſamples to all that beleeve in Macedonia and Achaia.

8 For from you ſounded out the word of the Lord, not only in Macedonia and Achaia, but alſo in every place your faith to God-ward is ſpread abroad, ſo that we need not to ſpeak any thing.

9 For they themſelves ſhew of us, what manner of entring in we had unto you, and how ye turned to God from idols, to ſerve the living and true God,

10 And to wait for his Son from heaven, whom he raiſed from the dead, *even* Jeſus which delivered us from the wrath to come.

CHAP.

CHAP. II.

In what manner the gospel was brought and preached to the Thessalonians, and in what sort also they received it. 18 A reason is rendred, both why saint Paul was so long absent from them, and also why he was so desirous to see them.

FOr your selves, brethren, know our entrance in unto you, that it was not in vain.

2 But even after that we had suffered before, & were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation was not of deceit, nor of uncleanesse, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousnesse, God *is* witnesse:

6 Nor of men sought we glory, neither of you, nor yet of others, when we might have ‖ been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God onely, but also our own soules, because ye were dear unto us.

9 For ye remember, brethren, our labour and travell: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God *also*, how holily, and justly, and unblameably wee behaved our selves among you that beleeve.

11 As you know, how we exhorted and comforted, and charged every one of you, (as a father doth his children)

12 That ye would walk worthy of God, who hath called you unto his kingdome and glory.

13 For this cause also thank we God without ceasing, because when ye received ȳ word of God which ye heard of us, ye received it not *as* ȳ word of men, but (as it is in truth) the word of God, which effectually worketh also in you ȳ beleeve.

14 For ye brethren, became followers of the churches of God, which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrey men, even as they have of ȳ Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have ‖ persecuted us: and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway: for the wrath is come upō them to the uttermost.

17 But we, brethren, being taken from you for a short time, in presence, not in heart, endeavoured ȳ more abundantly to see your face ẅ great desire.

18 Wherefore we would have come unto you (even I Paul) once & againe: but satan hindered us.

19 For what is our hope, or joy, or crown of ‖ rejoycing? are not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

CHAP. III.

1 S. Paul testifieth his great love to the Thessalonians: partly by sending Timothie unto them to strengthen and comfort them: partly by rejoicing in their well doing: 10 and partly by praying for them, and desiring a fast coming unto them.

WHerefore when we could no longer forbear, we thought it good to be left at Athens;

2 And sent Timotheus our brother and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these afflictions: for your selves know that we are appointed thereunto.

4 For verily when wee were with you, wee told you before, that we should suffer tribulation, even as it came to passe, and ye know.

5 For this cause when I could no longer forbear, I sent to know your faith, lest by some meanes the tempter have tempted you, and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us alwayes, desiring greatly to see us, as we also *to see* you:

7 Therefore brethren, we were comforted over you in all our affliction & distresse by your faith:

8 For now we * live, if ye stand fast in ȳ Lord. * Rom. 7.9.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God,

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ ‖ direct our way unto you. ‖ Or, guide.

12 And the Lord make you to increase and abound in love one towards another, and towards all men, even as we *do* towards you:

13 To the end he may stablish your hearts unblameable in holinesse before God even our Father, at the coming of our Lord Jesus Christ with all his saints.

CHAP. IIII.

He exhorteth them to go on forward in all manner of godlinesse, 6 to live holily and justly, 9 to love one another, 11 and quietly to follow their own businesse: 13 and last of all to sorrow moderately for the dead. 17 And unto this last exhortation is annexed a brief description of the resurrection, and second coming of Christ to judgement.

FUrthermore then we ‖ beseech you, brethren, and ‖ exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, & to please God, so ye would abound more and more. ‖ Or, request. ‖ Or, beseech.

2 For ye know what commandments we gave you, by the Lord Jesus.

3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possesse his vessel in sanctification and honour:

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That *no man* go beyond and ‖ defraud his brother ‖ in *any* matter, because that the Lord is the avenger of all such, as we also have forewarned you, and testified. ‖ Or, oppresse, or, overreach. ‖ Or, in the matter.

7 For God hath not called us unto uncleanesse, but unto holinesse.

8 He therefore that ‖ despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit. ‖ Or, rejecteth.

9 But as touching brotherly love, ye need not that I write unto you: for yee your selves are taught of God to love one another.

10 And indeed ye do it towards all the brethren, which are in all Macedonia: but we beseech you, brethren, that ye increase more and more:

11 And that ye study to be quiet, and to do your

own businesse, and to worke with your own hands, (as we commanded you)

12 That ye may walke honestly toward them that are without, and that ye may have lack ‖ of nothing.

‖ Or, of no man.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we beleeve that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him.

15 For this we say unto you by the word of the Lord, that wee which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first.

17 Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the aire: and so shall wee ever be with the Lord.

‖ Or, exhort.

18 Wherefore, ‖ comfort one another with these words.

CHAP. V.

1 He proceedeth in the former description of Christs coming to judgment, 16 and giveth divers precepts, 23 and so concludeth the epistle.

But of the times and the seasons, brethren, ye have no need that I write unto you.

2 For your selves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety: then sudden destruction cometh upon them, as travail upon a woman with childe; and they shall not escape.

4 But ye, brethren, are not in darkenesse, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkenesse.

6 Therefore let us not sleep as *do* others: but let us watch and be sober.

7 For they that sleep, sleep in the night, and they that be drunken, are drunken in the night.

8 But let us who are of the day, be sober, putting on the breastplate of faith, and love, and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath: but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that whether we wake or sleep, we should live together with him.

11 Wherefore ‖ comfort your selves together, and edifie one another, even as also ye do.

‖ Or, exhort.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their works sake. And be at peace among your selves.

14 Now we ‖ exhort you, brethren, warn them that are ‖ unruly, comfort the feeble-minded, support the weak, be patient toward all men.

‖ Or, beseech. ‖ Or, disorderly.

15 See that none render evil for evil unto any man: but ever follow that which is good, both among your selves, and to all men.

16 Rejoyce evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the spirit.

20 Despise not prophesyings.

21 Prove all things: hold fast ‖ which is good.

‖ Or, that.

22 Abstain from all appearance of evil.

23 And the very God of peace sanctifie you wholly: and *I pray God* your whole spirit and soul and body be preserved blamelesse unto the coming of our Lord Jesus Christ.

24 Faithfull is he that calleth you, who also will do it.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kisse.

27 ‖ I charge you by the Lord, that this epistle be read unto all the holy brethren.

‖ Or, adjure.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first *epistle* unto the Thessalonians, was written from Athens.

THE SECOND EPISTLE OF PAUL the Apostle, to the *Thessalonians*.

CHAP. I.

1 S. Paul certifieth them of the good opinion which he had of their faith, love, and patience: 11 and therewithall useth divers reasons for the comforting of them in persecution, whereof the chiefest is taken from the righteous judgement of God.

Paul and Silvanus, and Timotheus, unto the church of the Thessalonians, in God our Father, and the Lord Jesus Christ:

2 Grace unto you, and peace from God our Father, and the Lord Jesus Christ.

3 We are bound to thank God alwayes for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth:

4 So that we our selves glory in you in the churches of God, for your patience and faith *in* all your persecutions and tribulations that ye endure.

5 *Which is* a manifest token of the righteous judgement of God, ‖ that ye may be counted worthy of the kingdome of God, for which ye also suffer.

‖ Or, to the end.

6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you:

7 And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with † his mighty angels,

† Gr. the angels of his power.

8 In flaming fire, ‖ taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

‖ Or, yeelding.

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When

10 When he shall come to be glorified in his saints, and to be admired in all them that beleeve (because our testimony among you was beleeved) in that day.

11 Wherefore also we pray alwayes for you, that our God would ‖ count you worthy of this calling, and fulfill all the good pleasure of *his* goodnesse, and the work of faith with power.

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

CHAP. II.

1 He willeth them to continue stedfast in the truth received, 3 sheweth that there shall be a departure from the faith, 9 and a discoverie of Antichrist, before the day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them.

NOw we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in minde, or bee troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition:

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that hee as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that when I was yet with you, I told you these things?

6 And now ye know what ‖ withholdeth, that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth, *will let*, untill he be taken out of the way.

8 And then shall that wicked bee revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightnesse of his comings.

9 *Even him* whose coming is after the working of Satan, with all power, and signes, and lying wonders,

10 And with all deceiveableness of unrighteousnesse, in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should beleeve a lie:

12 That they all might be damned, who beleeved not the truth, but had pleasure in unrighteousnesse.

13 But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth,

14 Whereunto hee called you by our gospel, to the obtaining of the glorie of our Lord Jesus Christ.

15 Therefore brethren stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

CHAP. III.

He craveth their prayers for himself, 3 testifieth what confidence hee had in them, 5 maketh request to God in their behalf, 6 giveth them divers precepts, especially to shun idlenesse and ill company. 16 And last of all, concludeth with prayer and salutation.

FInally, brethren, pray for us, that the word of the Lord † may have *free* course, and be glorified even as *it is* with you:

† Gr. *may run.*

2 And that we may be delivered from † unreasonable and wicked men: for all men have not faith.

† Gr. *without.*

3 But the Lord is faithfull, who shall stablish you, and keep you from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into ‖ the patient waiting for Christ.

‖ Or, *the patience of Christ.*

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For your selves know how yee ought to follow us; for wee behaved not our selves disorderly among you,

8 Neither did wee eat any mans bread for nought: but wrought with labour and travell night and day, that we might not be chargeable to any of you,

9 Not because wee have not power, but to make our selves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For wee heare that there are some which walk among you disorderly, working not at all, but are busie-bodies.

12 Now them that are such we command, and exhort by our Lord Jesus Christ, that with quietnesse they work, and eat their own bread.

13 But ye, brethren, ‖ bee not weary in well doing.

‖ Or, *faint not.*

14 And if any man obey not our word ‖ by this epistle, note that man, and have no company with him, that he may be ashamed.

‖ Or, *signifie that man by an epistle.*

15 Yet count him not as an enemie, but admonish him as a brother.

16 Now the Lord of peace himself give you peace alwayes, by all means. The Lord be with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ be with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens.

THE FIRST EPISTLE OF Paul the apostle, to *TIMOTHIE.*

CHAP. I.

1 Timothie is put in minde of the charge which was given unto him by Paul, at his going to Macedonia. 5 Of the right use and end of the law. 11 Of saint Pauls calling to be an apostle, 20 and of Hymeneus and Alexander.

PAUL an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;

2 Unto Timothie, *my* own son in the faith: grace, mercy, and peace from God our Father, and Jesus Christ our Lord.

‖ Or, not aymming at,

3 As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give heed to fables, and endlesse genealogies, which minister questions, rather then edifying, which is in faith: *so do.*

5 Now the end of the commandment is charitie, out of a pure heart, and of a good conscience, and of faith unfeigned:

6 From which some ‖ having swerved, have turned aside unto vain janglings;

7 Desiring to bee teachers of the law, understanding neither what they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully.

9 Knowing this, that the law is not made for a righteous man, but for the lawlesse and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers,

10 For whoremongers, for them that defile themselves with mankinde, for men-stealers, for liars, for perjured persons, and if there bee any other thing that is contrary to sound doctrine,

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled mee: for that he counted me faithfull, putting me into the ministery,

13 Who was before a blasphemer, and a persecuter, and injurious. But I obtained mercy, because I did it ignorantly, in unbelief.

14 And the grace of our Lord was exceeding abundant, with faith, and love which is in Christ Jesus.

15 This is a faithfull saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.

16 Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter beleeve on him to life everlasting.

17 Now unto the King eternall, immortall, invisible, the only wise God, be honour and glory, for ever and ever. Amen.

18 This charge I commit unto thee, son Timothie, according to the prophecies which went before on thee, that thou by them mightest war a good warfare:

19 Holding faith, and a good conscience, which some having put away, concerning faith have made shipwrack.

20 Of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.

CHAP. II.

1 That it is meet to pray and give thanks for all men, and the reason why. 9 How women should bee attired. 12 They are not permitted to teach. 15 They shall bee saved notwithstanding the testimonies of Gods wrath in childe-birth, if they continue in faith.

I exhort therefore, that first of all, ‖ supplications, prayers, intercessions, and giving of thanks be made for all men:

‖ Or, desire.

2 For kings, and for all that are in ‖ authority, that we may lead a quiet and peaceable life in all godlinesse and honestie.

‖ Or, eminent place.

3 For this is good and acceptable in the sight of God our Saviour:

4 Who will have all men to bee saved, and to come unto the knowledge of the truth.

5 For *there is* one God, and one mediatour between God and men, the man Christ Jesus.

6 Who gave himself a ransome for all, ‖ to be testified in due time.

‖ Or, a testimonie

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not) a teacher of the Gentiles in faith and veritie.

8 I will therefore that men pray every where, lifting up holy hands, without wrath & doubting.

9 In like manner also, that women adorn themselves in modest apparell, with shamefastnesse and sobriety: not with ‖ broidred hair, or gold, or pearles, or costly aray;

‖ Or, plaited

10 But (which becometh women professing godlinesse) with good works.

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in childe-bearing, if they continue in faith and charity, and holinesse with sobriety.

CHAP. III.

1 How bishops, and deacons, and their wives should be qualified, 14 and to what end S. Paul wrote to Timothie of these things. 15 Of the church, and the blessed truth therein taught and professed.

THis is a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blamelesse, the husband of one wife, vigilant, sober, ‖ of good behaviour, given to hospitalitie, apt to teach;

‖ Or, modest.

3 ‖ Not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous;

‖ Or, no restie quarrel and of wrong

4 One that ruleth well his own house, having his children in subjection with all gravitie.

5 (For if a man know not how to rule his own house, how shal he take care of ‖ the church of God?)

‖ Or, one in

6 Not

6 Not ‖ a novice, leſt being lifted up with pride, he fall into the condemnation of the devil.
7 Moreover, hee muſt have a good report of them which are without, leſt he fall into reproch, and the ſnare of the devil.
8 Likewiſe muſt the deacons be grave, not double-tongued, not given to much wine, not greedie of filthy lucre,
9 Holding the myſterie of the faith in a pure conſcience.
10 And let theſe alſo firſt be proved, then let them uſe the office of a deacon, being *found* blameleſſe.
11 Even ſo muſt their wives be grave, not ſlanderers, ſober, faithfull in all things.
12 Let the deacons be the husbands of one wife, ruling their children, and their own houſes well.
13 For they that have ‖ uſed the office of a deacon well, purchaſe to themſelves a good degree, and great boldneſſe in the faith, *which is* in Chriſt Jeſus.
14 Theſe things write I unto thee, hoping to come unto thee ſhortly.
15 But if I tarry long, that thou mayeſt know how thou oughteſt to behave thy ſelf in the houſe of God, which is the church of the living God the pillar and ‖ ground of the truth.
16 And without controverſie, great is the myſtery of godlineſſe: God was manifeſt in the fleſh, juſtified in the Spirit, ſeen of angels, preached unto the Gentiles, beleeved on in the world, received up into glory.

CHAP. IIII.

He foretelleth that in the latter times there ſhall be a departure from the faith. 6 And to the end that Timothie might not fail in doing his dutie, hee furniſheth him with divers precepts belonging thereto.

NOw the Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils:
2 Speaking lies in hypocriſie, having their conſcience ſeared with an hot iron:
3 Forbidding to marry, *and commanding* to abſtain from meats, which God hath created to be received with thankſgiving of them which beleeve and know the truth.
4 For every creature of God *is* good, and nothing to be refuſed, if it be received with thankſgiving:
5 For it is ſanctified by the word of God, and prayer.
6 If thou put the brethren in remembrance of theſe things, thou ſhalt be a good miniſter of Jeſus Chriſt, nouriſhed up in the words of faith, and of good doctrine, whereunto thou haſt attained.
7 But refuſe prophane and old wives fables, and exerciſe thy ſelf *rather* unto godlineſſe.
8 For bodily exerciſe profiteth ‖ little, but godlineſſe is profitable unto all things, having promiſe of the life that now is, and of that which is to come.
9 This *is* a faithfull ſaying, and worthie of all acceptation:
10 For therefore we both labour, and ſuffer reproch, becauſe we truſt in the living God, who is the Saviour of all men, ſpecially of thoſe that beleeve.
11 Theſe things command and teach.
12 Let no man deſpiſe thy youth, but be thou an example of the beleevers, in word, in converſation, in charitie, in ſpirit, in faith, in puritie.
13 Till I come, give attendance to reading, to exhortation, to doctrine.
14 Neglect not the gift that is in thee, which was given thee by propheſie, with the laying on of the hands of the presbytery.
15 Meditate upon theſe things, give thy ſelf wholly to them, that thy profiting may appear ‖ to all.
16 Take heed unto thy ſelf, and unto thy doctrine; continue in them: for in doing this thou ſhalt both ſave thy ſelf, and them that hear thee.

‖ Or, *in all things.*

CHAP. V.

1 Rules to be obſerved in reproving. 3 Of widows. 17 Of elders. 23 A precept for Timothies health. 24 Some mens ſins go before unto judgement, and ſome mens do follow after.

REbuke not an elder, but intreat him as a father, and the yonger men as brethren;
2 The elder women as mothers, the yonger as ſiſters, with all puritie.
3 Honour widows that are widows indeed.
4 But if any widow have children, or nephews, let them learn firſt to ſhew ‖ pietie at home, and to requite their parents: for that is good and acceptable before God.
5 Now ſhe that is a widow indeed, and deſolate, truſteth in God, and continueth in ſupplications and prayers night and day.
6 But ſhe that liveth ‖ in pleaſure, is dead while ſhe liveth.
7 And theſe things give in charge, that they may be blameleſſe.
8 But if any provide not for his own, and ſpecially for thoſe of his own ‖ houſe, he hath denied the faith, and is worſe then an infidel.
9 Let not a widow be ‖ taken into the number, under threeſcore years old, having been the wife of one man,
10 Well reported of for good works, if ſhe have brought up children, if ſhe have lodged ſtrangers, if ſhe have waſhed the ſaints feet, if ſhe have relieved the afflicted, if ſhe have diligently followed every good work.
11 But the younger widows refuſe: for when they have begun to wax wanton againſt Chriſt, they will marry:
12 Having damnation, becauſe they have caſt off their firſt faith.
13 And withall they learn *to be* idle, wandring about from houſe to houſe; and not only idle, but tatlers alſo, and buſie-bodies, ſpeaking things which they ought not.
14 I will therefore that the younger women marry, bear children, guide the houſe, give none occaſion to the adverſary † to ſpeak reprochfully.
15 For ſome are already turned aſide after Satan.
16 If any man or woman that beleeveth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.
17 Let the elders that rule well, bee counted worthy of double honour, eſpecially they who labour in the word and doctrine.
18 For the ſcripture ſaith, * Thou ſhalt not muzzle the ox that treadeth out the corn: and, * The labourer is worthie of his reward.
19 Againſt an elder receive not an accuſation, but ‖ before two or three witneſſes.

‖ Or, *kindnes.*
‖ Or, *deliciately.*
‖ Or, *kindred.*
‖ Or, *choſen.*
† Gr. *for their railing.*
* Deut. 25. 4. * Matth. 10. 10.
‖ Or, *under.*

20 Them that sin rebuke before all, that others also may fear.

21 I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things ‖ without preferring one before another, doing nothing by partialitie.

‖ Or, without prejudice

22 Lay hands suddenly on no man, neither bee partaker of other mens sins, keep thy self pure.

23 Drink no longer water, but use a little wine for thy stomachs sake, and thine often infirmities.

24 Some mens sins are open beforehand, going before to judgement, and some men they follow after.

25 Likewise also the good works of some are manifest beforehand, and they that are otherwise cannot be hid.

CHAP. VI.

1 Of the duie of servants. 3 Not to have fellowship with new fangled teachers. 6 Godlinesse is great gain. 10 And love of money the root of all evil. 11 What Timothie is to flee, and what to follow, 17 and whereof to admonish the rich, 20 To keep the puritie of true doctrine, and to avoid prophane janglings.

LEt as many servants as are under the yoke, count their own masters worthie of all honour, that the name of God, and his doctrine bee not blasphemed.

2 And they that have beleeving masters, let them not despise *them*, because they are brethren: but rather do *them* service, because they are ‖ faithfull and beloved, partakers of the benefit. These things teach and exhort.

‖ Or, beloved.

3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godlinesse:

‖ Or, a fool. ‖ Or, sick. ‖ Or, gallings one of another.

4 He is ‖ proud, knowing nothing, but ‖ doting about questions and strifes of words, whereof cometh envie, strife, railings, evil surmisings,

5 ‖ Perverse disputings of men of corrupt mindes, and destitute of the truth, supposing that gain is godlinesse: from such withdraw thy self.

6 But godlines with contentment is great gain.

7 For we brought nothing into this world, *and* it is certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil, which while some coveted after, they have ‖ erred from the faith, and pierced themselves through with many sorrows.

‖ Or, seduced.

11 But thou, O man of God, flee these things; and follow after righteousnesse, godlinesse, faith, love, patience, meekenesse.

12 Fight the good fight of faith, lay hold on eternall life, whereunto thou art also called and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good ‖ confession,

‖ Or, profession.

14 That thou keep this commandment without spot, unrebukeable, untill the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords:

16 Who only hath immortalitie, dwelling in the light which no man can approch unto, whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high minded, nor trust in † uncertain riches, but in the living God, who giveth us richly all things to enjoy.

† Gr. uncertainty of riches

18 That they do good, that they be rich in good works, ready to distribute, ‖ willing to communicate:

‖ Or, sociable.

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternall life.

20 O Timothie, keep that which is committed to thy trust, ‖ avoiding prophane *and* vain babblings, and oppositions of science, falsly so called:

21 Which some professing, have erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothie was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

THE SECOND EPISTLE OF PAUL the apostle, to TIMOTHIE.

CHAP. I.

Pauls love to Timothie, and the unfeigned faith which was in Timothie himself, his mother, and grandmother. 6 Hee is exhorted to stir up the gift of God which was in him, 8 to be stedfast and patient in persecution, 13 and to perfist in the forme and truth of that doctrine which he had learned of him. 15 Phygellus and Hermogenes, and such like are noted, and Onesphorus is highly commended.

PAul an apostle of Jesus Christ by the will of God, according to the promise of life, which is in Christ Jesus,

2 To Timothie *my* dearly beloved son: grace, mercy, *and* peace from God the Father, and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day:

4 Greatly desiring to see thee, being mindfull of thy tears, that I may be filled with joy:

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grand-mother Lois, and thy mother Eunice, and I am perswaded that in thee also.

6 Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee, by the putting on of my hands.

7 For

7 For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the gospel, according to the power of God;

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began,

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have ‖ believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee, keep by the holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain,

17 But, when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him that he may finde mercy of the Lord in that day: and in how many things he ministred unto me at Ephesus, thou knowest very well.

CHAP. II.

1 He is exhorted again to constancie and perseverance, and to do the duty of a faithfull servant of the Lord, in dividing the word aright, & shaying prophane and vain babblings. 17 Of Hymeneus and Philetus. 19 The foundation of the Lord is sure. 22 He is taught whereof to beware, and what to follow after, and in what sort the servant of the Lord ought to behave himself.

THou therefore my son, bee strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me ‖ among many witnesses, the same commit thou to faithfull men, who shall be able to teach others also.

3 Thou therefore endure hardnesse, as a good souldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a souldier.

5 And if a man also strive for masteries, *yet* is he not crowned except he strive lawfully.

6 ‖ The husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say, and the Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David, was raised from the dead, according to my gospel.

9 Wherein I suffer trouble as an evil doer, even unto bonds, but the word of God is not bound.

10 Therefore I endure all things for the elects sake, that they may also obtain the salvation which is in Christ Jesus, with eternall glory.

11 *It is* a faithfull saying. For if we be dead with *him*, we shall also live with *him*:

12 If we suffer, we shall also reigne with *him*: if we deny him, he also will deny us:

13 If we believe not, *yet* he abideth faithfull: he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord, that they strive not about words, *but* to no profit, *but* to the subverting of the hearers.

15 Study to shew thy self approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun prophane and vain babblings: for they will increase unto more ungodlinesse.

17 And their word will eat as doth a ‖ canker: of whom is Hymeneus and Philetus;

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless, the foundation of God standeth ‖ sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold, and of silver, but also of wood, and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the masters use, and prepared unto every good work.

22 Flee also youthfull lusts: but follow righteousnesse, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, ‖ patient:

25 In meekenesse instructing those that oppose † themselves, if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may † recover themselves out of the snare of the devil, who are † taken captive by him at his will.

CHAP. III.

1 He advertiseth him of the times to come, 6 describeth the enemies of the truth, 10 propoundeth unto him his own example, 16 and commendeth the holy scriptures.

THis know also, that in the last dayes perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankfull, unholy,

3 Without naturall affection, truce-breakers, ‖ false accusers, incontinent, fierce, despisers of those that are good,

4 Traitours, heady, high-minded, lovers of pleasures more then lovers of God;

5 Having a form of godlinesse, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, ‖ reprobate concerning the faith.

9 But

‖ Or, *sound.*

‖ Or, *fellow.*

‖ Or, *keep.*

† Gr. *certain of riches.*

‖ Or, *sociable.*

‖ Or, *keep.*

‖ Or, *the husband man labouring must first partake of the fruits.*

‖ Or, *canker.*

‖ Or, *gangrene.*

‖ Or, *stedfast.*

‖ Or, *forbearing.*

† Gr. *make repentance.*

† Gr. *awake.*

‖ Or, *make.*

bases.

‖ Or, *of no judgement.*

9 But they shall proceed no further: for their folly shall be manifest unto all men, as their also was.

‖ Or, thou hast been a diligent follower of.

10 But ‖ thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra, what persecutions I endured: but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus, shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15 And that from a childe thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousnesse:

17 That the man of God may be perfect, ‖ throughly furnished unto all good works.

‖ Or, perfected.

CHAP. IIII.

1 He exhorteth him to do his dutie with all care and diligence: 6 certifieth him of the nearnesse of his death: 9 willeth him to come speedily unto him, and to bring Marcus with him: and certain other things which he wrote for: 14 warneth him to beware of Alexander the smith: 16 informeth him what had befallen him at his first answering. 20 And soon after he concludeth.

I Charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdome:

2 Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine.

3 For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching eares.

4 And they shall turn away their eares from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, ‖ make full proof of thy ministery.

‖ Or, fulfill.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith.

8 Henceforth there is laid up for me a crown of righteousnesse, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me.

10 For Demas hath forsaken me, having loved this present world, & is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Marke and bring him with thee; for he is profitable to me for the ministery.

12 And Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the bookes, but especially the parchments.

14 Alexander the coppersmith did me much evil, the Lord reward him according to his works.

15 Of whom be thou ware also, for he hath greatly withstood ‖ our words.

‖ Or, my preaching.

16 At my first answer no man stood with me: but all men forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding, the Lord stood with me, and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdome: to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first Bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

THE EPISTLE OF PAUL to TITUS.

CHAP. I.

1 For what end Titus was left in Crete. 6 How they that are to be chosen ministers, ought to be qualified. 11 The mouthes of evil teachers to be stopped: 12 and what manner of men they be.

PAul a servant of God, & an apostle of Jesus Christ, according to the faith of Gods elect, & the acknowledging of the truth, which is after godlines:

2 ‖ In hope of eternall life, which God that cannot lie, promised before the world began;

‖ Or, for.

3 But hath in due times manifested his word through preaching, which is committed unto me, according to the commandement of God our Saviour;

4 To Titus mine own son after the common faith, grace, mercy, and peace from God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou ‖ shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

‖ Or, amend.

6 If any be blamelesse, the husband of one wife, having faithfull children not accused of riot or unruly.

7 For

7 For a bishop must be blamelesse, as the ſteward of God: not ſelf-willed, not ſoon angry, not * given to wine, no ſtriker, not given to filthy lucre;

8 But a lover of hoſpitality, a lover of ‖ good men, ſober, juſt, holy, temperate,

9 Holding faſt the faithfull word, ‖ as he hath been taught; that he may be able by ſound doctrine, both to exhort and to convince the gainſayers.

10 For there are many unruly and vain talkers and deceivers, eſpecially they of the circumciſion:

11 Whoſe mouthes muſt be ſtopped, who ſubvert whole houſes, teaching things which they ought not, for filthy lucres ſake.

12 One of themſelves, *even* a prophet of their own, ſaid, The Cretians are alway liars, evil beaſts, ſlow-bellies.

13 This witneſſe is true: wherefore rebuke them ſharply, that they may be ſound in the faith,

14 Not giving heed to Jewiſh fables, and commandments of men, that turn from the truth.

15 Unto the pure all things are pure: but unto them that are defiled, and unbelieving, is nothing pure; but even their minde and conſcience is defiled.

16 They profeſſe that they know God; but in works they denie him, being abominable, and diſobedient, and unto every good work ‖ reprobate.

CHAP. II.

1 Directions given unto Titus both for his doctrine and life. 9 Of the duties of ſervants, and in generall of all Chriſtians.

BUt ſpeak thou the things which become ſound doctrine:

2 That the aged men be ‖ ſober, grave, temperate, ſound in faith, in charitie, in patience.

3 The aged women likewiſe, that *they be* in behaviour as becometh ‖ holineſſe, not ‖ falſe accuſers, not given to much wine, teachers of good things;

4 That they may teach the young women to be ‖ ſober, to love their husbands, to love their children,

5 *To be* diſcreet, chaſte, keepers at home, good, obedient to their own husbands, that the word of God be not blaſphemed.

6 Young men likewiſe exhort to be ‖ ſober-minded.

7 In all things ſhewing thy ſelf a pattern of good works: in doctrine *ſhewing* uncorruptneſſe, gravity, ſincerity,

8 Sound ſpeech that cannot bee condemned, that he that is of the contrary part, may be aſhamed, having no evil thing to ſay of you.

9 Exhort ſervants to be obedient unto their own maſters, and to pleaſe *them* well in all things, not ‖ anſwering again;

10 Not purloining, but ſhewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God ‖ that bringeth ſalvation, hath appeared to all men,

12 Teaching us, that denying ungodlineſſe and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world;

13 Looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt,

14 Who gave himſelf for us, that he might redeem us from all iniquity, and puriſie unto himſelf a peculiar people, zealous of good works.

15 Theſe things ſpeak and exhort, and rebuke with all authority. Let no man deſpiſe thee.

CHAP. III.

1 Titus is yet further directed by Paul, both concerning the things he ſhould teach, and not teach. 10 He is willed alſo to reject obſtinate heretiks: 12 which done, he appointeth him both time and place, wherein he ſhould come unto him, and ſo concludeth.

PUt them in minde to be ſubject to principalities and powers, to obey magiſtrates, to be ready to every good work,

2 To ſpeak evil of no man, to be no brawlers, *but* gentle, ſhewing all meekneſſe unto all men.

3 For we our ſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hatefull, *and* hating one another.

4 But after that the kindneſſe and ‖ love of God our Saviour toward man appeared, ‖ Or, *pitie.*

5 Not by works of righteouſneſſe, which we have done, but according to his mercie he ſaved us by the waſhing of regeneration, and renewing of the holy Ghoſt:

6 Which he ſhed on us † abundantly, through Jeſus Chriſt our Saviour, † Gr. *richly.*

7 That being juſtified by his grace, we ſhould be made heirs according to the hope of eternall life.

8 *This is* a faithfull ſaying, and theſe things I will that thou affirm conſtantly, that they which have beleeved in God, might be carefull to maintain good works: theſe things are good and profitable unto men.

9 But avoid fooliſh queſtions and genealogies, and contentions, and ſtrivings about the law; for they are unprofitable and vain.

10 A man that is an heretick, after the firſt and ſecond admonition, reject:

11 Knowing that he that is ſuch, is ſubverted, and ſinneth, being condemned of himſelf.

12 When I ſhall ſend Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer, and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours alſo learn to ‖ maintain good works for neceſſary uſes, that they be not unfruitfull. ‖ Or, *profeſſe honeſt trades.*

15 All that are with me ſalute thee. Greet them that love us in the faith. Grace be with you all. Amen.

¶ It was written to Titus ordained the firſt Biſhop of the church of the Cretians, from Nicopolis of Macedonia.

THE

THE EPISTLE OF PAUL to PHILEMON.

4 He rejoiceth to hear of the faith and love of Philemon: 9 whom he desireth to forgive his servant Onesimus, & lovingly to receive him again.

PAul a prisoner of Jesus Christ, and Timothy our brother unto Philemon our dearly beloved, and fellow-labourer,

2 And to our beloved Apphia, and Archippus our fellow-souldier, and to the church in thy house;

3 Grace to you, and peace from God our Father and the Lord Jesus Christ.

4 I thank my God, making mention of thee alwayes in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectuall by the acknowledging of every good thing, which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ, to enjoyn thee that which is convenient,

9 Yet for loves sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds.

11 Which in time past was to thee unprofitable: but now profitable to thee and to me.

12 Whom I have sent again: thou therefore receive him that is mine own bowels.

13 Whom I would have retained with me, that in thy stead hee might have ministred unto me in the bonds of the gospel.

14 But without thy minde would I do nothing: that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever.

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as my self.

18 If he hath wronged thee, or oweth thee ought, put that on mine account.

19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more then I say.

22 But withall prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellow-prisoner in Christ Jesus:

24 Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

25 The grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

THE EPISTLE OF PAUL THE Apostle, to the HEBREWS.

CHAP. I.

1 Christ in these last times coming to us from the Father, 4 is preferred above the Angels, both in person and office.

GOD who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets,

2 Hath in these last dayes spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds.

* Wisd. 7.26. 3 * Who being the brightnesse of his glory, and the expresse image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high:

4 Being made so much better then the angels, as he hath by inheritance obtained a more excellent name then they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever, a sceptre of † righteousnesse *is* the sceptre of thy kingdome:

† Gr. *right.*

9 Thou hast loved righteousnesse, and hated iniquity, therefore God *even* thy God hath anointed thee with the oyl of gladnesse above thy fellows.

10 And, * Thou Lord in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands.

* Psal. 102. 25. &c.

11 * They shall perish, but thou remainest: and they all shall wax old as doth a garment.

* Isa. 51. 6.

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, * Sit on my right hand, untill I make thine enemies thy footstool?

* Psal. 110. 1. Matth. 22. 44.

14 Are

14 Are they not all ministring spirits, sent forth to minister for them who shall bee heirs of salvation?

CHAP. II.

1 We ought to be obedient to Christ Jesus, 5 and that because hee vouchsafed to take our nature upon him, as it was necessarie.

THerefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should † let them slip.

† Gr. *make.*

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward:

3 How shall we escape if we neglect so great salvation, which at the first began to bee spoken by the Lord, *and* was confirmed unto us by them that heard *him*,

4 God also bearing them witnesse, both with signes and wonders, and with divers miracles, and ‖ gifts of ‡ holy Ghost, according to his own will?

‖ Or, *distributions.* ‡ Or, *the.*

5 For unto the angels hath he not put in subjection the world to come, whereof we now speak.

6 But one in a certain place testified, saying, * What is man that thou art mindfull of him? or the son of man that thou visitest him?

* Psal. 8. 4.

7 Thou madest him ‖ a little lower then the angels; thou crownedst him with glory and honour, and didst set him over the works of thine hands:

‖ Or, *for a little while.*

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But wee see Jesus, who was made ‖ a little lower then the angels, ‖ for the suffering of death, crowned with glory and honour, that hee by the grace of God should taste death for every man.

‖ Or, *for a little while.* ‖ Or, *because of the suffering of death.*

10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both hee that sanctifieth, and they who are sanctified, are all of one: for which cause hee is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, * I will put my trust in him: and again, * Behold, I, and the children which God hath given me.

* Psal. 18. 2. * Isa. 8. 17.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil:

15 And deliver them who through fear of death were all their life time subject to bondage.

16 For verily † he took not on him *the nature of* angels; but he took on *him* the seed of Abraham.

† Gr. *doth.*

17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a mercifull and faithfull high priest, in things pertaining to God, to make reconciliation for the sins of the people:

18 For in that he himself hath suffered, being tempted, hee is able to succour them that are tempted.

CHAP. III.

1 Christ is more worthie then Moses: 7 therefore if we believe not in him, we shall bee more worthie punishment then hard-hearted Israel.

WHerefore holy brethren, partakers of the heavenly calling, consider the Apostle and high priest of our profession Christ Jesus,

2 Who was faithfull to him that † appointed him, as also Moses was faithfull in all his house.

† Gr. *made.*

3 For this *man* was counted worthie of more glory then Moses, in as much as hee who hath builded the house, hath more honour then the house.

1 Sam. 12. 6.

4 For every house is builded by some man, but he that built all things is God.

5 And Moses verily was faithfull in all his house as a servant, for a testimonie of those things which were to be spoken after;

6 But Christ as a Son over his own house; whose house are we, if we hold fast the confidence, and the rejoycing of the hope firm unto the end.

7 Wherefore as the holy Ghost saith, * To day if ye will hear his voyce,

* Psal. 95. 7.

8 Harden not your hearts, as in the provocation, in the day of temptation in the wildernesse:

9 When your fathers tempted mee, proved me, and saw my works fourtie years.

10 Wherefore I was grieved with that generation, and said, They do alway erre in their hearts, and they have not known my wayes.

11 So I sware in my wrath, † they shall not enter into my rest.

† Gr. *if they shall enter.*

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily while it is called, To day, lest any of you be hardened through the deceitfulnesse of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.

15 While it is said, To day if yee will hear his voice, harden not your hearts, as in the provocation.

16 For some when they had heard, did provoke: howbeit not all ‡ came out of Egypt by Moses.

17 But with whom was hee grieved fourtie years? *was it* not with them that had sinned, whose carcases fell in the wildernesse?

18 And to whom sware he that they should not enter into his rest, but to them that beleeved not?

19 So we see that they could not enter in, because of unbelief.

CHAP. IIII.

1 The rest of Christians is attained by faith. 12 The power of Gods word. 14 By our high priest Jesus the Son of God, subject to infirmities, but not sin, 16 we must and may go boldly to the throne of grace.

LEt us therefore fear, lest a promise being left us of entring into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but † the word preached did not profit them, ‖ not being mixed with faith in them that heard *it*.

† Gr. *the word of hearing.* ‖ Or, *because they were not united by faith to.*

3 For we which have beleeved do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For hee spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

5 And in this place again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom ‖ it was first preached, entred not in because of unbelief:

‖ Or, *the gospel was first preached.*

7 Again, hee limiteth a certain day, saying in David, To day, after so long a time, as it is said,

To

To day if ye will hear his voice, harden not your hearts.

‖ That is, *Joshua.* 8 For if ‖ Jesus had given them rest, then would he not afterward have spoken of another day.

‖ Or, *keeping of a sabbath.* 9 There remaineth therefore a ‖ rest to the people of God.

10 For he that is entred into his rest, hee also hath ceased from his own works, as God *did* from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of ‖ unbelief.

‖ Or, *disobedience.* 12 For the word of God is quick, and powerfull, and sharper then any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joynts and marrow, and is a discerner of the thoughts & intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked, and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15 For wee have not an high priest which cannot bee touched with the feeling of our infirmities: but was in all points tempted like as we are, *yet* without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and finde grace to help in time of need.

CHAP. V.

1 The authoritie and honour of our Saviours priesthood. 11 Negligence in the knowledge thereof is reproved.

FOr every high priest taken from among men, is ordained for men in things *pertaining* to God, that he may offer both gifts & sacrifices for sins,

‖ Or, *can reasonably bear with.* 2 Who ‖ can have compassion on the ignorant, and on them that are out of the way, for that hee himself also is compassed with infirmitie.

3 And by reason hereof hee ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also, Christ glorified not himself, to bee made an high priest: but hee that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

7 Who in the dayes of his flesh, when he had offered up prayers & supplications, with strong crying & teares, unto him that was able to save him from death, and was heard, ‖ in that he feared

‖ Or, *for his pietie.* 8 Though he were a Son, yet learned hee obedience, by the things which he suffered:

9 And being made perfect, he became the author of eternal salvation unto all them that obey him,

10 Called of God an high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time yee ought to bee teachers, ye have need that one teach you again which bee the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat.

† Gr. *hath no experience.* 13 For every one that useth milk, † is unskilfull in the word of righteousnesse: for he is a babe.

‖ Or, *perfect.* ‖ Or, *of an habit, or perfection.* 14 But strong meat belongeth to them that are ‖ of full age, *even* those who by reason ‖ of use have their senses exercised to discern both good and evil.

CHAP. VI.

1 He exhorteth, not to fall back from the faith, 11 but to be stedfast, 12 diligent and patient to wait upon God, 13 because God is most sure in his promise.

THerefore leaving ‖ the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God,

‖ Or, *words of the beginning of Christ.* 2 Of the doctrine of baptismes, and of laying on of hands, and of resurrection of the dead, and of eternall judgement.

3 And this will we do, if God permit.

4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them againe unto repentance: seeing they crucifie to themselves the Son of God afresh, and put him to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them ‖ by whom it is dressed, receiveth blessing from God.

‖ Or, 8 But that which beareth thorns and briers, is rejected, and is nigh unto cursing, whose end is to be burned.

9 But beloved, we are perswaded better things of you, and things that accompany salvation, though we thus speak.

10 For God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that yee have ministred to the saints, and do minister.

11 And wee desire that every one of you do shew the same diligence, to the full assurance of hope unto the end.

12 That yee be not slothfull, but followers of them, who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely, blessing, I will blesse thee, and multiplying, I will multiply thee.

15 And so after he had patiently endured, hee obtained the promise.

16 For men verily swear by the greater, and an oath for confirmation is to them an end of all strife.

† Gr. *interposed himself by an oath.* 17 Wherein God willing more abundantly to shew unto the heirs of promise the immutabilitie of his counsel, † confirmed *it* by an oath.

18 That by two immutable things, in which it was impossible for God to lie, wee might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

19 Which *hope* we have as an anker of the soul, both sure and stedfast, and which entreth into that within the vail.

20 Whither the forerunner is for us entred, *even* Jesus, made an high priest for ever after the order of Melchisedec.

CHAP. VII.

1 Christ Jesus is a priest after the order of Melchisedec, 11 and so far more excellent then the priests of Aarons order.

FOr this Melchisedec king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him:

3 To whom also Abraham gave a tenth part of all: first being by interpretation king of righteousnesse, and after that also, king of Salem, which is, king of peace:

3 Without father, without mother, † without descent, having neither beginning of dayes, nor end of life: but made like unto the Son of God, abideth a priest continually.

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandement to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham.

6 But he whose ‖ descent is not counted from them, received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction, the lesse is blessed of the better.

8 And here men that die receive tithes: but there hee *receiveth them*, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also who receiveth tithes, payed tithes in Abraham.

10 For hee was yet in the loins of his father when Melchisedec met him.

11 If therefore perfection were by the Leviticall priesthood (for under it the people received the law) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessitie a change also of the law.

13 For hee of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the altar.

14 For it is evident that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made not after the law of a carnall commandment, but after the power of an endlesse life.

17 For hee testifieth, Thou art a priest for ever after the order of Melchisedec.

18 For there is verily a disanulling of the commandment going before, for the weaknesse and unprofitableness thereof.

19 For the law made nothing perfect, ‖ but the bringing in of a better hope *did*: by the which we draw nigh unto God.

20 And in as much as not without an oath *hee was made priest*,

21 (For those *priests* were made ‖ without an oath: but this with an oath, by him that said unto him, * The Lord sware and will not repent, Thou art a priest for ever, after the order of Melchisedec.)

22 By so much was Jesus made a suretie of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death.

24 But this man, because he continueth ever, hath an ‖ unchangeable priesthood.

25 Wherefore he is able also to save them ‖ to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, *who is* holy, harmlesse, undefiled, separate from sinners, and made higher then the heavens.

27 Who needeth not daily as those high priests, to offer up sacrifice first for his own sins, and then for the peoples: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmitie, but the word of the oath which was since the law, *maketh* the Son, who is † consecrated for evermore.

† Gr. perfected.

CHAP. VIII.

1 By the eternall priesthood of Christ, the Leviticall priesthood of Aaron is abolished: 7 and the temporall covenant with the fathers, by the eternall covenant of the gospel.

NOw of the things which wee have spoken, *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the majestie in the heavens:

‖ Or, of holy things.

2 A minister ‖ of the sanctuary, and of the true tabernacle which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessitie that this man have somewhat also to offer.

4 For if he were on earth, he should not bee a priest, seeing that ‖ there are priests that offer gifts according to the law.

‖ Or, they are priests.

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle. For see (saith he) that thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministery, by how much also he is the mediatour of a better ‖ covenant, which was established upon better promises.

‖ Or, testament.

7 For if that first *covenant* had been faultlesse, then should no place have been sought for the second.

8 For finding fault with them, hee saith, Behold, the dayes come (saith the Lord) when I will make a new covenant with the house of Israel and the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel after those dayes, saith the Lord, * I † will put my lawes into their minde, and write them ‖ in their hearts: and I will bee to them a God, and they shall be to me a people.

* Jer. 31. 33.
† Gr. give.
‖ Or, upon.

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be mercifull to their unrighteousnesse, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, hee hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away.

CHAP. IX.

1 The description of the rites and bloudie sacrifices of the law, 11 far inferiour to the dignitie and perfection of the bloud and sacrifice of Christ.

THen verily the first *covenant* had also ‖ ordinances of divine service, and a worldly sanctuarie.

‖ Or, ceremonies.

2 For

2 For there was a tabernacle made; the first wherein was the candlestick, and the table, and the shew-bread; which is called ‖ the sanctuary.

‖ Or, holy.

3 And after the second vail, the tabernacle which is called the holiest of all:

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aarons rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the mercy-seat: of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went alwayes into the first tabernacle, accomplishing the service of God.

7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errours of the people.

8 The holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience,

10 *Which stood* only in meats and drinks, and divers washings, and carnall ‖ ordinances imposed on them until the time of reformation.

‖ Or, rites, or ceremonies.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building:

12 Neither by the blood of goates and calves: but by his own blood he entred in once into the holy place, having obtained eternall redemption *for us.*

13 For if the blood of buls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternall Spirit, offered himself without ‖ spot to God, purge your conscience from dead works, to serve the living God?

‖ Or, faults.

15 And for this cause hee is the Mediatour of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternall inheritance.

16 For where a testament is, there must also of ‖ necessitie be the death of the testatour.

‖ Or, be brought in.

17 For a testament is of force after men are dead: otherwise it is of no strength at all whilest the testatour liveth.

18 Whereupon, neither the first *testament* was ‖ dedicated without blood.

‖ Or, purified.

19 For when Moses had spoken every precept to all the people, according to the law, hee took the blood of calves and of goats, with water and ‖ scarlet wooll, and hyssop, and sprinkled both the book and all the people,

‖ Or, purple.

20 Saying, This is the blood of the testament which God hath enjoyned unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministery.

22 And almost all things are by the law purged with blood: and without shedding of blood is no remission.

23 It was therefore necessary that the patterns of things in the heavens should bee purified with these, but the heavenly things themselves with better sacrifices then these.

24 For Christ is not entred into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us.

25 Nor yet that hee should offer himself often, as the high priest entreth into the holy place, every yeare with blood of others:

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgement:

28 So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time, without sin, unto salvation.

CHAP. X.

1 The weakness of the law-sacrifices. 10 The sacrifice of Christs body once offered, 14 for ever hath taken away sins. 19 An exhortation to hold fast the faith, with patience and thanksgiving.

FOr the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

2 For then would they not have ceased to bee offered? because that the worshippers once purged, should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For it is not possible that the blood of buls and of goats, should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body ‖ hast thou prepared me.

‖ Or, thou hast fitted me.

6 In burnt-offerings and sacrifices for sin thou hast had no pleasure:

7 Then said I, Lo, I come (In the volume of the book it is written of mee) to do thy will O God.

8 Above, when he said, Sacrifice, and offering and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law:

9 Then said he, Lo, I come to do thy will: (O God) he taketh away the first, that he may establish the second.

10 By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministring and offering oftentimes the same sacrifices which can never take away sins.

12 But this man after he had offered one sacrifice for sins for ever, sate down on the right hand of God:

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering hee hath perfected for ever them that are sanctified.

15 Whereof the holy Ghost also is a witnesse to us: for after that he had said before,

16 This is the covenant that I will make with them after those dayes, saith the Lord: I will * put my laws into their hearts, and in their minds will I write them:

* Jer. 31. 33.

17 And their sins and iniquities will I remember no more.

18 Now, where remission of these is, there is no more offering for sin.

19 Having therefore, brethren, ‖ boldnesse to enter into the holiest by the blood of Jesus,

‖ Or, fulness.

20 By

20 By a new and living way which he hath ‖ consecrated for us, through the vail, that is to say, his flesh;

21 And *having* an high priest over the house of God:

22 Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering; (for he is faithfull that promised;)

24 And let us consider one another to provoke unto love, and to good works.

25 Not forsaking the assembling of our selves together, as the manner of some is, but exhorting one another: and so much the more, as yee see the day approching.

26 For if wee sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearfull looking for of judgment, and fiery indignation, which shall devoure the adversaries.

28 He that despised Moses law, died without mercy, under two or three witnesses.

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath troden under foot the Son of God, and hath counted the bloud of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, * Vengeance *belongeth* unto me, I will recompense, saith the Lord: and again, The Lord shall judge his people.

31 It is a fearfull thing to fall into the hands of the living God.

32 But call to remembrance the former dayes, in which after ye were illuminated, ye endured a great fight of afflictions:

33 Partly whilest ye were made a gazing stock, both by reproches & afflictions, & partly whilest ye became companions of them, that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in your selves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompense of reward.

36 For ye have need of patience, that after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39 But wee are not of them who draw back unto perdition: but of them that beleeve, to the saving of the soul.

CHAP. XI.

1 What faith is. 6 Without faith we cannot please God. 7 The worthie fruits thereof in the fathers of old time.

NOw faith is the ‖ substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice then Kain, by which he obtained witnesse, that he was righteous, God testifying of his gifts: and by it he being dead, ‖ yet speaketh.

5 By faith Enoch was translated that he should not see death, and was not found, because God had translated him: for before his translation he had this testimonie, that he pleased God.

6 But without faith it is impossible to please him: for he that cometh to God, must beleeve that he is, and that he is a rewarder of them that diligently seek him.

7 By faith Noah being ‖ warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousnesse which is by faith.

8 By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange countrey, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

10 For he looked for a city which hath foundations, whose builder and maker is God.

11 Through faith also Sara her self received strength to conceive seed, and was delivered of a childe when she was past age, because she judged him faithfull who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the skie in multitude, and as the sand which is by the sea shore innumerable.

13 These all died † in faith, not having received the promises, but having seen them afar off, and were perswaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things, declare plainly that they seek a countrey.

15 And truly if they had been mindfull of that *countrie*, from whence they came out, they might have had opportunity to have returned:

16 But now they desire a better *countrie*, that is an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham when he was tried, offered up Isaac: and he that had received the promises, offered up his only begotten son.

18 ‖ Of whom it was said, that in Isaac shall thy seed be called.

19 Accounting that God was able to raise *him* up, even from the dead: from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob when he was a dying, blessed both the sons of Joseph, and worshipped *leaning* upon the top of his staff.

22 By faith Joseph when he died, ‖ made mention of the departing of the children of Israel: and gave commandement concerning his bones.

23 By faith, Moses when he was born, was hid three moneths of his parents, because they saw he was a proper childe, and they not afraid of the kings commandement.

24 By faith Moses when he was come to yeare, refused to be called the son of Pharaohs daughter:

25 Choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season;

26 Esteeming

‖ Or, *testified of.*

‖ Or, *being ware.*

† Gr. *according to faith.*

‖ Or, *to thee shall.*

‖ Or, *remembred.*

‖ Or, for Christ.

26 Esteeming the reproach ‖ of Christ greater riches then the treasures in Egypt: for he had respect unto the recompense of the reward.

27 By faith he forsooke Egypt, not fearing the wrath of the king: for he endured as seeing him who is invisible.

28 Through faith he kept the passeover, and the sprinkling of blood, lest he that destroyed the first-born, should touch them.

29 By faith they passed through the Red sea, as by dry land: which the Egyptians assaying to do, were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven dayes.

‖ Or, that were disobedient.

31 By faith the harlot Rahab perished not with them ‖ that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Sampson, and of Jephthae; of David also and Samuel, and of the prophets.

33 Who through faith subdued kingdomes, wrought righteousnesse, obtained promises, stopped the mouthes of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weaknesse were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

* 2. Mac. 7. 7.

35 Women received their dead raised to life again: and others were * tortured, not accepting deliverance; that they might obtain a better resurrection.

36 And others had triall of cruell mockings, and scourgings, yea moreover, of bonds and imprisonment.

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandred about in sheep-skins, and goat-skins, being destitute, afflicted, tormented.

38 Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth.

39 And these all having obtained a good report through faith, received not the promise:

‖ Or, farther.

40 God having ‖ provided some better thing for us, that they without us should not be made perfect.

CHAP. XII.

1 An exhortation to constant faith, patience, and godlinesse. 22 A commendation of the new testament above the old.

WHerefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

‖ Or, beginner.

2 Looking unto Jesus the ‖ authour and finisher of *our* faith, who for the joy that was set before him, endured the crosse, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your mindes.

4 Ye have not yet resisted unto bloud, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons.

9 Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few dayes chastened us after their own pleasure, but he for our profit, that we might be partakers of his holinesse.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yeeldeth the peaceable fruit of righteousnesse, unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees.

‖ Or, that

13 And make ‖ straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed.

14 Follow peace with all men, and holinesse, without which no man shall see the Lord:

‖ Or, fail

15 Looking diligently, lest any man ‖ fail of the grace of God, lest any root of bitternesse springing up, trouble *you*, and thereby many be defiled:

16 Lest there be any fornicatour, or profane person, as Esau, who for one morcel of meat sold his birth-right.

17 For ye know how that afterward when he would have inherited the blessing, he was rejected: for hee found no ‖ place of repentance, though he sought it carefully with tears.

‖ Or, means

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words, which *voice* they that heard, intreated that the word should not be spoken to them any more.

20 (For they could not endure that which was commanded: and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.

21 And so terrible was the sight, that Moses said, I exceedingly fear and quake)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the generall assembly and church of the first-born, which are ‖ written in heaven, and to

‖ Or, registred.

God the judge of all, and to the spirits of just men, made perfect,

24 And to Jesus the mediatour of the new ‖ covenant, and to the bloud of sprinkling, that

‖ Or, testament.

speaketh better things then that of Abel.

25 See that ye refuse not him that speaketh. for if they escaped not who refused him that spake on earth, much more shall not we *escape*, if wee turn away from him that *speaketh* from heaven.

26 Whose voice then shook the earth, but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that ‖ are shaken, as

‖ Or, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdome which cannot be moved, ‖ let us have grace, whereby we may serve God acceptably, with reverence and godly fear.

‖ Or, we

29 For our God is a consuming fire.

CHAP.

without the gate.

* Mic. 2. 10.

† Gr. communicating to.

| Or, guide.

| Or, testament.

| Or, doing.

| Or, evils.

THE GENERALL EPISTLE OF JAMES.

man be swift to hear, slow to speak, slow to wrath.

20 For the wrath of man worketh not the righteousnesse of God.

21 Wherefore lay apart all filthinesse, and superfluity of naughtinesse, and receive with meekenesse the engrafted word, which is able to save your soules.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his naturall face in a glasse:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetfull hearer, but a doer of the work, this man shall be blessed in his deed.

‖ Or, *doing.*

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain.

27 Pure religion and undefiled before God and the Father, is this; To visit the fatherlesse and widowes in their affliction, and to keep himself unspotted from the world.

CHAP. II.

It is not agreeable to Christian profession to regard the rich, and to despise the poore: brethren we are rather to be loving and mercifull: not to boast of faith without workes, which is not a dead faith, but the faith of divels, and not of Abraham, and Rahab.

MY brethren, have not the faith of our Lord Jesus Christ the Lord of glory, with respect of persons.

† Gr. *Synagogue,*

2 For if there come unto your † assembly a man with a gold ring, in goodly apparell, and there come in also a poore man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here ‖ in a good place; and say to the poore, Stand thou there, or sit here under my footstool:

‖ Or, *well* or, *seemly*

4 Are ye not then partiall in your selves, and are become judges of evill thoughts?

5 Hearken my beloved brethren, Hath not God chosen the poore of this world rich in faith, and heires of ‖ the kingdome which he hath promised to them that love him?

‖ Or, *that*

6 But ye have despised the poore. Do not rich men oppresse you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfill the royall law, according to the scripture, Thou shalt love thy neighbour as thy self, ye do well.

9 But if ye have respect to persons, ye commit sin, *and* are convinced of the law as transgressours.

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

‖ Or, *that law which said.*

11 For ‖ he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressour of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he *shall have* judgment without mercy, that hath shewed no mercy; *and* mercy ‖ rejoyceth against judgement.

‖ Or, *glorieth.*

14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needfull to the body; what doth it profit?

17 Even so faith, if it hath not works, is dead, being † alone.

† Gr.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousnesse: and he was called the friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

CHAP. III.

We are not rashly to undertake to teach others; but we have all need of wisdom, and to be watchfull over our tongues, which are a little member, but a great harme: the wisdom from above is pure, and peaceable, without envying, and strife.

MY brethren, be not many masters, knowing that we shall receive the greater ‖ condemnation.

‖ Or, *more severe judgment*

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

3 Behold, we put bits in the horses mouths, that they may obey us, and we turn about their whole body.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helme, whithersoever the governour listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a ‖ matter a little fire kindleth!

‖ Or, *wood*

6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.

7 For every † kinde of beasts, and of birds, and of serpents, and things in the sea, is tamed, and hath been tamed of † mankinde.

† Gr. † Gr. *nature*

8 But the tongue can no man tame; it is an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doth a fountain send forth at the same ‖ place sweet water and bitter?

‖ Or, *hole*

12 Can the fig-tree, my brethren, bear olive-

yeelding fruit and fresh.

13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meeknesse of wisedome.

14 But if yee have bitter envying and strife in your hearts, glory not, & lie not against the truth.

15 This wisedome descendeth not from above, but is earthly, ‖ sensuall, devilish.

16 For where envying and strife is, there is † confusion, and every evil work.

17 But the wisedome that is from above is first pure, then peaceable, gentle, and easie to be intreated, full of mercy and good fruits, ‖ without partialitie, and without hypocrisie.

18 And the fruit of righteousnesse is sowen in peace of them that make peace.

CHAP. IIII.

1 We are to strive against covetousnesse, 4 intemperance, 5 pride, 11 detraction and rash judgement of others; 13 and not to be confident in the good successe of worldly businesse, but mindfull ever of the uncertaintie of this life, to commit our selves and all our affairs to Gods providence.

FRom whence come wars and ‖ fightings among you? come they not hence, even of your ‖ lusts, that war in your members?

2 Ye lust, and have not: yee kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amisse, that ye may consume it upon your ‖ lusts.

4 Ye adulterers and adulteresses, know yee not that the friendship of the world is enmitie with God? whosoever therefore will bee a friend of the world, is the enemie of God.

5 Do yee think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envie?

6 But he giveth more grace, wherefore he saith, *God resisteth the proud, but giveth grace unto the humble.*

7 Submit your selves therefore to God: resist the devil, and he will flee from you.

8 Draw nigh to God, and hee will draw nigh to you: cleanse your hands, ye sinners, and purifie your hearts, ye double-minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heavinesse.

10 Humble your selves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another (brethren) he that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save, and to destroy: who art thou that judgest another?

13 Go to now, yee that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow: for what is your life? ‖ It is even a vapour that appeareth for a little time, and then vanisheth away.

15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoyce in your boastings: all such rejoycing is evil.

17 Therefore to him that knoweth to do good, and doth it not, to him it is sin.

CHAP. V.

1 Wicked rich men are to fear Gods vengeance. 7 We ought to be patient in afflictions, after the example of the prophets, and Job: 12 to forbear swearing, 13 to pray in adversitie, to sing in prosperitie: 16 to acknowledge mutually our severall faults, to pray one for another, 19 and to reduce a straying brother to the truth.

GO to now ye rich men, weep and howl for your miseries that shall come upon you.

2 Your riches are corrupted, and your garments moth-eaten.

3 Your gold and silver is canckered, and the rust of them shall be a witnesse against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last dayes.

4 Behold, the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, crieth: and the cryes of them which have reaped, are entred into the ears of the Lord of Sabaoth.

5 Yee have lived in pleasure on the earth, and been wanton: ye have nourished your hearts, as in a day of slaughter.

6 Yee have condemned and killed the just; *and* he doth not resist you.

7 ‖ Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, untill hee receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 ‖ Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the doore.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, wee count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitifull, and of tender mercie.

12 But above all things, my brethren, sweare not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and your nay, nay, lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalmes.

14 Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oyl in the name of the Lord:

15 And the prayer of faith shall save the sicke, and the Lord shall raise him up, and if he have committed sinnes, they shall be forgiven him.

16 Confesse your faults one to another, and pray one for another, that ye may be healed: the effectuall fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not raine: and it rained not on the earth by the space of three yeares and six moneths.

18 And he prayed again, and the heaven gave raine, and the earth brought forth her fruit.

19 Brethren, if any of you do erre from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sinnes.

THE FIRST EPISTLE GENERALL OF PETER.

CHAP. I.

1 He blesseth God for his manifold spirituall graces,
10 shewing that the salvation in Christ is no news,
but a thing prophesied of old: 13 and therefore they
accordingly are greatly stirred up, for the necessarily
they are manifestly known by the word of God.

PEter an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his † abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.

† Gr. *much.*

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

‖ Or, *for*

6 Wherein yee greatly rejoyce, though now for a season, (if need bee) yee are in heavinesse through manifold temptations.

7 That the † trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ.

† Or, *precious.*

8 Whom having not seen, yee love; in whom though now yee see him not, yet believing, yee rejoyce with joy unspeakable, and full of glory:

9 Receiving the end of your faith, even the salvation of your soules.

10 Of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signifie, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loynes of your minde, be sober, and hope † to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

† Gr. *perfectly.*

14 As obedient children, not fashioning your selves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, * Be ye holy, for I am holy.

* Levit. 11. 44. and 19. 2. and 20. 7.

17 And if ye call on the Father, who without respect of persons judgeth according to every mans work, passe the time of your sojourning here in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a Lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God.

22 Seeing ye have purified your soules in obeying the truth through the Spirit, unto unfeigned love of the brethren: see that ye love one another with a pure heart fervently,

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever.

24 ‖ For all flesh is as grasse, and all the glory of man as the flower of grasse. The grasse withereth, and the flower thereof falleth away:

‖ Or, *that*

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

CHAP. II.

He dehorteth them from the breach of charities
4 shewing that Christ is the foundation whereupon
the Church is built. 9 He beseecheth them also to ab-
stain from fleshly lusts, 12 to live honestly among
strangers, 18 and teacheth servants how to carry their
masters, 21 patiently suffering wrong after the example
of Christ.

WHerefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As new born babes desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord is gracious.

4 To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

5 Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spirituall sacrifices, acceptable to God by Jesus Christ.

‖ Or, *be built.*

6 Wherefore also it is contained in the scripture, * Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

* Psal. 118. 22. Isa. 28. 16. Matth. 21. 42. Acts 4. 11.

7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient, whereunto also they were appointed.

‖ Or, *be*

9 But ye are a chosen generation, a royall priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:

* Isa. 43. 20. 1 Pet. 2. 5. ‖ Or, *people.*

10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soule;

12 Having

12 Having your conversation honest among the Gentiles, that ‖ whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation.

‖ Or, wherein.

13 Submit your selves to every ordinance of man for the Lords sake, whether it bee to the king as supreme,

14 Or unto governours, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not ‖ using your libertie for a cloke of maliciousnes, but as the servants of God.

‖ Gr. having.

17 Honour all men. Love the brotherhood. Feare God. Honour the king.

‖ Or, fleem.

18 Servants be subject to your masters with all feare, not only to the good and gentle, but also to the froward.

19 For this is thank-worthie, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory is it, if when ye be buffetted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently: this is ‖ acceptable with God.

‖ Or, thank. Some read, for you.

21 For even hereunto were ye called: because Christ also suffered ‖ for us, leaving us an example, that ye should follow his steps:

‖ Or, to.

22 Who did no sin, neither was guile found in his mouth.

23 Who when hee was reviled, reviled not again, when he suffered, he threatned not, but ‖ committed *himself* to him that judgeth righteously.

‖ Or, committed because.

24 Who his own self bare our sins in his own body ‖ on the tree, that we being dead to sin, should live unto righteousnesse, by whose stripes ye were healed.

‖ Or, to.

25 For ye were as sheep going astray, but are now returned unto the Shepherd, and Bishop of your soules.

CHAP. III.

1 *He teacheth the dutie of wives and husbands to each other,* 8 *exhorting all men to unitie and love,* 14 *and to suffer persecution.* 19 *He declareth also the benefit of Christ toward the old world.*

LIkewise, ye wives, be in subjection to your own husbands, that if any obey not the word, they also may without the word bee won by the conversation of the wives:

2 While they behold your chaste conversation *coupled* with fear.

3 Whose adorning let it not bee that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparell:

4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time, the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, calling him Lord, whose ‖ daughters ye are, as long as ye do well, and are not afraid with any amazement.

‖ Gr. children.

7 Likewise, husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindred.

8 Finally, be ye all of one mind, having compassion one of another, ‖ love as brethren, be pitifull, be courteous:

‖ Or, loving to them.

9 Not rendring evil for evil, or railing for railing: but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing.

10 For * hee that will love life, and see good dayes, let him refrain his tongue from evil, and his lips that they speak no guile.

* Psal. 34. 12, &c.

11 Let him eschew evil, and do good, let him seek peace, and ensue it.

12 For the eyes of the Lord are over the righteous, & his eares *are open* unto their prayers: but the face of the Lord *is* ‖ against them that do evil.

‖ Gr. upon.

13 And who is he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousnesse sake, happy *are ye*: and bee not * afraid of their terrour, neither be troubled:

* Isa. 8. 12, 13.

15 But sanctifie the Lord God in your hearts, and *be* ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meeknesse and ‖ fear:

‖ Or, reverence.

16 Having a good conscience, that whereas they speak evil of you, as of evil doers, they may be ashamed that falsly accuse your good conversation in Christ.

17 For it is better, if the will of God bee so, that ye suffer for well doing, then for evil doing.

18 For Christ also hath once suffered for sins, the just for the unjust, (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the long suffering of God waited in the dayes of Noah, while the ark was a preparing, wherein few, that is eight soules, were saved by water.

21 The like figure whereunto, even baptisme, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God, angels and authorities, and powers being made subject unto him.

CHAP. IIII.

1 *He exhorteth them to cease from sin by the example of Christ, and the consideration of the generall end that now approcheth:* 12 *and comforteth them against persecution.*

FOrasmuch then as Christ hath suffered for us in the flesh, arm your selves likewise with the same minde: for he that hath suffered in the flesh, hath ceased from sin:

2 That he no longer should live the rest of *his* time in the flesh, to the lusts of men, but to the will of God.

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousnes, lusts, excesse of wine, revellings, banquettings, & abominable idolatries.

4 Wherein they think it strange that ye run not with them to the same excesse of riot, speaking evil of you:

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 Yee the ende of all things is at hand: be yee therefore sober and watch unto prayer.

8 And above all things have fervent charitie among your selves: for charity ‖ shall cover the multitude of sinne.

9 Use hospitalitie one to another without grudging.

10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God: if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery triall, which is to try you, as though some strange thing happened unto you.

13 But rejoyce in as much as ye are partakers of Christs sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproched for the name of Christ, happy *are ye*: for the spirit of glory, and of God resteth upon you: on their part hee is evil spoken of, but on your part hee is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busie-body in other mens matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed, but let him glorifie God on this behalf.

17 For the time *is come* that judgement must begin at the house of God: and if it first begin at us, what shall the end bee of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore, let them that suffer according to the will of God, commit the keeping of their soules to him in well-doing as unto a faithfull Creatour.

CHAP. V.

1 He exhorteth the elders to feed their flocks, 5 the younger to obey, 8 and all to be sober, watchfull,

and constant in the faith, to resist the devil, 12 and confirmeth the same.

THE elders which are among you I exhort, who am also an elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shall be revealed,

2 Feed the flock of God ‖ which is among you, taking the oversight *thereof*, not by constraint, but willingly, not for filthy lucre, but of a ready minde. ‖ Or, *as much as in you is.*

3 Neither as ‖ being lords over *Gods* heritage, but being ensamples to the flock. ‖ Or, *overruling.*

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise ye younger, submit your selves unto the elder: yea, all of you be subject one to another, and be clothed with humilitie: for God resisteth the proud, and giveth grace to the humble.

6 Humble your selves therefore under † the mighty hand of God, † he may exalt you in due time:

7 Casting all your care upon him, for he careth for you.

8 Be sober, be vigilant: because your adversarie the devil, as a roaring lion walketh about, seeking whom he may devoure.

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace who hath called us into his eternall glory by Christ Jesus, after that yee have suffered a while, make you perfect, stablish, strengthen, settle you.

11 To him be glorie and dominion for ever and ever. Amen.

12 By Silvanus a faithfull brother unto you, (as I suppose) I have written briefly, exhorting, and testifying, that this is the true grace of God wherein ye stand.

13 The church that is at Babylon elected together with you, saluteth you, and *so doth* Marcus my son.

14 Greet ye one another with a kisse of charitie. Peace be with you all that are in Christ Jesus. Amen.

THE SECOND EPISTLE generall of PETER.

CHAP. I.

1 Confirming them in hope of the increase of Gods graces, 5 he exhorteth them by faith and good works, to make their calling sure, 12 wherefore he is carefull to remember them, knowing that his death is at hand, 16 and informed others to be constant in the faith of Christ, who is the true Son of God, by the testimonie of the Father and the Holy Ghost.

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousnesse of God, and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

3 According as his divine power hath given unto us all things that pertain unto life and godlinesse, through the knowledge of him that hath called us ‖ to glorie and vertue: ‖ Or, *by*

4 Whereby are given unto us exceeding great and precious promises: that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And besides this, giving all diligence, adde to your faith vertue, and to vertue knowledge;

6 And to knowledge temperance, and to temperance patience, and to patience godlinesse;

7 And to godlinesse brotherly kindnesse, and to brotherly kindnesse charitie.

8 For if these things be in you, & abound, they make you *that ye shall neither be barren nor unfruitfull in the knowledge of our Lord Jesus Christ.*

9 But hee that lacketh these things, is blind, and cannot see farre off, and hath forgotten that he was purged from his old sins.

10 Wherefore

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall:

11 For so an entrance shall be ministred unto you abundantly into the everlasting kingdome of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance;

14 Knowing that shortly I must put off this my tabernacle, even as * our Lord Jesus Christ hath shewed me. * John 21. 18.

15 Moreover I will endeavour, that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majestie.

17 For he received from God the Father, honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophesie; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts:

20 Knowing this first, that no prophesie of the scripture is of any private interpretation.

21 For the prophesie came not ‖ in old time by the will of man: but holy men of God spake as they were moved by the holy Ghost. ‖ Or, at.

CHAP. II.

1 He foretelleth them of false teachers, shewing the impiety and punishment both of them and their followers; 9 from which the godly shall be delivered, as Lot was out of Sodom: 10 and more fully describeth the manners of those prophane and blasphemous seducers, whereby they may be the better known and avoided.

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their ‖ pernicious ways; by reason of whom the way of truth shall be evil spoken of. ‖ Or, wantonnesses.

3 And through covetousnesse shall they with feigned words make merchandise of you: whose judgement now of a long time lingreth not, and their damnation slumbreth not.

4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darknesse, to be reserved unto judgement;

5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousnesse, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorra into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked.

8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day, with their unlawfull deeds)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgement to be punished;

10 But chiefly them that walk after the flesh in the lust of uncleannesse, and despise government. Presumptuous, selfwilled, they are not afraid to speak evil of dignities; ‖ Or, dominion. * Jude 8.

11 Whereas angels which are greater in power and might, bring not railing accusation * against them before the Lord. ‖ Some reade against.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousnesse, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you;

14 Having eyes full of † adultery, and that cannot cease from sin; beguiling unstable souls, an heart they have exercised with covetous practises; cursed children: † Gr. *an adulteresse.*

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousnes;

16 But was rebuked for his iniquity: the dumb ass speaking with mans voice, forbad the madnesse of the prophet.

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkenesse is reserved for ever.

18 For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, through much wantonnesse, those that were ‖ clean escaped from them who live in errour. ‖ Or, *for a little*, or *a while*.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he as some reade. brought in bondage.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are yet entangled therein, and overcome, the latter end is worse with them then the beginning.

21 For it had been better for them not to have known the way of righteousnesse, then after they have known it, to turn from the holy commandement delivered unto them.

22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire.

CHAP. III.

He asswreth them of the certainty of Christs coming to judgment against those scorners and abusers of it: 8 warning the godly, for the long patience of God, to hasten their repentance: 10 describeth also the manner how the world shall be destroyed: 11 exhorting them from the expectation thereof to all holinesse of life: 15 and again, to esteem the patience of God to be to their salvation, as Paul wrote to them in his epistle.

THIS second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance:

2 That ye may be mindfull of the words which were spoken before by the holy prophets, and

of the vngodly: and to the apostle of the Lord and Sauiour.

3 Knowing this first, that there shall come in the last dayes scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 For this they willingly ignorant of, that by the word of God the heauens were of old, and the earth † standing out of the water, and in the water,

6 Whereby the world that then was, being ouerflowed with water, perished.

7 But the heauens and the earth which are now, by the same word are kept in store, reserued vnto fire against the day of iudgement, and perdition of vngodly men.

8 But (beloued) be not ignorant of this one thing, that one day is with the Lord as a thousand yeares, and a thousand yeares as one day.

9 The Lord is not slack concerning his promise, (as some men count slackenesse) but is long suffering to vs-wards, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night, in the which the heauens shall passe away with a great noise, and the elements shall melt with feruent heat, the earth also and the

† Or, consisting.

Of the long-suffering of God.

workes that are therein shall be burnt vp.

11 Seeing then that all these things shall be dissolued, what manner of persons ought ye to be in all holy conuersation and godlinesse,

12 Looking for and hasting vnto the comming of the day of God, wherein the heauens being on fire shall be dissolued, and the elements shall melt with feruent heat?

13 Neuertheless we, according to his promise, look for new heauens and a new earth, wherein dwelleth righteousnesse.

14 Wherefore (beloued) seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and vnreprouable.

15 And account that the long-suffering of our Lord is saluation, euen as our beloued brother Paul also, according to the wisedome giuen vnto him, hath written vnto you,

16 As also in all his epistles, speaking in them of these things, in which are some things hard to be vnderstood, which they that are vnlearned and vnstable wrest, as they do also the other scriptures, vnto their own destruction.

17 Ye therefore, beloued, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own stedfastnesse.

18 But grow in grace, and in the knowledge of our Lord and Sauiour Iesus Christ: to him be glory both now and for euer. Amen.

THE FIRST EPISTLE GENERALL OF JOHN.

CHAP. I.

1 He describeth the person of Christ in whom we haue eternall life by a communion with God: 5 which we must enjoy in holinesse of life, to testifie the truth of that our communion and profession: and, as also to assure vs of the forgiuenesse of our sinne by Christs death.

THat which was from the beginning, which we haue heard, which we haue seen with our eyes, which we haue looked vpon, and our hands haue handled of the word of life;

2 (For the life was manifested, and we haue seen it, and bear witnesse, and shew vnto you that eternall life which was with the Father, and was manifested vnto vs)

3 That which we haue seen and heard, declare we vnto you, that ye also may haue fellowship with vs: and truly our fellowship is with the Father, and with his Sonne Iesus Christ.

4 And these things write we vnto you, that your ioy may be full.

5 This then is the message which we haue heard of him, and declare vnto you, that God is light, and in him is no darkenesse at all.

6 If we say that we haue fellowship with him, and walke in darkenesse, we lie, and do not the truth:

7 But if we walke in the light as he is in the light, we haue fellowship one with another, and the bloud of Iesus Christ his Sonne cleanseth vs from all sin.

8 If we say that we haue no sin, we deceiue our selues, and the truth is not in vs.

9 If we confesse our sins, he is faithfull, and iust to forgiue vs our sins, and to cleanse vs from all vnrighteousnesse.

10 If we say that we haue not sinned, we make him a liar, and his word is not in vs.

CHAP. II.

1 He comforteth them against the sins of infirmitie. 3 Right to know God, is to keep his commandements. 7 Which is not new, but old. 9 To hate our brother is to loue the world. 12 Wherefore it is to be auoided. 18 Many Antichrists. 20 Christians haue the anointing of the holy Ghost. 28 Wherein consisteth the godly are safe against perseuerance in faith and holinesse of life.

MY litle children, these things write I vnto you, that ye sin not. And if any man sinne, we haue an aduocate with the Father, Iesus Christ the righteous:

2 And he is the propitiation for our sinnes: and not for ours only, but also for the sinnes of the whole world.

3 And hereby we do know that we know him, if we keep his commandements.

4 He that saith, I know him, and keepeth not his commandements, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the loue of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him, ought himself also so to walke, euen as he walked.

7 Brethren, I write no new commandement vnto you, but an old commandement which ye had

from

from the beginning, that we should love one another.
the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his names sake.

13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doth the will of God, abideth for ever.

18 Little children, it is the last time, and as ye have heard that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest, that they were not all of us.

20 But ye have an unction from the holy One, and ye know all things.

21 I have not written unto you, because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? he is Antichrist that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: *but he that acknowledgeth the Son, hath the Father also.*

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, even eternal life.

26 These things have I written unto you, concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness, is born of him. Or, know ye

CHAP. III.

1 He declareth the singular love of God towards us, in making us his sons: 3 who therefore must be diligently to keep his commandments, 11 and also brotherly to love one another.

BEhold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him: for we shall see him as he is.

3 And every man that hath this hope in him, purifieth himself, even as he is pure.

4 Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins, and in him is no sin.

6 Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous.

8 He that committeth sin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doth not righteousness, is not of God, neither he that loveth not his brother.

11 For this is the ‖ message that ye heard from the beginning, that we should love one another. Or, commandement.

12 Not as Cain, who was of that wicked one, and slew his brother: and wherefore slew he him? because his own works were evil, and his brothers righteous.

13 Marvell not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death.

15 Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

17 But whoso hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue, but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things. ‖ Ge. persuade.

21 Beloved, if our heart condemn us not, then have we confidence toward God.

22 And whatsoever we ask, we receive of him, because

because wee keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandement, that wee should beleeve on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAP. IIII.

1 He warneth them not to beleeve all teachers that boast of the Spirit, but to try them by the rules of the catholick faith: 7 and by many reasons exhorteth to brotherly love.

BEloved, beleeve not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God.

3 And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come, and even now already is it in the world.

4 Ye are of God little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us: hereby know we the Spirit of truth, and the spirit of error.

7 Beloved let us love one another: for love is of God, and every one that loveth, is born of God, and knoweth God.

8 He that loveth not, knoweth not God, for God is love.

9 In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testifie, that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall confesse that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and beleeved the love that God hath to us. God is love, & he that dwelleth in love, dwelleth in God, and God in him.

17 Herein is † our love made perfect, that we may have boldnesse in the day of judgment: because as he is, so are we in this world.

† Gr. *love with us.*

18 There is no fear in love, but perfect love casteth out fear: because fear hath torment. He that feareth, is not made perfect in love.

19 We love him: because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have wee from him: that he who loveth God, love his brother also.

CHAP. V.

1 He that loveth God loveth his children, & keepeth his commandments: 3 which to the faithfull are light, and not grievous. 5 Jesus is the Son of God, able to save us, 14 and to hear our praiers, which we make for the sins, and for others.

WHosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith.

5 Who is he that overcometh the world, but he that beleeveth that Jesus is the Son of God?

6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witnesse, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the holy Ghost: and these three are one.

8 And there are three that bear witnesse in earth, the spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which he hath testified of his Son.

10 He that beleeveth on the Son of God, hath the witnesse in himself: he that beleeveth not God, hath made him a lyar, because he beleeveth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternall life: and this life is in his Son.

12 He that hath the Son, hath life; and hee that hath not the Son of God, hath not life.

13 These things have I written unto you that beleeve on the name of the Son of God, that ye may know that ye have eternall life, and that ye may beleeve on the name of the Son of God.

14 And this is the confidence that wee have in him, that if we aske any thing according to his will, he heareth us.

15 And if we know that he hear us, whatsoever we aske, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not unto death, he shall aske, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousnesse is sin, and there is a sin not unto death.

18 We know that whosoever is born of God, sinneth not, but he that is begotten of God, keepeth himself, and that wicked one toucheth him not.

19 And we know that we are of God, and the whole world lieth in wickednesse.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternall life.

21 Little children, keep your selves from idols. Amen.

THE SECOND EPISTLE OF JOHN.

He exhorteth a certain honorable matron with her children, to persevere in Christian love and belief; 8 lest they lose the reward of their former profession; 10 and to have nothing to do with those strangers that bring not the true doctrine of Christ Jesus.

THE elder unto the elect ladie, and her children, whom I love in the truth: and not I only, but also all they that have known the truth:

2 For the truths sake which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercie, and peace from God the Father, and from the Lord Jesus Christ the Son of the Father, in truth and love.

4 I rejoyced greatly, that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee ladie, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that wee love one another.

6 And this is love, that we walk after his commandments. This is the commandment, that as ye have heard from the beginning, yee should walk in it.

7 For many deceivers are entred into the world, who confesse not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist.

8 Look to your selves, that we lose not those things which wee have ‖ wrought, but that wee receive a full reward. ‖ Or, gained. Some copies in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son. reade, which ye have

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. gained, but that ye receive,

11 For he that biddeth him God speed, is partaker of his evil deeds. &c.

12 Having many things to write unto you, I would not write with paper and ink, but I trust to come unto you, and speak † face to face, that our joy may be full. † Gr. mouth to mouth.

13 The children of thy elect sister greet thee. Amen.

THE THIRD EPISTLE OF JOHN.

He commendeth Gaius for his pietie, 5 and hospitalitie, 7 to true preachers; 9 complaining of the unkinde dealing of ambitious Diotrephes on the contrarie side, 11 whose evil example is not to be followed: 12 and giveth speciall testimonie to the good report of Demetrius.

THE elder unto the welbeloved Gaius, whom I love ‖ in the truth:

2 Beloved, I ‖ wish above all things that thou mayest prosper and bee in health, even as thy soul prospereth.

3 For I rejoyced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy then to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers:

6 Which have born witnes of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his names sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow-helpers to the truth.

9 I wrote unto the church: but Diotrephes who loveth to have the preeminence among them, receiveth us not.

10 Wherfore if I come, I will remember his deeds which he doth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doth good, is of God: but he that doth evil, hath not seen God.

12 Demetrius hath good report of all men, and of the truth it self: yea, and we *also* bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee.

14 But I trust I shall shortly see thee, and we shall speak † face to face. Peace be to thee. Our friends salute thee. Greet the friends by name. † Gr. mouth to mouth.

THE GENERALL EPISTLE OF JUDE.

He exhorteth them to be constant in the profession of the faith. 14 False teachers are crept in to seduce them: for whose damnable doctrine and manners, horrible punishment is prepared: 20 whereas the godly by the assistance of the holy Spirit, and prayers to God, may persevere, and grow in grace, and keep themselves, and recover others out of the snares of their deceivers.

JUDE the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, & preserved in Jesus Christ, and called:

2 Mercie unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation: it was needfull for mee to write unto you, and exhort you that yee should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousnesse, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that beleeved not.

6 And the angels which kept not their ‖ first estate, but left their own habitation, hee hath reserved

served in everlasting chains under darknesse, unto the judgement of the great day.

7 Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternall fire.

8 Likewise also these filthie dreamers defile the flesh, despise dominion, & speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Wo unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds: trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches*, which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts, and their mouth speaketh great swelling *words*, having men's persons in admiration, because of advantage.

17 But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ:

18 *How* that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensuall, having not the Spirit.

20 But ye beloved, building up your selves on your most holy faith, praying in the holy Ghost,

21 Keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternall life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling them out of the fire; hating even the garments spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, be glorie and majestie, dominion and power, now and ever. Amen.

THE REVELATION OF S. JOHN THE DIVINE.

CHAP. I.

John writeth his revelation to the seven churches of Asia, signified by the seuen golden candlesticks, 7 The coming of Christ. 14 His glorious power and maiestie.

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to passe, and he sent & signified *it* by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimonie of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, & they that hear the words of this prophesie, & keep those things which are written therein: for the time is at hand.

4 John to the seven churches in Asia, Grace be unto you, and peace, from him * which is, and which was, and which is to come, and from the seven spirits which are before his throne;

5 And from Jesus Christ, *who is* the faithfull witnesse, and the * first begotten of the dead, and the prince of the kings of the earth: unto him that loved us, * and washed us from our sins in his own blood,

6 And hath * made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him; even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdome and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimonie of Jesus Christ.

10 I was in the spirit on the Lords day, and heard behinde me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the seven churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks, *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head, and his hairs, were white like wool, as white as snow, and his eyes *were* as a flame of fire.

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven starres: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shineth in his strength.

17 And

17 And when I saw him, I fell at his feet as dead: and he laid his right hand upon me, saying unto me, Fear not, * I am the first and the last:

18 I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keyes of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven starres which thou sawest in my right hand, and the seven golden candlesticks. The seven starres are the angels of the seven churches: and the seven candlesticks which thou sawest, are the seven churches.

CHAP. II.

What is commanded to be written to the angels, that is, the ministers of the churches of 1 Ephesus, 8 Smyrna, 12 Pergamos, 18 Thyatira: and what is commended, or found amisse in them.

UNto the angel of the church of Ephesus, write, These things saith he that holdeth the seven starres in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles, and are not, & hast found them liars:

3 And hast born, and hast patience, and for my names sake hast laboured, and hast not fainted.

4 Nevertheless, I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches, To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna, write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jewes and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten dayes: bee thou faithfull unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches, He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamus, write; These things saith he, which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satans seat is: and thou holdest fast my name, and hast not denied my faith, even in those dayes wherein Antipas *was* my faithfull martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches, To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.

18 And unto the angel of the church in Thyatira, write, These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brasse;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman * Jezebel, which calleth her self a prophetesse, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. * 1 Kin. 16. 31.

21 And I gave her space to repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death, and all the churches shall know that I am hee which searcheth the reins and hearts: and I will give unto every one of you according to your works. * Jer. 11. 20. and 17. 10.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which yee have already, hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 (* And hee shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers:) even as I received of my Father; * Psal. 2. 9.

28 And I will give him the morning starre.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

Christ commendeth the angel of the church of Sardis in generall, 3 exhorteth to repent, and threatneth if he do not repent. 8 The angel of the church of Philadelphia, 10 is approved for his diligence and patience. 14 The angel of Laodicea rebuked for being neither hot nor cold, 19 and admonished to be more zealous. Christ standeth at the doore, and knocketh.

AND unto the angel of the church in Sardis write, These things saith he that hath the seven Spirits of God, and the seven starres; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchfull, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what houre I will come upon thee. * 1 Thess. 5. 2. 2 Pet. 3. 10.

4 Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name

out

* Phil. 4. 3. Chap. 20. 12.

dain of the book of life, but I will confesse his name before my Father, and before his angels.

6 He that hath an eare, let him heare what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write, These things saith he that is holy, he that is true, hee that hath the key of David, hee that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works, behold, I have set before thee an open doore, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jewes, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the houre of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crowne.

12 Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the citie of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and I *will write upon him* my new name.

13 He that hath an eare, let him heare what the Spirit saith unto the churches.

‖ Or, *in Laodicia.*

14 And unto the angel of the church ‖ of the Laodicians write, These things saith the Amen, the faithfull and true witnesse, the beginning of the creation of God.

15 I know thy works, that thou art neither cold nor hot: I would thou were cold or hot.

16 So then because thou art lukewarme, and neither cold nor hot, I will spew thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poore, and blinde, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakednesse do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

* Prov. 3. 11. Heb. 12. 5.

19 * As many as I love, I rebuke and chasten, be zealous therefore, and repent.

20 Behold, I stand at the doore, and knock: if any man heare my voice, and open the doore, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an eare, let him heare what the Spirit saith unto the churches.

CHAP. IV.

Iohn seeth the throne of God in heaven. 4 The foure and twentie elders. 6 The foure beasts full of eyes before and behinde. 10 The elders lay downe their crowns, and worship him that sate on the throne.

AFter this I looked, and behold, a doore was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me, which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the Spirit: and behold, a throne was set in heaven, and one sate on the throne.

3 And hee that sate, was to look upon like a jasper, and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne were foure and twentie seats, and upon the seats I saw foure and twentie elders sitting, clothed in white raiment, and they had on their heads crownes of gold.

5 And out of the throne proceeded lightnings, and thunderings, and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne there was a sea of glasse like unto crystall: and in the midst of the throne, and round about the throne, were foure beasts full of eyes before and behinde.

7 And the first beast was like a lion, and the second beast like a calfe, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the foure beasts had each of them six wings about him, and they were full of eyes within: and ‖ they rest not day and night, saying, * Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

‖ Gr. *they have no rest.* * Isa. 6. 3.

9 And when those beasts give glory, and honour, and thanks to him that sate on the throne, who liveth for ever and ever,

10 The foure and twentie elders fall down before him that sate on the throne, and worship him that liveth for ever and ever, and cast their crownes before the throne, saying,

11 * Thou art worthie, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.

* Chap. 5. 12.

CHAP. V.

The booke sealed with seven seales: 5 which only the Lambe that was slaine is worthie to open. 12 Therefore the elders praise him, 9 and confesse that he redeemed them with his blood.

AND I saw in the right hand of him that sate on the throne, a booke written within, and on the backside, sealed with seven seales.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the booke, and to loose the seales thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the booke, neither to looke thereon.

4 And I wept much, because no man was found worthie to open, and to reade the booke, neither to looke thereon.

5 And one of the elders saith unto mee, Weep not: behold, * the lion of the tribe of Judah, the roote of Dauid, hath prevailed to open the booke, and to loose the seven seales thereof.

* Gen. 49. 9.

6 And I beheld, and lo, in the midst of the throne, and of the foure beasts, and in the midst of the elders stood a Lambe as it had been slaine, having seven hornes, and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And hee came and tooke the booke out of the right hand of him that sate upon the throne.

8 And when hee had taken the booke, the foure beasts, and foure and twentie elders fell down before the Lambe, having every one of them harpes, and golden vials full of ‖ odours, which are the prayers of saints.

‖ Or, *incense.*

9 And

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdome, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, honour, glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

CHAP. VI.

The opening of the seals in order, and what followed thereupon; containing a prophesie to the end of the world.

1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come, and see.

2 And I saw, and behold a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come, and see.

4 And there went out another horse that was red: and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come, and see. And I beheld, and lo, a black horse, and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a peny, and three measures of barley for a peny; and see thou hurt not the oyl and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come, and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and hell followed with him: and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig-tree casteth her ‖ untimely figs when she is shaken of a mighty wind. ‖ Or, *green figs.*

14 * And the heaven departed as a scrowl when it is rolled together, and every mountain and island were moved out of their places. * Isa. 34. 4.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman hid themselves in the dens, and in the rocks of the mountains;

16 * And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: * Luke 23. 30. * Hos. 10. 8.

17 For the great day of his wrath is come, and who shall be able to stand?

CHAP. VII.

An angel sealeth the servants of God in their foreheads. 4 The number of them that were sealed of the tribes of Israel in certain number. 9 Of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands. 14 Their robes were washed in the blood of the Lamb.

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed an hundred and fourty and four thousand, of all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthali were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And

11 And all the angels stood round about the throne, and about the elders, and the foure beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, & glory, and wisdome, & thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall * dwell among them.

* Chap. 21.3.

* Isa. 49. 10.

16 They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

* Isa. 25. 8. Chap. 21.4.

17 For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all teares from their eyes.

CHAP. VIII.

1 At the opening of the seventh seale, 2 seven angels had seven trumpets given them. 6 Foure of them sound their trumpets, and great plagues follow. 13 An other angel powreth incense to the prayers of the saints on the golden altar.

AND when he had opened the seventh seal, there was silence in heaven about the space of half an houre.

2 And I saw the seven angels which stood before God, and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

| Or, adde it to the prayers.

4 And the smoke of the incense which came with the prayers of the saints, ascended up before God, out of the angels hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets, prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grasse was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea, & the third part of the sea became blood:

9 And the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.

11 And the name of the star is called Wormwood, and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the starres, so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound.

CHAP. IX.

1 At the sounding of the fifth angel a starre falleth from heaven, to whom is given the key of the bottomlesse pit. 2 He openeth the pit, and there arose forth locusts like scorpions. 13 The sixth trumpet soundeth, and foure angels are let loose at the great river.

AND the fifth angel sounded, and I saw a starre fall from heaven unto the earth: and to him was given the key of the bottomlesse pit.

2 And he opened the bottomlesse pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the aire were darkened, by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grasse of the earth, neither any green thing, neither any tree, but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five moneths: and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those dayes shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts were like unto horses prepared unto battell, and on their heads were as it were crownes like gold, and their faces were as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breast plates, as it were breast plates of iron, and the sound of their wings was as the sound of chariots of many horses running to battell.

10 And they had tailes like unto scorpions, and there were stings in their tailes: and their power was to hurt men five moneths.

11 And they had a king over them, which is the angel of the bottomlesse pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

12 One woe is past, and behold there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the foure horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the foure angels which are bound in the great river Euphrates.

15 And the foure angels were loosed, which were prepared for an houre, and a day, and a moneth, and a year, for to slay the third part of men.

16 And the number of the armie of the horsemen were two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, & them that sat on them, having breast plates of fire, and of jacinct, and brimstone: & the heads of the horses were as the heads of lions: and out of their mouthes issued fire, and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouthes.

19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAP. X.

An angel strong appeareth with a book open in his hand. 6 He sweareth by him that liveth for ever, that there shall be no more time. 9 John commanded to take and eat the book.

AND I saw another mighty angel come down from heaven, clothed with a cloud, and a rain-bow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.

7 But in the dayes of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go, & take the little book which is open in the hand of the angel which standeth upon the sea, and upon the earth.

9 And I went unto the angel, & said unto him, Give me the little book. And he said unto me, Take it, & eat it up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angels hand, and ate it up, and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesie again before many peoples, and nations, and tongues, and kings.

CHAP. XI.

3 The two witnesses prophesie. 5 They have power to shut heaven, that it rain not. 7 The beast shall fight against them, and kill them. 8 They lie unburied, 11 and after three dayes and an half rise again. 14 The second woe is past. 15 The seventh trumpet soundeth.

AND there was given me a reed like unto a rod, and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread underfoot forty and two moneths.

3 And I will give power unto my two witnesses, and they shall prophesie a thousand two hundred and threescore dayes clothed in sackcloth.

4 These are the two olive trees, & the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the dayes of their prophesie: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimonie, the beast that ascendeth out of the bottomlesse pit, shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three dayes and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoyce over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three dayes and an half, the Spirit of life from God entred into them, and they stood upon their feet, and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.

13 And the same houre was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past, and behold, the third woe cometh quickly.

15 And the seventh angel sounded, and there were great voices in heaven, saying, The kingdomes of this world are become *the kingdomes* of our Lord, and of his Christ, and he shall reigne for ever and ever.

16 And the foure and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament, and there were lightnings, and voices, and thundrings, and an earthquake, and great hail.

CHAP. XII.

1 A woman clothed with the sun travaileth. 4 The great red dragon standeth before her, ready to devour her child. 5 When the man child is caught up to God, she fleeth into the wilderness. 7 Michael and his angels fight with the dragon, and prevail. 14 The dragon being cast down into the earth, persecuteth the woman.

1 AND there appeared a great ‖ wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

‖ Or, sign.

2 And she being with child, cried, travailing in birth, and pained to be delivered.

3 And there appeared another ‖ wonder in heaven, and behold, a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads.

‖ Or, sign.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels,

8 And prevailed not, neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

CHAP. XIII.

1 The beast with seven heads and ten horns. 11 Another beast with two horns like a lamb. 15 He causeth an image to be made of the first beast. 15 And that men should worship it, 16 and receive his mark.

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the ‖ name of blasphemy.

‖ Gr.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were ‖ wounded to death, and his deadly wound was healed: and all the world wondered after the beast.

‖ Gr. slain.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him ‖ to continue forty and two moneths.

‖ Or, make war.

6 And he opened his mouth in blasphemie against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity, shall go into captivity: * he that killeth with the sword must be killed with the sword. Here is the patience, and the faith of the saints.

* Mat. 26. 52.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give ‖ life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed.

‖ Gr. breath

16 And he causeth all, both small and great, rich and poor, free and bond, ‖ to receive a mark in their right hand, or in their foreheads:

‖ Gr. give.

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.

CHAP.

CHAP. XIIII.

The Lamb standing on mount Sion with his company: 6 an angel preacheth the gospel: 8 The fall of Babylon: 15 The harvest of the world: and gathering in of the earth. 20 The vintage and winepresse of the wrath of God.

AND I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred fourtie and foure thousand, having his Fathers name written in their foreheads.

2 And I heard a voyce from heaven, as the voyce of many waters, and as the voyce of a great thunder: and I heard the voyce of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the foure beasts, and the elders: and no man could learn that song, but the hundred and fourty and foure thousand, which were redeemed from the earth.

4 These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever hee goeth: these † were redeemed from among men, being the firstfruits unto God, and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel flie in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voyce, Fear God, and give glory to him, for the houre of his judgement is come: * and worship him that made heaven and earth, and the sea and the fountains of waters.

8 And there followed another angel, saying, * Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them saying with a loud voyce, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation, and he shall bee tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever. And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voyce from heaven saying unto me, Write, Blessed are the dead which die in the Lord, ‖ from henceforth, yea, saith the spirit, that they may rest from their labours, and their works do follow them.

14 And I looked, and behold, a white cloud, and upon the cloud *one* sate, like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voyce to him that sate on the cloud, * Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ‖ ripe.

16 And he that sate on the cloud, thrust in his sickle on the earth, and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepresse of † wrath of God.

20 And the winepresse was trodden without the city, and blood came out of the winepresse, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

CHAP. XV.

1 The seven angels with the seven last plagues. 3 The song of them that overcome the beast. 7 The seven vials full of the wrath of God.

AND I saw another signe in heaven, great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God.

2 And I saw as it were a sea of glasse, mingled with fire, and them that had gotten the victorie over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glasse, having the harps of God.

3 And they * sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty, * just and true are thy wayes, thou King of saints. * Exod. 15. 1. * Psal.

4 * Who shall not fear thee, O Lord, and glorifie thy name? for thou only art holy: for all nations shall come and worship before thee, for thy judgements are made manifest. 145. 17. * Jer. 10. 7.

5 And after that I looked, and behold, the temple of the tabernacle of the testimonie in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the foure beasts gave unto the seven angels, seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power, and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAP. XVI.

1 The angels poure out of their vials full of wrath. 6 The plagues that follow thereupon. 15 Christ cometh as a thief. Blessed are they that watch.

AND I heard a great voice out of the temple, saying to the seven angels, Go your wayes and poure out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his viall upon the earth, and there fell a noysome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his viall upon the sea, and it became as the blood of a dead man: and every living soul died in the sea.

4 And the third angel poured out his viall upon the rivers and fountains of waters, and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus:

6 For they have shed the blood of saints and

drunken, and thou hast given them blood to drink, for they are worthy.

7 And I heard another out of the altar, say, Even so, Lord God Almighty, true and righteous are thy judgements.

8 And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire.

9 And men were ‖ scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not, to give him glory.

‖ Or, burned.

10 And the fifth angel poured out his vial upon the seat of the beast, and his kingdome was full of darknesse, and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty.

15 * Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame.

* Matth. 24.43.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the aire, and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake *and* so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, * to give unto her the cup of the wine of the fierceneſſe of his wrath.

* Jer. 25. 15.

20 And every iſland fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, *every ſtone* about the weight of a talent: and men blaſphemed God becauſe of the plague of the hail; for the plague thereof was exceeding great.

CHAP. XVII.

2, 4 A woman arayed in purple and ſcarlet, with a golden cup in her hand, ſitteth upon the beaſt, 5 Which is great Babylon the mother of all abominations. 9 The interpretation of the ſeven heads, 12 and the ten horns. 8 The puniſhment of the whore. 14 The victorie of the Lamb.

AND there came one of the ſeven angels which had the ſeven vials, and talked with me, ſaying unto me, Come hither, I will ſhew unto thee the judgement of the great whore, that ſitteth upon many waters.

2 With whom the kings of the earth have committed fornication, and the inhabiters of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the ſpirit into the wildernesse: and I ſaw a woman ſit upon a ſcarlet colloured beaſt, full of names of blaſphemy, having ſeven heads, and ten horns.

4 And the woman was arayed in purple, and ſcarlet colour, and † decked with gold and precious ſtone and pearls, having a golden cup in her hand, full of abominations, and filthineſſe of her fornication.

† Gr. gilded.

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF ‖ HARLOTS, AND ABOMINATIONS OF THE EARTH.

‖ Or, ſpirituall whoredomes.

6 And I ſaw the woman drunken with the blood of the ſaints, and with the blood of the martyrs of Jeſus: and when I ſaw her, I wondred with great admiration.

7 And the angel ſaid unto me, Wherefore didſt thou marvell? I will tell thee the myſterie of the woman, and of the beaſt that carrieth her, which hath the ſeven heads and ten horns.

8 The beaſt that thou ſaweſt, was, and is not, and ſhall aſcend out of the bottomleſſe pit, and go into perdition, and they that dwell on the earth ſhall wonder, (whoſe names were not written in the book of life from the foundation of the world) when they behold the beaſt that was, and is not, and yet is.

9 And here is the minde which hath wiſedome, The ſeven heads are ſeven mountains, on which the woman ſitteth.

10 And there are ſeven kings, five are fallen, and one is, and the other is not yet come; and when he cometh, he muſt continue a ſhort ſpace.

11 And the beaſt that was, and is not, even he is the eighth, and is of the ſeven, and goeth into perdition.

12 And the ten horns which thou ſaweſt, are ten kings, which have received no kingdome as yet; but receive power as kings one houre with the beaſt.

13 Theſe have one minde, and ſhall give their power and ſtrength unto the beaſt.

14 Theſe ſhall make warre with the Lamb, and the Lamb ſhall overcome them: * for he is Lord of lords, and King of kings, and they that are with him, are called, and choſen, and faithfull.

* 1. Tim. 6.15. Chap. 19.16.

15 And he ſaith unto me, The waters which thou ſaweſt, where the whore ſitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou ſaweſt upon the beaſt, theſe ſhall hate the whore, and ſhall make her deſolate, and naked, and ſhall eat her fleſh, and burn her with fire.

17 For God hath put in their hearts to fulfill his will, and to agree, and give their kingdome unto the beaſt, untill the words of God ſhall be fulfilled.

18 And the woman which thou ſaweſt, is that great city, which reigneth over the kings of the earth.

CHAP. XVIII.

2 Babylon is fallen. 4 The people of God commanded to depart out of her. 9 The kings of the earth, 11 with the merchants and marriners, lament over her. 20 The ſaints rejoyce for the judgements of God upon her.

AND after theſe things I ſaw another angel come down from heaven, having great power, and the earth was lightned with his glory.

2 And

2 And he cryed mightily with a strong voice, saying, * Babylon the great is fallen, is fallen, Chap. 18. and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hatefull bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the ‖ abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that yee receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembred her iniquities.

6 Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified her self, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a * queen, and am no widow, and shall see no sorrow. * Isaiah 47. 8.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burnt with fire: for strong is the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning:

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great citie Babylon, that mighty citie, for in one houre is thy judgement come.

11 And the merchants of the earth shall weep and mourn over her, for no man buyeth her merchandise any more.

12 The merchandise of gold and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all ‖ thyine wood, and all manner of vessels of ivory, and all manner vessels of most precious wood, and of brasse, and iron, and marble,

13 And cinamon, and odours, and ointments, and frankincense, and wine, and oyl, and fine flowre, and wheat, and beasts, and sheep, and horses, and chariots, and ‖ slaves, and soules of men.

14 And the fruits that thy soul lusted after, are departed from thee, and all things which were dainty and goodly, are departed from thee, and thou shalt finde them no more at all.

15 The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas that great citie, that was clothed in fine linen, & purple, & scarlet, and decked with gold, and precious stones, and pearls.

17 For in one houre so great riches is come to nought. And every ship-master, and all the companie in ships, and sailers, and as many as trade by sea, stood afar off,

18 And cryed when they saw the smoke of her burning, saying, What city is like unto this great city?

19 And they cast dust on their heads, and cryed, weeping and wailing, saying, Alas, alas, that great citie, wherein were made rich all that had ships in the sea, by reason of her costlinesse, for in one houre is she made desolate.

20 Rejoyce over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, & cast it into the sea, saying, Thus with violence shall that great city Babylon bee thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall bee heard no more at all in thee, and no craftsman of whatsoever craft he be, shall be found any more in thee, and the sound of a millstone shall bee heard no more at all in thee.

23 And the light of a candle shall shine no more at all in thee: and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth: for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

CHAPTER XIX.

1 God is praised in heaven for judging the great whore, and avenging the blood of his saints. 7 The marriage of the Lamb. 10 The angel will not be worshipped. 17 The fowls called to the great slaughter.

AND after these things I heard a great voice of much people in heaven, saying, Alleluia, salvation, and glory, and honour, and power unto the Lord our God:

2 For true and righteous are his judgements, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia, and her smoke rose up for ever and ever.

4 And the foure and twentie elders, and the foure beasts fell down and worshipped God that sate on the throne, saying, Amen, Alleluia.

5 And a voyce came out of the throne, saying, Praise our God, all ye his servants, and yee that fear him, both small and great.

6 And I heard as it were the voyce of a great multitude, and as the voyce of many waters, and as the voyce of mighty thundrings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoyce, and give honour to him: for the marriage of the Lamb is come, and his wife hath made her self ready.

8 And to her was granted, that she should bee arayed in fine linen, clean and white: for the fine linen is the righteousnesse of saints.

9 And he saith unto me, Write, * Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. * Matth. 22. 2.

10 And I fell at his feet to worship him: and he said unto me, * See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus, worship God: for the testimonie of Jesus is the spirit of prophesie. * Chap. 22. 9.

11 And I saw heaven opened, and behold, a white horse, and he that sate upon him was called faithfull and true, and in righteousnesse hee doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself.

13 * And he was clothed with a vesture dipt in bloud, and his name is called, the word of God. * Isaiah 63. 2.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword,

that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And he hath on his vesture and on his thigh a name written, * KING OF KINGS, AND LORD OF LORDS.

* Chap. 17. 14.

17 And I saw an angel standing in the sun; and he cryed with a loud voyce, saying to all the fowls that flee in the midst of heaven, Come and gather your selves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sate on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sate upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

CHAP. XX.

2 Satan bound for a thousand years. 6 The first resurrection: they blessed that have part therein. 7 Satan let loose again. 8 Gog and Magog. 10 The devil cast into the lake of fire and brimstone. 12 The last and general resurrection.

AND I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that, he must be loosed a little season.

4 And I saw thrones, and they sate upon them, and judgement was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed & holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, & shall reigne with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations, which are in the foure quarters of the earth, Gog and Magog, to gather them together to battel: the number of whom is as the sand of the sea.

* Ezek. 38. 2. and 39. 2.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved citie: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sate on it, from whose face the earth & the heaven fled away, and there was found no place for them.

12 And I saw the dead, small and great, stand before God, and the books were opened: and another * book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

* Chap. 3. 5.

13 And the sea gave up the dead which were in it, and death and ‖ hell delivered up the dead which were in them: and they were judged every man according to their works.

‖ Or, grave.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life, was cast into the lake of fire.

CHAP. XXI.

1 A new heaven and a new earth. 10 The heavenly Jerusalem, with a full description thereof. 23 She needeth no sun, the glorie of God is her light. 24 The kings of the earth bring their riches unto her.

AND * I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away, and there was no more sea.

* Isa. 65. 17. 2 Pet. 3. 13.

2 And I John saw the holy city, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voyce out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 * And God shall wipe away all teares from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

* Chap. 7. 17.

5 And he ‖ sate upon the throne, said, * Behold, I make all things new. And he said unto me, Write: for these words are true and faithfull.

‖ Or, said.

* 2 Cor. 5. 17.

6 And he said unto me, It is done: * I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely.

* Chap. 1. 8. and 22. 13.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearfull, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

* Isai. 55. 1.

9 And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lambs wife.

10 And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as chrystall;

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the *names* of the twelve tribes of the children of Israel.

13 On the east three gates, on the north three gates, on the south three gates, and on the west three gates.

14 And

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equall.

17 And he measured the wall thereof, an hundred and fourty and foure cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper, and the city was pure gold, like unto clear glasse.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper, the second saphir, the third a chalcedonie, the fourth an emerald,

20 The fifth sardonyx, the sixth sardius, the seventh chrysolyte, the eighth beryll, the ninth a topaz, the tenth a chrysophrasus, the eleventh a jacinct, the twelfth an amethyst.

21 And the twelve gates were twelve pearls, every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glasse.

22 And I saw no temple therein: for the Lord God Almighty, and the Lamb, are the temple of it.

23 * And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. * Isa. 60.

24 * And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. Isa. 60.

25 * And the gates of it shall not be shut at all by day: for there shall be no night there. Isa. 60.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or *maketh* a lie: but they which are written in the Lambs book of life.

CHAP. XXII.

5 The river of the water of life. 2 The tree of life. 5 The light of the citie of God is himself. 9 The angel will not be worshipped. 18 Nothing may be added to the word of God, nor taken therefrom.

AND he shewed me a pure river of water of life, clear as chrystall, proceeding out of the throne of God, and of the lamb.

2 In the midst of the street of it, and of either side of the river, *was there* the tree of life, which bare twelve manner of fruits, and yeelded her fruit every moneth: and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him.

4 And they shall see his face, and his name *shall be* in their foreheads.

5 * And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reigne for ever and ever. * Chap. 21. 23.

6 And he said unto me, These sayings are faithfull and true. And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophesie of this book.

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel, which shewed me these things.

9 Then saith he unto me, * See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. * Chap. 19. 10.

10 And he saith unto me, Seal not the sayings of the prophesie of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And behold, I come quickly, and my reward is with me, * to give every man according as his work shall be. * Rom. 2. 6.

13 I am Alpha and Omega, * the beginning and the end, the first and the last. * Isa. 41. 4. and 44. 6.

14 Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel, to testifie unto you these things in the churches. I am the root and the off-spring of David, and the bright and morning star.

17 And the Spirit and the Bride say, Come. And let him that heareth, say, Come. * And let him that is athirst, come. And whosoever will, let him take the water of life freely. * Isa. 55. 1.

18 For I testifie unto every man that heareth the words of the prophesie of this book, * If any man shall adde unto these things, God shall adde unto him the plagues that are written in this book: * Deut. 4. 2. Prov. 30. 6.

19 And if any man shall take away from the words of the book of this prophesie, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, Come Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

FINIS.



PLATE 5.